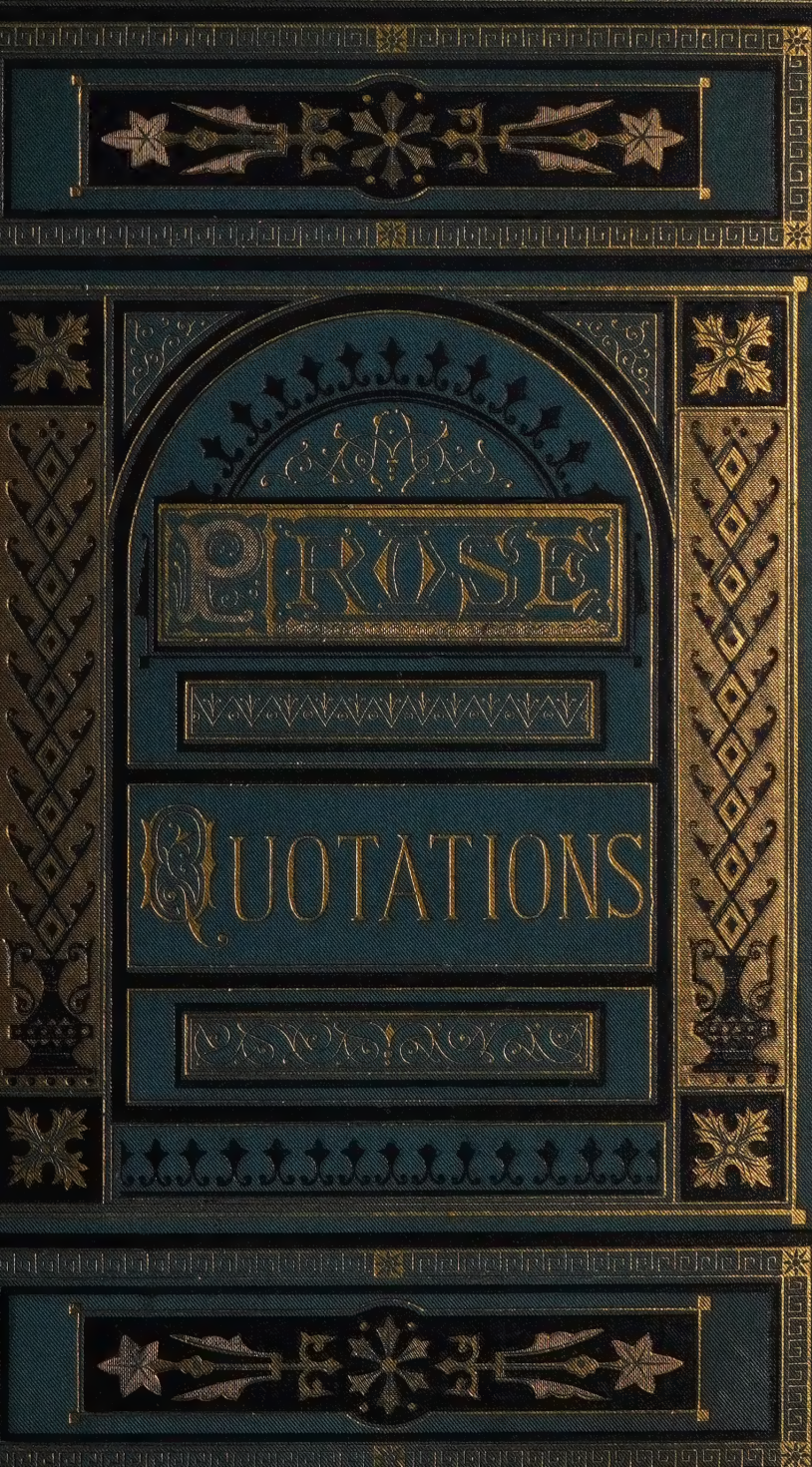
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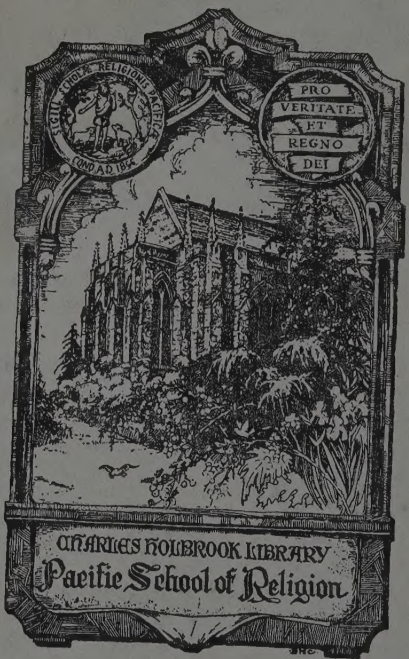
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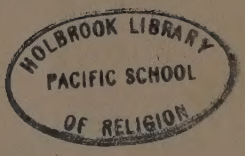
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TO MY FRIEND,

GEORGE W. HILL,

WHOSE CHRISTIAN PHILANTHROPY, ENTERPRISE, AND ENERGY HAVE GIVEN HIM A JUST CLAIM TO THE ESTEEM OF HIS FELLOW-CITIZENS,

I DEDICATE

THE THIRD OF MY DICTIONARIES OF ENGLISH LITERATURE.

S. AUSTIN ALLIBONE.

PHILADELPHIA, March 12, 1875.

PREFACE.

I HAVE now the satisfaction of presenting to the public the third of the series of Dictionaries of English Literature originally projected about a quarter of a century since. In these works I have had the great advantage of profiting by the labours of my predecessors in the same fertile fields. The Dictionaries of Johnson, Webster, and Worcester, and the excellent compilation of Henry Southgate entitled "Many Thoughts of Many Minds," First Series, have furnished me with many quotations; but the most valuable portions of the present volume have been derived from the "Tatlers" and "Spectators" of Addison and Steele, "The Rambler" of Dr. Johnson, the works of Sir Thomas Browne, Edmund Burke, Robert Hall, and Montaigne, and the vigorous, brilliant, and thoughtful "Essays" of Lord Macaulay. I would especially recommend to the attention of the intelligent reader the subjects, AUTHORS, AUTHORSHIP, BIBLE, BOOKS, CHRIST, CHRISTIANITY, CONSCIENCE, CONVERSATION, CRITICISM, DEATH, DRAMA, EDUCATION, ENGLAND, FREEDOM, FRIENDSHIP, GOD, GOVERNMENT, HISTORY, INDEXES, INSANITY, JUDGES, LAW, LAWYERS, LIFE, LITERATURE, LOVE, MAN, MANNERS, MATRIMONY, MEMORY, ORATORY, PARTY, PATRIOTISM, PHILOSOPHY, POETRY, POLITICS, PREACHING, READING, RELIGION, SIN, STATES, STUDIES, STYLE, TALKING, TRANSLATION, TRUTH, VIRTUE, WAR, WISDOM, WIT, WORDS, and YOUTH. To no student who has devoted the best years of his life to anxious and assiduous labour are "success and miscarriage empty sounds;" and no author—Dr. Johnson to the contrary notwithstanding—"dismisses" the result of such labour "with frigid tranquillity, having little to fear or hope from censure or from praise;" but I can truly affirm that I aim rather to instruct than to amuse my readers, and that I greatly prefer the hope of usefulness to the certainty of fame.

S. AUSTIN ALLIBONE.

1816, SPRUCE STREET, PHILADELPHIA, April 17, 1875.

DICTIONARY

OF

PROSE QUOTATIONS.

ABRIDGMENTS.

We love, we own, to read the great productions of the human mind as they were written. We have this feeling even about scientific treatises, though we know that the sciences are always in a state of progression, and that the alterations made by a modern editor in an old book on any branch of natural or political philosophy are likely to be improvements. Some errors have been detected by writers of this generation in the speculations of Adam Smith. A short cut has been made to much knowledge at which Sir Isaac Newton arrived through arduous and circuitous paths. Yet we still look with peculiar veneration on the Wealth of Nations and on the Principia, and should regret to see either of these great works garbled even by the ablest hands. But in works which owe much of their interest to the character and situation of the writers, the case is infinitely stronger. What man of taste and feeling can endure *rifacimenti*, harmonies, abridgments, expurgated editions? Who ever reads a stage copy of a play when he can procure the original? Who ever cut open Mrs. Siddons's Milton? Who ever got through ten pages of Mr. Gilpin's translation of John Bunyan's Pilgrim into modern English? Who would lose, in the confusion of a Diatessaron, the peculiar charm which belongs to the narrative of the disciple whom Jesus loved? The feeling of a reader who has become intimate with any great original work is that which Adam expressed towards his bride:

> "Should God create another Eve, and I
> Another rib afford, yet loss of thee
> Would never from my heart."

No substitute, however exquisitely formed, will fill the void left by the original. The second beauty may be equal and superior to the first; but still it is not she.

LORD MACAULAY:
Boswell's Life of Johnson, Sept., 1831.

No skilful reader of the plays of Shakspeare can endure to see what are called the best things taken out, under the name of "Beauties" or of "Elegant Extracts," or to hear any single passage, "To be or not to be," for example, quoted as a sample of the great poet. "To be or not to be" has merit undoubtedly as a composition. It would have merit if put into the mouth of a chorus. But its merit as a composition vanishes when compared with its merit as belonging to Hamlet. It is not too much to say that the great plays of Shakspeare would lose less by being deprived of all the passages which are commonly called the fine passages than those passages lose by being read separately from the play. This is perhaps the highest praise which can be given to a dramatist.

LORD MACAULAY:
Moore's Life of Byron, June, 1831.

Abstracts, abridgments, summaries, etc., have the same use with burning glasses—to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination. SWIFT.

ABSENCE.

Absence, what the poets call death in love, has given occasion to beautiful complaints in those authors who have treated of this passion in verse. ADDISON.

I distinguish a man that is absent because he thinks of something else, from him that is absent because he thinks of nothing.

ADDISON.

Absence destroys trifling intimacies, but it invigorates strong ones.

ROCHEFOUCAULD.

ABSURDITIES.

The greater absurdities are, the more strongly they evince the falsity of that supposition from whence they flow. ATTERBURY.

Absurdities are great or small in proportion to custom or insuetude. LANDOR.

ACTIONS.

Actions are of so mixed a nature, that as men pry into them, or observe some parts more than others, they take different hints, and put contrary interpretations on them.

ADDISON.

Outward actions can never give a just estimate of us, since there are many perfections of a man which are not capable of appearing in actions. ADDISON.

He was particularly pleased with Sallust for his entering into internal principles of action.

ADDISON.

A superior capacity for business, and a more extensive knowledge, are steps by which a new man often mounts to favour and outshines the rest of his contemporaries. ADDISON.

There is no greater wisdom than well to time the beginnings and onsets of things.

LORD BACON.

When things are come to the execution, there is no secrecy comparable to celerity.

LORD BACON.

Natures that have much heat, and great and violent desires and perturbations, are not ripe for action till they have passed the meridian of their days. LORD BACON.

In choice of instruments it is better to choose men of a plainer sort that are like to do that that is committed to them, and to report faithfully the success, than those that are cunning to contrive somewhat to grace themselves, and will help the matter in report.

LORD BACON.

Some men's behaviour is like a verse wherein every syllable is measured: how can a man comprehend great matters that breaketh his mind too much to small observations? LORD BACON.

However, to act with any people with the least degree of comfort, I believe we must contrive a little to assimilate to their character. We must gravitate toward them, if we would keep in the same system, or expect that they should approach toward us. BURKE:

Letter to Hon. C. J. Fox, Oct. 8, 1777.

The progressive sagacity that keeps company with times and occasions, and decides upon things in their existing position, is that alone which can give true propriety, grace, and effect to a man's conduct. It is very hard to anticipate the occasion, and to live by a rule more general. BURKE:

Letter to R. Shackleton, May 25, 1779.

The only things in which we can be said to have any property are *our actions*. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave: with respect to them *alone* we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality, loathsome or glorious: these are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when everything else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all other earthly things,—Time and Death.

COLTON: *Lacon.*

When young we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution of age. Manhood is the isthmus between the two extremes: the ripe and fertile season of action, when alone we can hope to find the head to contrive united with the hand to execute.

COLTON: *Lacon.*

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.

COLTON: *Lacon.*

Hurry and Cunning are the two apprentices of Despatch and of Skill, but neither of them ever learn their master's trade.

COLTON: *Lacon.*

The causes and designs of an action are the beginning; the effects of these causes, and the difficulties met with in the execution of these designs, are the middle; and the unravelling and resolution of these difficulties are the end.

DRYDEN.

The actions of men are oftener determined by their character than their interest: their conduct takes its colour more from their acquired tastes, inclinations, and habits, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new bias upon her movements. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes, affections, and habits; the elements of character and masters of action.

ROBERT HALL: *Modern Infidelity.*

The ways of well-doing are in number even as many as are the kinds of voluntary actions: so that whatsoever we do in this world, and may do it ill, we show ourselves therein by well-doing to be wise. HOOKER.

Many men there are than whom nothing is more commendable when they are singled; and yet, in society with others, none less fit to answer the duties which are looked for at their hands. HOOKER.

That every man should regulate his actions by his own conscience, without any regard to the opinions of the rest of the world, is one of the first precepts of moral prudence; justified not only by the suffrage of reason, which declares that none of the gifts of Heaven are to lie useless, but by the voice likewise of experience, which will soon inform us that, if we make the praise or blame of others the rule of our conduct, we shall be distracted by a boundless variety of irreconcilable judgments, be held in perpetual suspense between contrary impulses, and consult forever without determination.
DR. S. JOHNSON: *Rambler*, No. 23.

Act well at the moment, and you have performed a good action to all eternity.
LAVATER.

The just season of doing things must be nicked, and all accidents improved. L'ESTRANGE.

No man sets himself about anything but upon some view or other which serves him for a reason. LOCKE.

Actions have their preference, not according to the transient pleasure or pain that accompanies or follows them here, but as they serve to secure that perfect durable happiness hereafter.
LOCKE.

Our voluntary actions are the precedent causes of good and evil which they draw after them and bring upon us. LOCKE.

We will not, in civility, allow too much sincerity to the professions of most men, but think their actions to be interpreters of their thoughts.
LOCKE.

Action is the highest perfection and drawing forth of the utmost power, vigour, and activity of man's nature. God is pleased to vouchsafe the best that he can give only to the best that we can do. The properest and most raised conception that we have of God is, that he is a pure act, a perpetual, incessant motion. SOUTH.

The schools dispute, whether in morals the external action superadds anything of good or evil to the internal elicit act of the will: but certainly the enmity of our judgments is wrought up to an high pitch before it rages in an open denial. SOUTH.

Since the event of an action usually follows the nature or quality of it, and the quality follows the rule directing it, it concerns a man in the framing of his actions not to be deceived in the rule. SOUTH.

We may deny God in all those acts that are capable of being morally good or evil: those are the proper scenes in which we act our confessions or denials of him. SOUTH.

Deeds always over-balance, and downright practice speaks more plainly than the fairest profession. SOUTH.

For a man to found a confident practice upon a disputable principle is brutishly to outrun his reason. SOUTH.

Actions that promote society and mutual fellowship seem reducible to a proneness to do good to others and a ready sense of any good done by others. SOUTH.

If he acts piously, soberly, and temperately, he acts prudentially and safely. SOUTH.

We are not only to look at the bare action, but at the reason of it. STILLINGFLEET.

Considering the usual motives of human actions, which are pleasure, profit, and ambition, I cannot yet comprehend how these persons find their account in any of the three.
SWIFT.

In every action reflect upon the end; and in your undertaking it consider why you do it.
JEREMY TAYLOR.

It is not much business that distracts any man; but the want of purity, constancy, and tendency towards God. JEREMY TAYLOR.

There is no action of man in this life, which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect to the end.
THOMAS OF MALMESBURY.

In matters of human prudence, we shall find the greatest advantage by making wise observations on our conduct. DR. I. WATTS.

ADDISON, JOSEPH.

The mere choice and arrangement of his words would have sufficed to make his essays classical. For never, not even by Dryden, not even by Temple, had the English language been written with such sweetness, grace, and facility. But this was the smallest part of Addison's praise. Had he clothed his thoughts in the half-French style of Horace Walpole, or in the half-Latin style of Dr. Johnson, or in the half-German jargon of the present day, his genius would have triumphed over all faults of manner. As a moral satirist he stands unrivalled. If ever the best Tatlers and Spectators were equalled in their own kind, we should be inclined to guess that it must have been by the lost comedies of Menander.

In wit, properly so called, Addison was not inferior to Cowley or Butler. No single ode of Cowley contains so many happy analogies as are crowded into the lines of Sir Godfrey Kneller; and we would undertake to collect from the Spectators as great a number of ingenious illustrations as can be found in Hudibras. The still higher faculty of invention Addison pos-

sessed in still larger measure. The numerous fictions, generally original, often wild and grotesque, but always singularly graceful and happy, which are found in his essays, fully entitle him to the rank of a great poet, a rank to which his metrical compositions give him no claim. As an observer of life, of manners, of all the shades of human character, he stands in the first class. And what he observed he had the art of communicating in two widely different ways. He could describe virtues, vices, habits, whims, as well as Clarendon. But he could do something better. He could call human beings into existence, and make them exhibit themselves. If we wish to find anything more vivid than Addison's best portraits, we must go either to Shakspeare or to Cervantes.

But what shall we say of Addison's humour, of his sense of the ludicrous, of his power of awakening that sense in others, and of drawing mirth from incidents which occur every day, and from little peculiarities of temper and manner, such as may be found in every man? We feel the charm, we give ourselves up to it; but we strive in vain to analyze it.

LORD MACAULAY:
Life and Writings of Addison, July, 1843.

Perhaps the best way of describing Addison's peculiar pleasantry is to compare it with the pleasantry of some other great satirists. The three most eminent masters of the art of ridicule, during the eighteenth century, were, we conceive, Addison, Swift, and Voltaire. Which of the three had the greatest power of moving laughter may be questioned. But each of them, within his own domain, was supreme.

Voltaire is the prince of buffoons. His merriment is without disguise or restraint. He gambols; he grins; he shakes his sides; he points the finger; he turns up the nose; he shoots out the tongue. The manner of Swift is the very opposite to this. He moves laughter, but never joins in it. He appears in his works such as he appeared in society. All the company are convulsed with merriment, while the Dean, the author of all the mirth, preserves an invincible gravity, and even sourness, of aspect, and gives utterance to the most eccentric and ludicrous fancies with the air of a man reading the commination service.

The manner of Addison is as remote from that of Swift as from that of Voltaire. He neither laughs out like the French wit, nor, like the Irish wit, throws a double portion of severity into his countenance while laughing inwardly; but preserves a look peculiarly his own, a look of demure serenity, disturbed only by an arch sparkle of the eye, an almost imperceptible elevation of the brow, an almost imperceptible curl of the lip. His tone is never that either of a Jack Pudding or of a cynic; it is that of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and good breeding.

We own that the humour of Addison is, in our opinion, of a more delicious flavour than the humour of either Swift or Voltaire. Thus much, at least, is certain, that both Swift and Voltaire have been successfully mimicked, and that no man has yet been able to mimic Addison. The letter of the Abbé Coyer to Pansophe is Voltaire all over, and imposed, during a long time, on the Academicians of Paris. There are passages in Arbuthnot's satirical works which we, at least, cannot distinguish from Swift's best writing. But of the many eminent men who have made Addison their model, though several have copied his mere diction with happy effect, none has been able to catch the tone of his pleasantry. In the World, in the Connoisseur, in the Mirror, in the Lounger, there are numerous papers written in obvious imitation of his Tatlers and Spectators. Most of those papers have some merit; many are very lively and amusing; but there is not a single one which could be passed off as Addison's on a critic of the smallest perspicacity.

LORD MACAULAY: *Addison*.

But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all the other great masters of ridicule, is the grace, the nobleness, the moral purity, which we find even in his merriment. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman; but he venerated nothing. Neither in the masterpieces of art nor in the purest examples of virtue, neither in the Great First Cause nor in the awful enigma of the grave, could he see anything but subjects for drollery. The more solemn and august the theme, the more monkeylike was his grimacing and chattering. The mirth of Swift is the mirth of Mephistopheles; the mirth of Voltaire is the mirth of Puck. If, as Soame Jenyns oddly imagined, a portion of the happiness of seraphim and just men made perfect be derived from an exquisite perception of the ludicrous, their mirth must surely be none other than the mirth of Addison; a mirth consistent with tender compassion for all that is frail, and with profound reverence for all that is sublime. Nothing great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His humanity is without a parallel in literary history. The highest proof of virtue is to possess boundless power without abusing it. No kind of power is more formidable than the power of making men ridiculous; and that power Addison possessed in boundless measure. How grossly that power was abused by Swift and by Voltaire is well known. But of Addison it may be confidently affirmed that he has blackened no man's character, nay, that it would be difficult, if not impossible, to find in all the volumes which he has left us a single taunt which can be called ungenerous or unkind. Yet he had detractors whose malignity might have seemed to justify as terrible a revenge as that which men not superior to him in genius wreaked on Bettesworth and on Franc de Pompignan. He

was a politician; he was the best writer of his party; he lived in times of fierce excitement, in times when persons of high character and station stooped to scurrility such as is now practised only by the basest of mankind. Yet no provocation and no example could induce him to return railing for railing.

LORD MACAULAY: *Addison.*

Of the service which his Essays rendered to morality it is difficult to speak too highly. It is true that, when the Tatler appeared, that age of outrageous profaneness and licentiousness which followed the Restoration had passed away. Jeremy Collier had shamed the theatres into something which, compared with the excesses of Etherege and Wycherley, might be called decency. Yet there still lingered in the public mind a pernicious notion that there was some connection between genius and profligacy, between the domestic virtues and the sullen formality of the Puritans. That error it is the glory of Addison to have dispelled. He taught the nation that the faith and the morality of Hale and Tillotson might be found in company with wit more sparkling than the wit of Congreve, and with humour richer than the humour of Vanbrugh. So effectually, indeed, did he retort on vice the mockery which had recently been directed against virtue, that, since his time, the open violation of decency has always been considered among us as the mark of a fool. And this revolution, the greatest and most salutary ever effected by any satirist, he accomplished, be it remembered, without writing one personal lampoon.

In the early contributions of Addison to the Tatler his peculiar powers were not fully exhibited. Yet, from the first, his superiority to all his coadjutors was evident. Some of his later Tatlers are fully equal to anything that he ever wrote. Among the portraits we most admire Tom Folio, Ned Softly, and the Political Upholsterer. The proceedings of the Court of Honour, the Thermometer of Zeal, the story of the Frozen Words, the Memoirs of the Shilling, are excellent specimens of that ingenious and lively species of fiction in which Addison excelled all men. There is one still better paper of the same class. But though that paper, a hundred and thirty-three years ago, was probably thought as edifying as one of Smalridge's sermons, we dare not indicate it to the squeamish readers of the nineteenth century.

LORD MACAULAY: *Addison.*

We say this of Addison alone; for Addison is the Spectator. About three-sevenths of the works are his; and it is no exaggeration to say that his worst essay is as good as the best essay of any of his coadjutors. His best essays approach near to absolute perfection; nor is their excellence more wonderful than their variety. His invention never seems to flag; nor is he ever under the necessity of repeating himself, or of wearing out a subject. There are no dregs in his wine. He regales us after the fashion of that prodigal nabob who held that there was only one good glass in a bottle. As soon as we have tasted the first sparkling foam of a jest, it is withdrawn, and a fresh draught of nectar is at our lips. On the Monday we have an allegory as lively and ingenious as Lucian's Auction of Lives; on the Tuesday, an Eastern apologue as richly coloured as the Tales of Scherezade; on the Wednesday, a character described with the skill of La Bruyère; on the Thursday, a scene from common life equal to the best chapters in the Vicar of Wakefield; on the Friday, some sly Horatian pleasantry on fashionable follies, on hoops, patches, or puppet-shows; and on the Saturday, a religious meditation which will bear a comparison with the finest passages in Massillon.

It is dangerous to select where there is so much that deserves the highest praise. We will venture, however, to say that any person who wishes to form a just notion of the extent and variety of Addison's powers will do well to read at one sitting the following papers: the two Visits to the Abbey, the Visit to the Exchange, the Journal of the Retired Citizen, the Vision of Mirza, the Transmigrations of Pug the Monkey, and the Death of Sir Roger de Coverley.

The least valuable of Addison's contributions to the Spectator are, in the judgment of our age, his critical papers. Yet his critical papers are always luminous, and often ingenious. The very worst of them must be regarded as creditable to him, when the character of the school in which he had been trained is fairly considered. The best of them were much too good for his readers. In truth, he was not so far behind our generation as he was before his own. No essays in the Spectator were more censured and derided than those in which he raised his voice against the contempt with which our fine old ballads were regarded, and showed the scoffers that the same gold which, burnished and polished, gives lustre to the Æneid and the Odes of Horace, is mingled with the rude dross of Chevy Chace.

LORD MACAULAY: *Addison.*

The last moments of Addison were perfectly serene. His interview with his son-in-law is universally known. "See," he said, "how a Christian can die!" The piety of Addison was, in truth, of a singularly cheerful character. The feeling which predominates in all his devotional writings is gratitude. God was to him the all-wise and all-powerful friend who had watched over his cradle with more than maternal tenderness; who had listened to his cries before they could form themselves in prayer; who had preserved his youth from the snares of vice; who had made his cup run over with worldly blessings; who had doubled the value of those blessings by bestowing a thankful heart to enjoy them and dear friends to partake them; who had rebuked the waves of the Ligurian gulf, had purified the autumnal air of the Campagna, and had restrained the avalanches of Mount Cenis. Of the Psalms, his favourite was that which

represents the Ruler of all things under the endearing image of a shepherd, whose crook guides the flock safe through gloomy and desolate glens, to meadows well watered and rich with herbage. On that goodness to which he ascribed all the happiness of his life he relied in the hour of death with the love which casteth out fear. LORD MACAULAY: *Addison.*

ADMIRATION.

Admiration is a short-lived passion, that immediately decays upon growing familiar with its object, unless it be still fed with fresh discoveries. ADDISON.

All things are admired either because they are new or because they are great.

LORD BACON.

The passions always move, and therefore (consequently) please: for without motion there can be no delight; which cannot be considered but as an active passion. When we view those elevated ideas of nature, the result of that view is admiration, which is always the cause of pleasure. DRYDEN.

There is a pleasure in admiration; and this is that which properly causeth admiration: when we discover a great deal in an object which we understand to be excellent, and yet we see (we know not how much) more beyond that, which our understandings cannot fully reach and comprehend. TILLOTSON.

ADVERSITY.

A remembrance of the good use he had made of prosperity contributed to support his mind under the heavy weight of adversity which then lay upon him. ATTERBURY.

He that has never known adversity is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects. COLTON: *Lacon.*

In the struggles of ambition, in violent competitions for power or for glory, how slender the partition between the widest extremes of fortune, and how few the steps and apparently slight the circumstances which sever the throne from the prison, the palace from the tomb! *So Tïöni died*, says the sacred historian, with inimitable simplicity, *and Omri reigned.*

ROBERT HALL:
Sermon for the Princess Charlotte.

Concerning deliverance itself from all adversity we use not to say, "Men are in adversity," whensoever they feel any small hindrance of their welfare in this world; but when some notable affliction or cross, some great calamity or trouble, befalleth them. HOOKER.

Adversity borrows its sharpest sting from our impatience. BISHOP HORNE.

As adversity leads us to think properly of our state, it is most beneficial to us.

DR. S. JOHNSON.

All is well as long as the sun shines and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency and feel the work of faith, place the man in a persecution; let him ride in a storm; let his bones be broken with sorrow, and his eyelids loosed with sickness; let his bread be dipped with tears, and all the daughters of music be brought low; let us come to sit upon the margin of our grave, and let a tyrant lean hard upon our fortunes and dwell upon our wrong; let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes. JEREMY TAYLOR.

Some kinds of adversity are chiefly of the character of TRIALS and others of DISCIPLINE. But Bacon does not advert to this difference, nor say anything at all about the distinction between discipline and trial; which are quite different in themselves, but often confounded together. By "discipline" is to be understood anything—whether of the character of adversity or not—that has a *direct tendency to produce improvement*, or to create some qualification that did not exist before; and by trial, anything that tends to *ascertain* what improvement has been made, or what qualities exist. Both effects may be produced at once; but what we speak of is, the proper character of trial, as such, and of discipline, as such.

WHATELY:
Annot. on Bacon's Essay, Of Adversity.

ADVERTISEMENTS.

But, to consider this subject in its most ridiculous lights, advertisements are of great use to the vulgar. First of all, as they are instruments of ambition. A man that is by no means big enough for the Gazette may easily creep into the advertisements; by which means we often see an apothecary in the same paper of news with a plenipotentiary, or a running footman with an ambassador. An advertisement from Piccadilly goes down to posterity with an article from Madrid, and John Bartlett of Goodman's-fields is celebrated in the same paper with the Emperor of Germany. Thus the fable tells us that the wren mounted as high as the eagle, by getting upon his back.

ADDISON: *Tatler*, No. 224.

The advertisements which appear in a public journal take rank among the most significant indications of the state of society of that time and place. The wants, the wishes, the means, the employments, the books, the amusements, the medicines, the trade, the economy of do-

mestic households, the organization of wealthy establishments, the relation between masters and servants, the wages paid to workmen, the rents paid for houses, the prices charged for commodities, the facilities afforded for travelling, the materials and fashions for dress, the furniture and adornments of houses, the varieties and systems of schools, the appearance and traffic of towns,—all receive illustration from such sources. It would be possible to write a very good social history of England during the last two centuries from the information furnished by advertisements alone.

Household Words.

ADVICE.

The truth of it is, a woman seldom asks advice before she has bought her wedding clothes. When she has made her own choice, for form's sake she sends a congé d'élire to her friends.

If we look into the secret springs and motives that set people at work on these occasions, and put them upon asking advice which they never intend to take, I look upon it to be none of the least, that they are incapable of keeping a secret which is so very pleasing to them. A girl longs to tell her confidante that she hopes to be married in a little time; and, in order to talk of the pretty fellow that dwells so much in her thoughts, asks her very gravely what she would advise her to do in a case of so much difficulty.

ADDISON: *Spectator*, No. 475.

There is nothing which we receive with so much reluctance as advice. We look upon the man who gives it us as offering an affront to our understanding, and treating us like children or idiots. We consider the instruction as an implicit censure, and the zeal which any one shows for our good on such an occasion as a piece of presumption or impertinence. The truth of it is, the person who pretends to advise does, in that particular, exercise a superiority over us, and can have no other reason for it but that, in comparing us with himself, he thinks us defective either in our conduct or our understanding. For these reasons, there is nothing so difficult as the art of making advice agreeable; and indeed all the writers, both ancient and modern, have distinguished themselves among one another according to the perfection at which they have arrived in this art. How many devices have been made use of to render this bitter potion palatable! Some convey their instructions to us in the best chosen words, others in the most harmonious numbers; some in points of wit, and others in short proverbs.

ADDISON: *Spectator*, No. 512.

Counsel is of two sorts; the one concerning manners, the other concerning business: for the first, the best preservative to keep the mind in health is the faithful admonition of a friend. The calling of a man's self to a strict account is a medicine sometimes too piercing and corrosive; reading good books of morality is a little flat and dead; observing our faults in others is sometimes improper for our case; but the best receipt (best, I say, to work and best to take) is the admonition of a friend. It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit for want of a friend to tell them of them, to the great damage both of their fame and fortune.

LORD BACON:
Essay XXVIII.: Of Friendship.

To take advice of some few friends is ever honourable; for lookers-on many times see more than gamesters; and the vale best discovereth the hill. There is little friendship in the world, and least of all between equals, which was wont to be magnified. That that is, is between superior and inferior, whose fortunes may comprehend the one the other.

LORD BACON: *Essay L.: Of Suitors.*

Whoever is wise, is apt to suspect and be diffident of himself, and upon that account is willing to "hearken unto counsel;" whereas the foolish man, being in proportion to his folly full of himself, and swallowed up in conceit, will seldom take any counsel but his own, and for that very reason because it is his own.

J. BALGUY.

Advice, however earnestly sought, however ardently solicited, if it does not coincide with a man's own opinions, if it tends only to investigate the improprieties, to correct the criminal excesses of his conduct, to dissuade from a continuance and to recommend a reformation of his errors, seldom answers any other purpose than to put him out of humour with himself, and to alienate his affections from the adviser.

RT. HON. GEORGE CANNING:
Microcosm, No. 18.

We ask advice, but we mean approbation.

COLTON: *Lacon.*

It is always safe to learn, even from our enemies—seldom safe to instruct, even our friends.

COLTON: *Lacon.*

Good counsels observed, are chains to grace, which neglected, prove halters to strange undutiful children. T. FULLER.

It is by no means necessary to imagine that he who is offended at advice was ignorant of the fault, and resents the admonition as a false charge; for perhaps it is most natural to be enraged when there is the strongest conviction of our own guilt. While we can easily defend our character, we are no more disturbed by an accusation than we are alarmed by an enemy whom we are sure to conquer, and whose attack, therefore, will bring us honour without danger. But when a man feels the reprehension of a friend seconded by his own heart, he is easily heated into resentment and revenge, either because he hoped that the fault of which he was conscious had escaped the notice of others; or that his friend

had looked upon it with tenderness and extenuation, and excused it for the sake of his other virtues; or had considered him as too wise to need advice, or too delicate to be shocked with reproach; or, because we cannot feel without pain these reflections roused, which we have been endeavouring to lay asleep; and when pain has produced anger, who would not willingly believe that it ought to be discharged on others, rather than himself?

DR. S. JOHNSON: *Rambler*, No. 40.

People are sooner reclaimed by the side-wind of a surprise than by downright admonition.

L'ESTRANGE.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the softly-falling dew, but shut up in the violent down-pour of rain. RICHTER.

Let no man presume to give advice to others that has not first given good counsel to himself.

SENECA.

If you would convince a person of his mistakes, accost him not upon that subject when his spirit is ruffled. DR. I. WATTS.

AFFECTATION.

Among the numerous stratagems by which pride endeavours to recommend folly to regard, there is scarcely one that meets with less success than affectation, or a perpetual disguise of the real character by fictitious appearances; whether it be, that every man hates falsehood, from the natural congruity of truth to his faculties of reason, or that every man is jealous of the honour of his understanding, and thinks his discernment consequentially called in question, whenever anything is exhibited under a borrowed form.

DR. S. JOHNSON: *Rambler*, No. 20.

Affectation is an awkward and forced imitation of what should be genuine and easy, wanting the beauty that accompanies what is natural.

LOCKE.

Affectation endeavours to correct natural defects, and has always the laudable aim of pleasing, though it always misses it.

LOCKE.

When our consciousness turns upon the main design of life, and our thoughts are employed upon the chief purpose either in business or pleasure, we shall never betray an affectation, for we cannot be guilty of it; but when we give the passion for praise an unbridled liberty, our pleasure in little perfections robs us of what is due to us for great virtues and worthy qualities. How many excellent speeches and honest actions are lost for want of being indifferent where we ought!

SIR R. STEELE: *Spectator*, No. 38.

The wild havoc affectation makes in that part of the world which should be most polite, is visible wherever we turn our eyes; it pushes men not only into impertinences in conversation, but also in their premeditated speeches. At the bar it torments the bench, whose business it is to cut off all superfluities in what is spoken before it by the practitioner; as well as several little pieces of injustice which arise from the law itself. I have seen it make a man run from the purpose before a judge who was, when at the bar himself, so close and logical a pleader, that, with all the pomp of eloquence in his power, he never spoke a word too much.

SIR R. STEELE: *Spectator*, No. 38.

AFFECTIONS.

It is not the business of virtue to extirpate the affections, but to regulate them.

ADDISON.

A resemblance of humour and opinion, a fancy for the same business or diversion, is a ground of affection. JEREMY COLLIER.

The successes of intellectual effort are never so great as when aided by the affections that animate social converse.

JOHN FOSTER: *Journal.*

All things being double-handed, and having the appearances both of truth and falsehood, where our affections have engaged us we attend only to the former. GLANVILL: *Scepsis.*

We read of a "joy unspeakable and full of glory," of "a peace that passeth all understanding," with innumerable other expressions of a similar kind, which indicate strong and vehement emotions of mind. That the great objects of Christianity, called eternity, heaven, and hell, are of sufficient magnitude to justify vivid emotions of joy, fear, and love, is indisputable, if it be allowed we have any relation to them; nor is it less certain that religion could never have any powerful influence if it did not influence through the medium of the affections. All objects which have any permanent influence influence the conduct in this way. We may possibly be first set in motion by their supposed connection with our interest; but unless they draw to themselves particular affections the pursuit soon terminates.

ROBERT HALL:
Fragment on the Right of Worship.

Affections (as joy, grief, fear, and anger, with such like), being, as it were, the sundry fashions and forms of appetite, can neither rise at the conceit of a thing indifferent, nor yet choose but rise at the sight of some things.

HOOKER: *Eccles. Pol.*, Book I.

Be it never so true which we teach the world to believe, yet if once their affections begin to be alienated a small thing persuadeth them to change their opinions. HOOKER.

Affection is still a briber of the judgment; and it is hard for a man to admit a reason against the thing he loves, or to confess the force of an argument against an interest.

SOUTH.

The only thing which can endear religion to your practice will be to raise your affections above this world. WAKE.

AFFLICTION.

In afflictions men generally draw their consolations out of books of morality, which indeed are of great use to fortify and strengthen the mind against the impressions of sorrow. Monsieur St. Evremont, who does not approve of this method, recommends authors who are apt to stir up mirth in the minds of the readers, and fancies Don Quixote can give more relief to a heavy heart than Plutarch or Seneca, as it is much easier to divert grief than to conquer it. This doubtless may have its effects on some tempers. I should rather have recourse to authors of a quite contrary kind, that give us instances of calamities and misfortunes and show human nature in its greatest distresses.

ADDISON: *Spectator*, No. 163.

Make the true use of those afflictions which his hand, mercifully severe, hath been pleased to lay upon thee. ATTERBURY.

Though it be not in our power to make affliction no affliction, yet it is in our power to take off the edge of it, by a steady view of those divine joys prepared for us in another state.

ATTERBURY.

Our Saviour is represented everywhere in Scripture as the special patron of the poor and afflicted. ATTERBURY.

Can any man trust a better support under affliction than the friendship of Omnipotence, who is both able and willing, and knows how, to relieve him? BENTLEY.

The furnace of affliction refines us from earthly drossiness, and softens us for the impression of God's own stamp. BOYLE.

But calamity is, unhappily, the usual season of reflection; and the pride of men will not often suffer reason to have any scope until it can be no longer of service.

BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

Great distress has never hitherto taught, and whilst the world lasts it never will teach, wise lessons to any part of mankind. Men are as much blinded by the extremes of misery as by the extremes of prosperity.

BURKE:
Letter to a Member of the National Assembly, 1791.

Afflictions sent by Providence melt the constancy of the noble-minded, but confirm the obduracy of the vile. The same furnace that hardens clay liquefies gold; and in the strong manifestations of divine power Pharaoh found his punishment, but David his pardon.

COLTON: *Lacon.*

How naturally does affliction make us Christians! and how impossible is it when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace, how impossible is it then to avoid looking at the gospel! COWPER

Letter to Lady Hesketh, July 4, 1765.

How every hostile feeling becomes mitigated into something like kindness, when its object, perhaps lately proud, assuming, unjust, is now seen oppressed into dejection by calamity! The most cruel wild beast, or more cruel man, if seen languishing in death and raising towards us a feeble and supplicating look, would certainly move our pity.

JOHN FOSTER: *Journal.*

There is a certain equanimity in those who are good and just which runs into their very sorrow and disappoints the force of it. Though they must pass through afflictions in common with all who are in human nature, yet their conscious integrity shall undermine their affliction; nay, that very affliction shall add force to their integrity, from a reflection of the use of virtue in the hour of affliction.

FRANCHAM: *Spectator*, No. 520.

A consideration of the benefit of afflictions should teach us to bear them patiently when they fall to our lot, and to be thankful to Heaven for having planted such barriers around us, to restrain the exuberance of our follies and our crimes.

Let these sacred fences be removed; exempt the ambitious from disappointment and the guilty from remorse; let luxury go unattended with disease, and indiscretion lead into no embarrassments or distresses; our vices would range without control, and the impetuosity of our passions have no bounds; every family would be filled with strife, every nation with carnage, and a deluge of calamities would break in upon us which would produce more misery in a year than is inflicted by the hand of Providence in a lapse of ages.

ROBERT HALL: *Character of Cleander.*

The time of sickness or affliction is like the cool of the day to Adam, a season of peculiar propriety for the voice of God to be heard; and may be improved into a very advantageous opportunity of begetting or increasing spiritual life. HAMMOND.

The minds of the afflicted do never think they have fully conceived the weight or measure of their own woe: they use their affection as a whetstone both to wit and memory.

HOOKER.

Little minds are tamed and subdued by misfortune; but great minds rise above it.
WASHINGTON IRVING.

As daily experience makes it evident that misfortunes are unavoidably incident to human life, that calamity will neither be repelled by fortitude, nor escaped by flight; neither awed by greatness, nor eluded by obscurity; philosophers have endeavoured to reconcile us to that condition which they cannot teach us to merit, by persuading us that most of our evils are made afflictive only by ignorance or perverseness, and that nature has annexed to every vicissitude of external circumstances some advantage sufficient to over-balance all its inconveniences. DR. S. JOHNSON.

It is by affliction chiefly that the heart of man is purified, and that the thoughts are fixed on a better state. Prosperity, alloyed and imperfect as it is, has power to intoxicate the imagination, to fix the mind upon the present scene, to produce confidence and elation, and to make him who enjoys affluence and honours forget the hand by which they were bestowed. It is seldom that we are otherwise than by affliction awakened to a sense of our imbecility, or taught to know how little all our acquisitions can conduce to safety or to quiet, and how justly we may ascribe to the superintendence of a higher power those blessings which in the wantonness of success we considered as the attainments of our policy or courage. DR. S. JOHNSON.

When any calamity has been suffered, the first thing to be remembered is, how much has been escaped. DR. S. JOHNSON.

Upon the upshot, afflictions are the methods of a merciful Providence to force us upon the only means of settling matters right.
L'ESTRANGE.

The willow which bends to the tempest often escapes better than the oak which resists it; and so in great calamities it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.
SIR WALTER SCOTT.

The sinner's conscience is the best expositor of the mind of God, under any judgment or affliction. SOUTH.

It is a very melancholy reflection, that men are usually so weak that it is absolutely necessary for them to know sorrow and pain, to be in their right senses. Prosperous people (for happy there are none) are hurried away with a fond sense of their present condition, and thoughtless of the mutability of fortune. Fortune is a term which we must use, in such discourses as these, for what is wrought by the unseen hand of the Disposer of all things. But methinks the disposition of a mind which is truly great is that which makes misfortunes and sorrows little when they befall ourselves, great and lamentable when they befall other men. The most unpardonable malefactor in the world going to his death and bearing it with composure would win the pity of those who should behold him; and this not because his calamity is deplorable, but because he seems himself not to deplore it. We suffer for him who is less sensible of his own misery, and are inclined to despise him who sinks under the weight of his distresses.
SIR R. STEELE: *Spectator*, No. 312.

Before an affliction is digested, consolation ever comes too soon; and after it is digested, it comes too late; but there is a mark between these two, as fine almost as a hair, for a comforter to take aim at. STERNE.

When a storm of sad mischance beats upon our spirits, turn it into advantage, to serve religion or prudence. JEREMY TAYLOR.

Sad accidents, and a state of affliction, is a school of virtue: it corrects levity, and interrupts the confidence of sinning.
JEREMY TAYLOR.

That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation. For many secrets of religion are not perceived till they be felt, and are not felt but in the day of a great calamity.
JEREMY TAYLOR.

Religion directs us rather to secure inward peace than outward ease, to be more careful to avoid everlasting torment than light afflictions.
TILLOTSON.

Others have sought to ease themselves of all the evil of affliction by disputing subtilely against it, and pertinaciously maintaining that afflictions are no real evils, but only in imagination.
TILLOTSON.

Though all afflictions are evils in themselves, yet they are good for us, because they discover to us our disease and tend to our cure.
TILLOTSON.

God will make these evils the occasion of greater good, by turning them to advantage in this world, or increase of our happiness in the next. TILLOTSON.

None of us fall into those circumstances of danger, want, or pain, that can have hopes of relief but from God alone; none in all the world to flee to but him. TILLOTSON.

All men naturally fly to God in extremity, and the most atheistical person in the world, when forsaken of all hopes of any other relief, is forced to acknowledge him. TILLOTSON.

It is our great unhappiness, when any calamities fall upon us, that we are uneasy and dissatisfied. WAKE.

Let us not mistake God's goodness, nor imagine because he smites us, that we are forsaken of him. WAKE.

If we repent seriously, submit contentedly, and serve him faithfully, afflictions shall turn to our advantage. WAKE.

It is quite possible either to improve or fail to improve either kind of affliction.

WHATELY.

AGE.

The instances of longevity are chiefly among the abstemious. Abstinence in extremity will prove a mortal disease; but the experiments of it are very rare. ARBUTHNOT: *On Aliments.*

A recovery in my case and at my age is impossible: the kindest wish of my friends is euthanasia. ARBUTHNOT.

One's age should be tranquil, as one's childhood should be playful; hard work at either extremity of human existence seems to me out of place: the morning and the evening should be alike cool and peaceful; at mid-day the sun may burn, and men may labour under it.

DR. T. ARNOLD.

Age makes us most fondly hug and retain the good things of this life, when we have the least prospect of enjoying them. ATTERBURY.

Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success. Certainly it is good to compound employments of both; for that will be good for the present, because the virtues of either age may correct the defects of both; and good for succession, that young men may be learners, while men in age are actors; and, lastly, good for external accidents, because authority followeth old men, and favour and popularity youth: but for the moral part, perhaps, youth will have the preeminence, as age hath for the politic.

LORD BACON:
Essay XLIII.: Of Youth and Age.

Cicero was at dinner, when an ancient lady said she was but forty: one that sat by rounded him in the ear, She is far more, out of the question. Cicero answered, I must believe her, for I have heard her say so any time these ten years. LORD BACON.

Old men who have loved young company, and been conversant continually with them, have been of long life. LORD BACON.

The ancient sophists and rhetoricians, who had young auditors, lived till they were an hundred years old; and so likewise did many of the grammarians and schoolmasters, as Orbilius.

LORD BACON.

We are so far from repining at God that he hath not extended the period of our lives to the longevity of the antediluvians, that we give him thanks for contracting the days of our trial, and receiving us more maturely into those everlasting habitations above. BENTLEY.

Throughout the whole vegetable, sensible, and rational world, whatever makes progress towards maturity, as soon as it has passed that point, begins to verge towards decay. BLAIR.

A joyless and dreary season will old age prove, if we arrive at it with an unimproved or corrupted mind. For this period, as for everything, certain preparation is necessary; and that preparation consists in the acquisition of knowledge, friends, and virtue. Then is the time when a man would especially wish to find himself surrounded by those who love and respect him,—who will bear with his infirmities, relieve him of his labours, and cheer him with their society. Let him, therefore, now in the summer of his days, while yet active and flourishing, by acts of seasonable kindness and benevolence insure that love, and by upright and honourable conduct lay the foundation for that respect which in old age he would wish to enjoy. In the last place, let him consider a good conscience, peace with God, and the hope of heaven, as the most effectual consolations he can possess when the evil days shall come. BLAIR: *Lectures.*

We are both in the decline of life, my dear dean, and have been some years going down the hill: let us make the passage as smooth as we can. Let us fence against physical evil by care, and the use of those means which experience must have pointed out to us; let us fence against moral evil by philosophy. We may, nay (if we will follow nature and do not work up imagination against her plainest dictates) we shall, of course, grow every year more indifferent to life, and to the affairs and interests of a system out of which we are soon to go. This is much better than stupidity. The decay of passion strengthens philosophy; for passion may decay and stupidity not succeed. Passions (says Pope, our divine, as you will see one time or other) are the *gales* of life; let us not complain that they do not blow a storm. What hurt does age do us in subduing what we toil to subdue all our lives? It is now six in the morning; I recall the time (and am glad it is over) when about this hour I used to be going to bed, surfeited with pleasure or jaded with business; my head often full of schemes, and my heart as often full of anxiety. Is it a misfortune, think you, that I rise at this hour refreshed, serene, and calm; that the past and even the present affairs of life stand like objects at a distance from me, where I can keep off the disagreeable, so as not to be strongly affected by them, and from whence I can draw the others nearer to me? Passions, in their force, would bring all these, nay, even future contingencies, about my ears at once, and reason would ill defend me in the scuffle.

LORD BOLINGBROKE:
Letter to Dean Swift.

The failure of the mind in old age is often less the result of natural decay than of disease. Ambition has ceased to operate; contentment brings indolence; indolence, decay of mental power, *ennui*, and sometimes death. Men have

been known to die, literally speaking, of disease induced by intellectual vacuity.

SIR BENJAMIN BRODIE.

The choleric fall short of the longevity of the sanguine. SIR THOMAS BROWNE.

Old men do most exceed in this point of folly, commending the days of their youth they scarce remembered, at least well understood not.

SIR THOMAS BROWNE: *Vulgar Errors.*

We are generally so much pleased with any little accomplishments, either of body or mind, which have once made us remarkable in the world, that we endeavour to persuade ourselves it is not in the power of time to rob us of them. We are eternally pursuing the same methods which first procured us the applauses of mankind. It is from this notion that an author writes on, though he is come to dotage; without ever considering that his memory is impaired, and that he hath lost that life, and those spirits, which formerly raised his fancy and fired his imagination. The same folly hinders a man from submitting his behaviour to his age, and makes Clodius, who was a celebrated dancer at five-and-twenty, still love to hobble in a minuet, though he is past threescore. It is this, in a word, which fills the town with elderly fops and superannuated coquettes.

BUDGELL: *Spectator*, No. 301.

No man lives too long who lives to do with spirit and suffer with resignation what Providence pleases to command or inflict; but, indeed, they are sharp commodities which beset old age. BURKE:

Letter to a Noble Lord on the Attacks upon his Pension, 1796.

A man of great sagacity in business, and he preserved so great a vigour of mind even to his death, when near eighty, that some who had known him in his younger years did believe him to have much quicker parts in his age than before. EARL OF CLARENDON.

Providence gives us notice by sensible declensions, that we may disengage from the world by degrees. JEREMY COLLIER.

It would be well if old age diminished our perceptibilities to pain in the same proportion that it does our sensibilities to pleasure; and if life has been termed a feast, those favoured few are the most fortunate guests who are not compelled to sit at the table when they can no longer partake of the banquet. But the misfortune is, that body and mind, like man and wife, do not always agree to die together. It is bad when the mind survives the body; and worse still when the body survives the mind; but when both these survive our spirits, our hopes, and our health, this is worst of all.

COLTON: *Lacon.*

The continual agitations of the spirits must needs be a weakening of any constitution, especially in age: and many causes are required for refreshment betwixt the heats. DRYDEN.

Sobriety in our riper years is the effect of a well-concocted warmth; but where the principles are only phlegm, what can be expected but an insipid manhood and old infancy?

DRYDEN.

Age oppresses us by the same degrees that it instructs us, and permits not that our mortal members, which are frozen with our years, should retain the vigour of our youth.

DRYDEN.

From fifty to threescore he loses not much in fancy; and judgment, the effect of observation, still increases. DRYDEN.

Age, that lessens the enjoyment of life, increases our desire of living. Those dangers which, in the vigour of youth, we had learned to despise, assume new terrors as we grow old. Our caution increasing as our years increase, fear becomes at last the prevailing passion of the mind, and the small remainder of life is taken up in useless efforts to keep off our end, or provide for a continued existence. . . . Whence, then, is this increased love of life, which grows upon us with our years? whence comes it that we thus make greater efforts to preserve our existence at a period when it becomes scarce worth the keeping? Is it that nature, attentive to the preservation of mankind, increases our wishes to live, while she lessens our enjoyments; and, as she robs the senses of every pleasure, equips imagination in the spoil? Life would be insupportable to an old man who, loaded with infirmities, feared death no more than when in the vigour of manhood: the numberless calamities of decaying nature, and the consciousness of surviving every pleasure, would at once induce him with his own hand to terminate the scene of misery: but happily the contempt of death forsakes him at a time when it could only be prejudicial, and life acquires an imaginary value in proportion as its real value is no more. GOLDSMITH:

Essays, No. XIV.; also in *Citizen of the World*, Letter LXXIII.

What can be a more pitiable object than decrepitude sinking under the accumulated load of years and of penury? Arrived at that period when the most fortunate confess they have no pleasure, how forlorn is his situation who, destitute of the means of subsistence, has survived his last child or his last friend! Solitary and neglected, without comfort and without hope, depending for everything on a kindness he has no means of conciliating, he finds himself left alone in a world to which he has ceased to belong, and is only felt in society as a burden it is impatient to shake off.

ROBERT HALL: *Reflections on War.*

Wisdom and youth are seldom joined in one; and the ordinary course of the world is more according to Job's observation, who giveth men advice to seek wisdom among the ancients, and in the length of days understanding.

HOOKER.

The time of life in which memory seems particularly to claim predominance over the other faculties of the mind, is our declining age. It has been remarked by former writers, that old men are generally narrative, and fall easily into recitals of past transactions, and accounts of persons known to them in their youth. When we approach the verge of the grave it is more eminently true,

"Vitæ summa brevis spem nos vetat inchoare longam."

"Life's span forbids thee to extend thy cares
And stretch thy hopes beyond thy years."
CREECH.

We have no longer any possibility of great vicissitudes in our favour; the changes which are to happen in the world will come too late for our accommodation; and those who have no hope before them, and to whom their present state is painful and irksome, must of necessity turn their thoughts back to try what retrospect will afford. It ought, therefore, to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

"Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica curis."

"Seek here, ye young, the anchor of your mind;
Here, suff'ring age, a bless'd provision find."
ELPHINSTON.

In youth, however unhappy, we solace ourselves with the hope of better fortune, and, however vicious, appease our consciences with intentions of repentance; but the time comes at last in which life has no more to promise, in which happiness can be drawn only from recollection, and virtue will be all that we can recollect with pleasure.

DR. S. JOHNSON: *Rambler*, No. 41.

Another vice of age, by which the rising generation may be alienated from it, is severity and censoriousness, that gives no allowance to the failings of early life, that expects artfulness from childhood, and constancy from youth, that is peremptory in every command, and inexorable in every failure. There are many who live merely to hinder happiness, and whose descendants can only tell of long life that it produces suspicion, malignity, peevishness, and persecution; and yet even these tyrants can talk of the ingratitude of the age, curse their heirs for impatience, and wonder that young men cannot take pleasure in their fathers' company.

He that would pass the latter part of life with honour and decency must, when he is young, consider that he shall one day be old; and remember, when he is old, that he has once been young. In youth he must lay up knowledge for his support when his powers of acting shall forsake him; and in age forbear to animadvert with rigour on faults which experience only can correct.

DR. S. JOHNSON: *Rambler*, No. 50.

To secure to the old that influence which they are willing to claim, and which might so much contribute to the improvement of the arts of life, it is absolutely necessary that they give themselves up to the duties of declining years, and contentedly resign to youth its levity, its pleasures, its frolics, and its fopperies. It is a hopeless endeavour to unite the contrarieties of spring and winter; it is unjust to claim the privileges of age and retain the playthings of childhood. The young always form magnificent ideas of the wisdom and gravity of men, whom they consider placed at a distance from them in the ranks of existence, and naturally look on those whom they find trifling with long beards, with contempt and indignation like that which women feel at the effeminacy of men.

DR. S. JOHNSON: *Rambler*, No. 50.

If it has been found by the experience of mankind that not even the best seasons of life are able to supply sufficient gratifications without anticipating uncertain felicities, it cannot surely be supposed that old age, worn with labours, harassed with anxieties, and tortured with diseases, should have any gladness of its own, or feel any satisfaction from the contemplation of the present. All the comfort that can now be expected must be recalled from the past, or borrowed from the future; the past is very soon exhausted, all the events or actions of which the memory can afford pleasure are quickly recollected; and the future lies beyond the grave, where it can be reached only by virtue and devotion.

DR. S. JOHNSON: *Rambler*, No. 69.

An old Greek epigrammatist, intending to show the miseries that attend the last stage of man, imprecates upon those who are so foolish as to wish for long life, the calamity of continuing to grow old from century to century. He thought that no adventitious or foreign pain was requisite, that decrepitude itself was an epitome of whatever is dreadful, and nothing could be added to the curse of age, but that it should be extended beyond its natural limits.

DR. S. JOHNSON: *Rambler*, No. 69.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hopes, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

DR. S. JOHNSON: *Rambler*, No. 69.

That natural jealousy which makes every man unwilling to allow much excellence in another, always produces a disposition to believe that the mind grows old with the body, and that he whom we are now forced to confess superior is hastening daily to a level with ourselves. By delighting to think this of the living, we learn to think it of the dead. And Fenton, with all his kindness to Waller, has the luck to mark the exact time when his genius passed the zenith, which he places at his fifty-fifth year. This is to allot the mind but a small portion.

Intellectual decay is doubtless not uncommon; but it seems not to be universal. Newton was in his eighty-fifth year improving his chronology, a few days before his death; and Waller appears not, in my opinion, to have lost at eighty-two any part of his poetical power.

DR. S. JOHNSON: *Life of Waller.*

To novelty, to acuteness of sensation, to hope, to ardour of pursuit, succeeds what is, in no inconsiderable degree, an equivalent for them all, "perception of ease." Herein is the exact difference between the young and the old. The young are not happy but when enjoying pleasure; the old are happy when free from pain. And this constitution suits with the degrees of animal power which they respectively possess. The vigour of youth has to be stimulated to action by impatience of rest; whilst to the imbecility of age, quietness and repose become positive gratifications. In one important step the advantage is with the old. A state of ease is, generally speaking, more attainable than a state of pleasure. A constitution, therefore, which can enjoy ease is preferable to that which can taste only pleasure. This same perception of ease oftentimes renders old age a condition of great comfort, especially when riding at its anchor after a busy or tempestuous life.

PALEY: *Natural Theology.*

Most men in years, as they are generally discouragers of youth, are like old trees, which, being past bearing themselves, will suffer no young plants to flourish beneath them.

POPE.

I grieve with the old for so many additional inconveniences, more than their small remain of life seemed destined to undergo. POPE.

Increase of years makes men more talkative, but less writative, to that degree that I now write no letters but of plain how d' ye's.

POPE: *To Swift.*

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings. POPE:

Thoughts on Various Subjects.

A truly Christian man can look down like an eternal sun upon the autumn of his existence: the more sand has passed through the hour-glass of life, the more clearly can he see through the empty glass. Earth, too, is to him a beloved spot, a beautiful meadow, the scene of his childhood's sports, and he hangs upon this mother of our first life with the love with which a bride, full of childhood's recollections, clings to a beloved mother's breast, the evening before the day on which she resigns herself to the bridegroom's heart. RICHTER.

Oh, this contentment shown by a man although the sunset clouds of life were gathering around him, inspires new life into the hypochondriacal spectator or listener, whose melancholy minor chords usually, in the presence of an old man, begin to vibrate tremendously, as if he were a sign-post to the grave! But, in reality, a cheerful, vigorous old man discloses to us the immortality of his being: too tough to be mown down even by death's keen scythe, and pointing to us the way into the second world.

RICHTER.

The world is very bad as it is,—so bad that good men scarce know how to spend fifty or threescore years in it; but consider how bad it would probably be were the life of man extended to six, seven, or eight hundred years. If so near a prospect of the other world as forty or fifty years cannot restrain men from the greatest villanies, what would they do if they could as reasonably suppose death to be three or four hundred years off? If men make such improvements in wickedness in twenty or thirty years, what would they do in hundreds? And what a blessed place then would this world be to live in! W. SHERLOCK.

Age, which unavoidably is but one remove from death, and consequently should have nothing about it but what looks like a decent preparation for it, scarce ever appears of late days but in the high mode, the flaunting garb and utmost gaudery of youth. SOUTH.

Those who by the prerogative of their age should frown youth into sobriety imitate and strike in with them, and are really vicious that they may be thought young. SOUTH.

Let not men flatter themselves that though they find it difficult at present to combat and stand out against an ill practice, yet that old age would do that for them which they in their youth could never find in their hearts to do for themselves. SOUTH.

The vices of old age have the stiffness of it too; and as it is the unfittest time to learn in, so the unfitness of it to unlearn will be found much greater. SOUTH.

Tiberius was bad enough in his youth; but superlatively and monstrously so in his old age.

SOUTH.

You once remarked to me how time strengthened family affections, and, indeed, all early ones: one's feelings seem to be weary of travelling, and like to rest at home. They who tell me that men grow hard-hearted as they grow older have a very limited view of this world of ours. It is true with those whose views and hopes are merely and vulgarly worldly; but when human nature is not perverted, time strengthens our kindly feelings, and abates our angry ones. SOUTHEY.

It is not in the heyday of health and enjoyment, it is not in the morning sunshine of his vernal day, that man can be expected feelingly to remember his latter end, and to fix his heart upon eternity. But in after-life many causes operate to wean us from the world: grief softens the heart; sickness searches it; the blossoms of hope are shed; death cuts down the flowers of the affections; the disappointed man turns his

thoughts toward a state of existence where his wiser desires may be fixed with the certainty of faith; the successful man feels that the objects which he has ardently pursued fail to satisfy the cravings of an immortal spirit; the wicked man turneth away from his wickedness, that he may save his soul alive.

SOUTHEY.

It would be a good appendix to "The Art of Living and Dying," if any one would write "The Art of Growing Old," and teach men to resign their pretensions to the pleasures and gallantries of youth, in proportion to the alteration they find in themselves by the approach of age and infirmities. The infirmities of this stage of life would be much fewer, if we did not affect those which attend the more vigorous and active part of our days; but instead of studying to be wiser, or being contented with our present follies, the ambition of many of us is also to be the same sort of fools we formerly have been. I have often argued, as I am a professed lover of women, that our sex grows old with a much worse grace than the other does; and have ever been of opinion that there are more well-pleased old women than old men. I thought it a good reason for this, that the ambition of the fair sex being confined to advantageous marriages, or shining in the eyes of men, their parts were over sooner, and consequently the errors in the performance of them.

SIR R. STEELE: *Tatler*, No. 266.

As to all the rational and worthy pleasures of our being, the conscience of a good fame, the contemplation of another life, the respect and commerce of honest men, our capacities for such enjoyments are enlarged by years. While health endures, the latter part of life, in the eye of reason, is certainly the more eligible. The memory of a well-spent youth gives a peaceable, unmixed, and elegant pleasure to the mind; and to such who are so unfortunate as not to be able to look back on youth with satisfaction they may give themselves no little consolation that they are under no temptation to repeat the follies, and that they at present despise them.

SIR R. STEELE: *Spectator*, No. 153.

The nearer I find myself verging to that period of life which is to be labour and sorrow, the more I prop myself upon those few supports that are left. SWIFT.

The troubles of age were intended . . . to wean us gradually from our fondness of life the nearer we approach to the end. SWIFT.

Old women, and men too, . . . seek, as it were, by Medea's charms, to recoct their corps, as she Æson's, from feeble deformities to sprightly handsomeness.

JEREMY TAYLOR.

What great thing soever a man proposed to do in his life, he should think of achieving it by fifty. SIR W. TEMPLE.

None that feels sensibly the decays of age, and his life wearing off, can figure to himself those imaginary charms in riches and praise, that men are apt to do in the warmth of their blood. SIR W. TEMPLE.

Socrates used to say that it was pleasant to grow old with good health and a good friend; and he might have reason: a man may be content to live while he is no trouble to himself or his friends; but after that, it is hard if he be not content to die. I knew and esteemed a person abroad who used to say, a man must be a mean wretch who desired to live after threescore years old. But so much, I doubt, is certain, that in life, as in wine, he that will drink it good must not draw it to the dregs. Where this happens, one comfort of age may be, that whereas younger men are usually in pain whenever they are not in pleasure, old men find a sort of pleasure when they are out of pain; and as young men often lose or impair their present enjoyments by craving after what is to come, by vain hopes, or fruitless fears, so old men relieve the wants of their age by pleasing reflections upon what is past. Therefore, men in the health and vigour of their age should endeavour to fill their lives with reading, with travel, with the best conversation and the worthiest actions, either in public or private stations; that they may have something agreeable left to feed on when they are old, by pleasing remembrances.

SIR W. TEMPLE.

There is a strange difference in the ages at which different persons acquire such maturity as they are capable of, and at which some of those who have greatly distinguished themselves have done, and been, something remarkable. Some of them have left the world at an earlier age than that at which others have begun their career of eminence. It was remarked to the late Dr. Arnold by a friend, as a matter of curiosity, that several men who have filled a considerable page in history have lived but forty-seven years (Philip of Macedon, Joseph Addison, Sir William Jones, Nelson, Pitt), and he was told in a jocular way to beware of the forty-seventh year. He was at that time in robust health; but he died at forty-seven! Alexander died at thirty-two; Sir Stamford Raffles at forty-five. Sir Isaac Newton did indeed live to a great age; but it is said that all his discoveries were made before he was forty; so that he might have died at that age and been as celebrated as he is. On the other hand, Herschel is said to have taken to astronomy at forty-seven. Swedenborg, if he had died at sixty, would have been remembered by those that did remember him merely as a sensible worthy man, and a very considerable mathematician. The strange fancies which took possession of him, and which survive in the sect he founded, all came on after that age.

Some persons resemble certain trees, such as the nut, which flowers in February, and ripens its fruit in September; or the juniper and the arbutus, which take a whole year or more to

perfect their fruit; and others the cherry, which takes between two and three months.

WHATELY:
Annot. on Bacon's Essay, Of Youth and Age.

As for the decay of mental faculties which often takes place in old age, every one is aware of it; but many overlook one kind of it which is far from uncommon; namely, when a man of superior intelligence, without falling into anything like dotage, sinks into an ordinary man. Whenever there is a mixture of genius with imbecility, every one perceives that a decay has taken place. But when a person of great intellectual eminence becomes (as is sometimes the case) an ordinary average man, just such as many have been all their life, no one is likely to suspect that the faculties have been impaired by age, except those who have seen much of him in his brighter days.

Even so, no one on looking at an ordinary dwelling-house in good repair would suspect that it had been once a splendid palace; but when we view a stately old castle or cathedral partly in ruins, we see at once that it cannot be what it originally was.

The decay which is most usually *noticed* in old people, both by others and by themselves, is a decay in *memory*. But this is perhaps partly from its being a defect easily to be detected and distinctly proved. When a decay of *judgment* takes place—which is perhaps oftener the case than is commonly supposed—the party himself is not likely to be conscious of it; and his friends are more likely to overlook it, and, even when they do perceive it, to be backward in giving him warning, for fear of being met with such a rebuff as Gil Blas received in return for his candour from the Archbishop, his patron.

WHATELY:
Annot. on Bacon's Essay, Of Youth and Age.

Of persons who have led a temperate life, those will have the best chance of longevity who have done hardly anything else but live;—what may be called the *neuter verbs*—not active or passive, but only *being*: who have had little to do, little to suffer, but have led a life of quiet retirement, without exertion of body or mind—avoiding all troublesome enterprise, and seeking only a comfortable obscurity. Such men, if of a pretty strong constitution, and if they escape any remarkable calamities, are likely to live long. But much affliction, or much exertion, and, still more, both combined, will be sure to tell upon the constitution—if not at once, yet at least as years advance. One who is of the character of an active or passive verb, or, still more, both combined, though he may be said to have lived long in everything but years, will rarely reach the age of the neuters.

WHATELY:
Annot. on Bacon's Essay, Of Regimen of Health.

When the pulse beats high, and we are flushed with youth, and health, and vigour; when all goes on prosperously, and success seems almost to anticipate our wishes, then we feel not the want of the consolations of religion: but when fortune frowns, or friends forsake us; when sorrow, or sickness, or old age comes upon us, then it is that the superiority of the pleasures of religion is established over those of dissipation and vanity, which are ever apt to fly from us when we are most in want of their aid. There is scarcely a more melancholy sight than an old man who is a stranger to those only true sources of satisfaction. How affecting, and at the same time how disgusting, is it to see such a one awkwardly catching at the pleasures of his younger years, which are now beyond his reach, or feebly attempting to retain them, while they mock his endeavours and elude his grasp!

WILBERFORCE: *Practical View.*

ALCHEMY.

The world hath been much abused by the opinion of making gold; the work itself I judge to be possible; but the means hitherto pounded are (in the practice) full of error.

LORD BACON: *Nat. Hist.*, No. 126.

The alchemists call in many varieties out of astrology, auricular traditions, and feigned testimonies. LORD BACON.

I was ever of opinion that the philosopher's stone, and an holy war, were but the rendezvous of cracked brains, that wore their feather in their heads. LORD BACON: *Holy War.*

ALLEGORIES.

The characteristic peculiarity of the Pilgrim's Progress is that it is the only work of its kind which possesses a strong human interest. Other allegories only amuse the fancy. The allegory of Bunyan has been read by many thousands with tears. There are some good allegories in Johnson's works, and some of still higher merit by Addison. In these performances there is, perhaps, as much wit and ingenuity as in the Pilgrim's Progress. But the pleasure which is produced by the Vision of Mirza, the Vision of Theodore, the genealogy of Wit, or the contest between Rest and Labour, is exactly similar to the pleasure we derive from one of Cowley's odes or from a canto of Hudibras. It is a pleasure which belongs wholly to the understanding, and in which the feelings have no part whatever. Nay, even Spenser himself, though assuredly one of the greatest poets that ever lived, could not succeed in the attempt to make allegory interesting. It was in vain that he lavished the riches of his mind on the House of Pride and the House of Temperance. One unpardonable fault, the fault of tediousness, pervades the whole of the Fairy Queen. We become sick of cardinal virtues and deadly sins, and long for the society of plain men and women. Of the persons who read the first

canto, not one in ten reaches the end of the first book, and not one in a hundred perseveres to the end of the poem. Very few and very weary are those who are in at the death of the Blatant Beast. If the last six books, which are said to have been destroyed in Ireland, had been preserved, we doubt whether any heart less stout than that of a commentator would have held out to the end. LORD MACAULAY:
Southey's Edition of the Pilgrim's Progress, Dec. 1830.

ALMS.

Shall we repine at a little misplaced charity, we who could no way foresee the effect,—when an all-knowing, all-wise Being showers down every day his benefits on the unthankful and undeserving? ATTERBURY.

Our part is to choose out the most deserving objects, and the most likely to answer the ends of our charity, and, when this is done, all is done that lies in our power: the rest must be left to Providence. ATTERBURY.

Those good men who take such pleasure in relieving the miserable for Christ's sake would not have been less forward to minister unto Christ himself. ATTERBURY.

It is proper that *alms* should come out of a little purse, as well as out of a great sack; but surely where there is plenty, charity is a duty, not a courtesy: it is a tribute imposed by Heaven upon us, and he is not a good subject who refuses to pay it. FELLTHAM.

Are we not to pity and supply the poor, though they have no relation to us? No relation? That cannot be. The gospel styles them all our brethren: nay, they have a nearer relation to us—our fellow-members; and both these from their relation to our Saviour himself, who calls them his brethren. SPRAT.

It is indeed the greatest insolence imaginable, in a creature who would feel the extremes of thirst and hunger if he did not prevent his appetites before they call upon him, to be so forgetful of the common necessities of human nature as never to cast an eye upon the poor and needy. The fellow who escaped from a ship which struck upon a rock in the west, and joined with the country people to destroy his brother sailors and make her a wreck, was thought a most execrable creature; but does not every man who enjoys the possession of what he naturally wants, and is unmindful of the unsupplied distress of other men, betray the same temper of mind?
SIR R. STEELE: *Spectator*, No. 294.

The poor beggar hath a just demand of an alms from the rich man, who is guilty of fraud, injustice, and oppression if he does not afford relief according to his abilities. SWIFT.

ALPHABET.

'Tis a mathematical demonstration, that these twenty-four letters admit of so many changes in their order, and make such a long roll of differently-ranged alphabets, not two of which are alike, that they could not all be exhausted though a million millions of writers should each write above a thousand alphabets a day for the space of a million millions of years.
BENTLEY.

On the greatest and most useful of all human inventions, the invention of alphabetical writing, Plato did not look with much complacency. He seems to have thought that the use of letters had operated on the human mind as the use of the go-cart in learning to walk, or of corks in learning to swim, is said to operate on the human body. It was a support which, in his opinion, soon became indispensable to those who used it, which made vigorous exertion first unnecessary, and then impossible. The powers of the intellect would, he conceived, have been more fully developed without this delusive aid. Men would have been compelled to exercise the understanding and the memory, and, by deep and assiduous meditation, to make truth thoroughly their own. Now, on the contrary, much knowledge is traced on paper, but little is engraved in the soul. A man is certain that he can find information at a moment's notice when he wants it. He therefore suffers it to fade from his mind. Such a man cannot in strictness be said to know anything. He has the show without the reality of wisdom. These opinions Plato has put into the mouth of an ancient king of Egypt. [Plato's *Phædrus*.] But it is evident from the context that they were his own; and so they were understood to be by Quinctilian. [Quinctilian, xi.] Indeed, they are in perfect accordance with the whole Platonic system.
LORD MACAULAY: *Lord Bacon*, July, 1837.

AMBITION.

The soul, considered abstractedly from its passions, is of a remiss and sedentary nature, slow in its resolves, and languishing in its executions. The use therefore of the passions is to stir it up and to put it upon action, to awaken the understanding, to enforce the will, and to make the whole man more vigorous and attentive in the prosecution of his designs. As this is the end of the passions in general, so it is particularly of ambition, which pushes the soul to such actions as are apt to procure honour and reputation to the actor. But if we carry our reflections higher, we may discover farther ends of Providence in implanting this passion in mankind.

It was necessary for the world that arts should be invented and improved, books written and transmitted to posterity, nations conquered and civilized. Now, since the proper and genuine motives to these, and the like great actions,

would only influence virtuous minds, there would be but small improvements in the world were there not some common principle of action working equally with all men: and such a principle is ambition, or a desire of fame, by which great endowments are not suffered to lie idle and useless to the public, and many vicious men are over-reached, as it were, and engaged, contrary to their natural inclinations, in a glorious and laudable course of action. For we may farther observe that men of the greatest abilities are most fired with ambition; and that, on the contrary, mean and narrow minds are the least actuated by it: whether it be that a man's sense of his own incapacities makes him despair of coming at fame, or that he has not enough range of thought to look out for any good which does not more immediately relate to his interest or convenience; or that Providence, in the very frame of his soul, would not subject him to such a passion as would be useless to the world and a torment to himself.

Were not this desire of fame very strong, the difficulty of obtaining it, and the danger of losing it when obtained, would be sufficient to deter a man from so vain a pursuit.

ADDISON: *Spectator*, No. 255.

There are few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable with those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavour to procure in the little circle of their friends and acquaintance. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might, methinks, receive a very happy turn, and, if it *were rightly directed*, contribute as much to a person's advantage as it generally does to his uneasiness and disquiet.

ADDISON.

How often is the ambitious man mortified with the very praises he receives, if they do not rise so high as he thinks they ought!

ADDISON.

Ambition raises a tumult in the soul, and puts it into a violent hurry of thought.

ADDISON.

The ambitious man has little happiness, but is subject to much uneasiness and dissatisfaction.

ADDISON.

If any false step be made in the more momentous concerns of life, the whole scheme of ambitious designs is broken. ADDISON.

An ambitious man puts it into the power of every malicious tongue to throw him into a fit of melancholy. ADDISON.

Most men have so much of ill-nature, or of weariness, as not to soothe the vanity of the ambitious man. ADDISON.

It is observed by Cicero, that men of the greatest and the most shining parts are most actuated by ambition. ADDISON.

Of ambitions, it is less harmful the ambition to prevail in great things, than that other to appear in everything; for that breeds confusion, and mars business; but yet it is less danger to have an ambitious man stirring in business than great in dependences. He that seeketh to be eminent amongst able men hath a great task; but that is ever good for the public: but he that plots to be the only figure amongst ciphers is the decay of a whole age. LORD BACON:

Essay XXXVII.: Of Ambition.

Ambitious men, if they be checked in their desires, become secretly discontent, and look upon men and matters with an evil eye.

LORD BACON.

Although imitation is one of the great instruments used by Providence in bringing our nature towards its perfection, yet if men gave themselves up to imitation entirely, and each followed the other, and so on in an eternal circle, it is easy to see that there never could be any improvement amongst them. Men must remain as brutes do, the same at the end that they are at this day, and that they were in the beginning of the world. To prevent this, God has implanted in man a sense of ambition, and a satisfaction arising from the contemplation of his excelling his fellows in something deemed valuable amongst them. It is this passion that drives men to all the ways we see in use of signalizing themselves, and that tends to make whatever excites in a man the idea of this distinction so very pleasant. It has been so strong as to make very miserable men take comfort that they were supreme in misery; and certain it is that, where we cannot distinguish ourselves by something excellent, we begin to take a complacency in some singular infirmities, follies, or defects of one kind or other. BURKE:

On the Sublime and Beautiful, 1756.

The same sun which gilds all nature, and exhilarates the whole creation, does not shine upon disappointed ambition. It is something that rays out of darkness, and inspires nothing but gloom and melancholy. Men in this deplorable state of mind find a comfort in spreading the contagion of their spleen. They find an advantage too; for it is a general, popular error, to imagine the loudest complainers for the public to be the most anxious for its welfare. If such persons can answer the ends of relief and profit to themselves, they are apt to be careless enough about either the means or the consequences. BURKE:

On the Present State of the Nation, 1769.

Well is it known that ambition can creep as well as soar. The pride of no person in a flourishing condition is more justly to be dreaded than that of him who is mean and cringing under a doubtful and unprosperous fortune.

BURKE:

Letters on a Regicide Peace: Letter III., 1797.

Indeed no man knows, when he cuts off the incitements to a virtuous ambition and the just rewards of public service, what infinite mischief he may do his country through all generations.
BURKE.

Ambition, that high and glorious passion, which makes such havoc among the sons of men, arises from a proud desire of honour and distinction, and, when the splendid trappings in which it is usually caparisoned are removed, will be found to consist of the mean materials of envy, pride, and covetousness. It is described by different authors as a gallant madness, a pleasant poison, a hidden plague, a secret poison, a caustic of the soul, the moth of holiness, the mother of hypocrisy, and, by crucifying and disquieting all it takes hold of, the cause of melancholy and madness.
ROBERT BURTON.

Ambition is to the mind what the cap is to the falcon; it *blinds* us first, and then compels us to tower by reason of our blindness. But, alas, when we are at the summit of a vain ambition we are also at the *depth* of real misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us: in short, by attaining all we wish, and gaining all we want, we have only reached a pinnacle where we have nothing to hope, but everything to fear.
COLTON: *Lacon.*

An ardent thirst of honour; a soul unsatisfied with all it has done, and an unextinguished desire of doing more. DRYDEN.

'Tis almost impossible for poets to succeed without ambition: imagination must be raised by a desire of fame to a desire of pleasing.
DRYDEN.

If we look abroad upon the great multitude of mankind, and endeavour to trace out the principles of action in every individual, it will, I think, seem highly probable that ambition runs through the whole species, and that every man, in proportion to the vigour of his complexion, is more or less actuated by it.
HUGHES: *Spectator*, No. 224.

Where ambition can be so happy as to cover its enterprises even to the person himself under the appearance of principle, it is the most incurable and inflexible of all human passions.
HUME.

We must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment: the course is then over, the wheel turns round but once, while the reaction of goodness and happiness is perpetual. LANDOR.

Unruly ambition is deaf, not only to the advice of friends, but to the counsels and monitions of reason itself. L'ESTRANGE.

Ambition sufficiently plagues her proselytes by keeping them always in show, like the statue of a public place. MONTAIGNE.

Covetous ambition thinking all too little which presently it hath, supposeth itself to stand in need of all which it hath not.
SIR WALTER RALEIGH.

Ambition breaks the ties of blood, and forgets the obligations of gratitude.
SIR WALTER SCOTT.

Who shoots at the mid-day sun, though he be sure he shall never hit the mark, yet as sure he is he shall shoot higher than he who aims but at a bush. SIR PHILIP SIDNEY.

The humble and contented man pleases himself innocently and easily, while the ambitious man attempts to please others sinfully and difficultly, and perhaps unsuccessfully too.
SOUTH.

He that would reckon up all the accidents preferments depend upon, may as well undertake to count the sands or sum up infinity.
SOUTH.

The ambitious person must rise early, and sit up late, and pursue his design with a constant, indefatigable attendance; he must be infinitely patient and servile. SOUTH.

It ought not to be the leading object of any one to become an eminent metaphysician, mathematician, or poet, but to render himself happy as an individual, and an agreeable, a respectable, and a useful member of society.
DUGALD STEWART.

The ambitious, the covetous, the superficial, and the ill-designing are apt to be bold and forward. SWIFT.

Ambition is full of distractions; it teems with stratagems, and is swelled with expectations as with a tympany. It sleeps sometimes as the wind in a storm, still and quiet for a minute, that it may burst out into an impetuous blast till the cordage of his heart-strings crack.
JEREMY TAYLOR.

There is no greater unreasonableness in the world than in the designs of ambition; for it makes the present certainly miserable, unsatisfied, troublesome, and discontented, for the uncertain acquisition of an honour which nothing can secure; and, besides a thousand possibilities of miscarrying, it relies upon no greater certainty than our life: and when we are dead all the world sees who was the fool.
JEREMY TAYLOR.

AMERICA.

I remember, Sir, with a melancholy pleasure, the situation of the honourable gentleman who made the motion for the repeal; in that crisis, when the whole trading interest of this empire,

crammed into your lobbies, with a trembling and anxious expectation, waited, almost to a winter's return of light, their fate from your resolutions. When at length you had determined in their favour, and your doors thrown open showed them the figure of their deliverer in the well-earned triumph of his important victory, from the whole of that grave multitude there arose an involuntary burst of gratitude and transport. They jumped upon him like children on a long-absent father. They clung about him as captives about their redeemer. All England, all America, joined in his applause. Nor did he seem insensible to the best of all earthly rewards, the love and admiration of his fellow-citizens. *Hope elevated and joy brightened his crest.* I stood near him; and his face, to use the expression of the Scripture of the first martyr, "his face was if it had been the face of an angel." I do not know how others feel, but if I had stood in that situation I never would have exchanged it for all that kings in their profusion could bestow. I did hope that that day's danger and honour would have been a bond to hold us all together forever. But, alas! that, with other pleasing visions, is long since vanished.

EDMUND BURKE:
Speech on American Taxation, April 19, 1774.

On this business of America, I confess I am serious, even to sadness. I have had but one opinion concerning it since I sat, and before I sat, in Parliament. The noble lord will, as usual, probably, attribute the part taken by me and my friends in this business to a desire of getting his places. Let him enjoy this happy and original idea. If I deprived him of it, I should take away most of his wit, and all his argument. But I had rather bear the brunt of all his wit, and indeed blows much heavier, than stand answerable to God for embracing a system that tends to the destruction of some of the very best and fairest of His works. But I know the map of England as well as the noble lord, or as any other person; and I know that the way I take is not the road to preferment.

BURKE:
Speech on American Taxation, April 19, 1774.

Permit me, Sir, to add another circumstance in our colonies which contributes no mean part towards the growth and effect of this untractable spirit: I mean their education. In no country, perhaps, in the world is law so general a study. The profession itself is numerous and powerful, and in most provinces it takes the lead. The greater number of the deputies sent to the Congress were lawyers. But all who read, and most do read, endeavour to obtain some smattering in that science. I have been told by an eminent bookseller that in no branch of his business, after tracts of popular devotion, were so many books as those on the law exported to the plantations. The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's "Commentaries" in America as in England. General Gage marks out this disposition very particularly in a letter on your table. He states that all the people in his government are lawyers, or smatterers in law,—and that in Boston they have been enabled, by successful chicane, wholly to evade many parts of one of your capital penal constitutions.

BURKE:
Speech on Conciliation with America, March 22, 1775.

For that service, for all service, whether of revenue, trade, or empire, my trust is in her interest in the British Constitution. My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your government,—they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing and their privileges another, that these two things may exist without any mutual relation,—the cement is gone, the cohesion is loosened, and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil.

BURKE:
Speech on Conciliation with America, March 22, 1775.

Deny them this participation of freedom, and you break that sole bond which originally made, and must still preserve, the unity of the empire. Do not entertain so weak an imagination as that your registers and your bonds, your affidavits and your sufferances, your cockets and your clearances, are what form the great securities of your commerce. Do not dream that your letters of office, and your instructions, and your suspending clauses are the things that hold together the great contexture of this mysterious whole. These things do not make your government. Dead instruments, passive tools as they are, it is the spirit of the English communion that gives all their life and efficacy to them. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the empire, even down to the minutest member. Is it not the same virtue which does everything for us here in England?

BURKE:
Speech on Conciliation with America, March 22, 1775.

I am, and ever have been, deeply sensible of the difficulty of reconciling the strong presiding

power, that is so useful towards the conservation of a vast, disconnected, infinitely diversified empire, with that liberty and safety of the provinces which they must enjoy (in opinion and practice at least) or they will not be provinces at all. I know, and have long felt, the difficulty of reconciling the unwieldy haughtiness of a great ruling nation, habituated to command, pampered by enormous wealth, and confident from a long course of prosperity and victory, to the high spirit of free dependencies, animated with the first glow and activity of juvenile heat, and assuming to themselves, as their birthright, some part of that very pride which oppresses them. They who perceive no difficulty in reconciling these tempers (which, however, to make peace, must some way or other be reconciled) are much above my capacity, or much below the magnitude of the business. Of one thing I am perfectly clear: that it is not by deciding the suit, but by compromising the difference, that peace can be restored or kept. They who would put an end to such quarrels by declaring roundly in favour of the whole demands of either party have mistaken, in my humble opinion, the office of a mediator. BURKE:

Letter to the Sheriffs of Bristol, 1777.

I am beyond measure surprised that you seem to feel no sort of terror at the awfulness of the situation in which you are placed by Providence, or into which you thought proper to intrude yourselves. A whole people culprit! Nations under accusation! A tribunal erected for commonwealths! This is no vulgar idea, and no trivial undertaking; it makes me shudder. I confess that, in comparison of the magnitude of the situation, I feel myself shrunk to nothing. Next to that tremendous day in which it is revealed that the saints of God shall judge the world, I know nothing that fills my mind with greater apprehension; and yet I see the matter trifled with, as if it were the beaten routine, an ordinary quarter-session, or a paltry course of common gaol-delivery. BURKE:

On the Measures against the American Colonies: Corresp., 1844, iv. 488.

Everything has been done [in your History of America] which was so naturally to be expected from the author of the History of Scotland, and the age of Charles the Fifth. I believe few books have done more than this towards clearing up dark points, correcting errors, and removing prejudices. You have, too, the rare secret of rekindling an interest in subjects that had been so often treated, and in which everything that could feed a vital flame appeared to have been consumed. I am sure I read many parts of your history with that fresh concern and anxiety which attends those who are not previously informed of the event.

BURKE:

Letter to Dr. W. Robertson, June 10, 1777.

Such was the orthodox theory; but, in the same way that the knowing ones on the race-course often make the most astounding mistakes in their forecastings, to their own great pecuniary disadvantage and the edification of a censorious world, so will it frequently occur that professed scientific men, too mindful of abstract theories to make practical innovations, find themselves suddenly confronted with some new application of those theories, or some complete reversal of them. These audacious exhibitions of scientific heterodoxy have of late years been more common in America. The active, volatile, knowing States' man is as little disposed to submit to antiquated authority in intellectual matters as in political affairs. *Household Words.*

AMUSEMENTS.

The next method, therefore, that I would propose to fill up our time, should be useful and innocent diversions. I must confess, I think it is below reasonable creatures to be altogether conversant in such diversions as are merely innocent, and have nothing else to recommend them but that there is no hurt in them. Whether any kind of gaming has even thus much to say for itself I shall not determine; but I think it is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short? ADDISON: *Spectator*, No. 93.

Encourage such innocent amusements as may disembitter the minds of men and make them mutually rejoice in the same agreeable satisfactions. ADDISON.

Whatever amuses serves to kill time, to lull the faculties, and to banish reflection. Whatever entertains usually awakens the understanding or gratifies the fancy. Whatever diverts is lively in its nature, and sometimes tumultuous in its effects. CRABB: *Synonymes.*

It is a private opinion of mine that the dull people in this country—no matter whether they belong to the Lords or the Commons—are the people who, privately as well as publicly, govern the nation. By dull people I mean people, of all degrees of rank and education, who never want to be amused. I don't know how long it is since these dreary members of the population first hit on the cunning idea—the only idea they ever had or will have—of calling themselves Respectable; but I do know that, ever since that time, this great nation has been afraid of them,—afraid in religious, in political, and in social matters. *Household Words.*

Mere innocent amusement is in itself a good, when it interferes with no greater, especially as it may occupy the place of some other that may not be innocent. The Eastern monarch who proclaimed a reward to him who should dis-

cover a new pleasure would have deserved well of mankind had he stipulated that it should be blameless. Those, again, who delight in the study of human nature may improve in the knowledge of it, and in the profitable application of that knowledge, by the perusal of such fictions [by Miss Jane Austen] as those before us. WHATELY:
Dublin Quart. Rev., 1821.

ANALYSIS.

Philosophers hasten too much from the analytic to the synthetic method; that is, they draw general conclusions from too small a number of particular observations and experiments.
LORD BOLINGBROKE.

Analysis and synthesis, though commonly treated as two different methods, are, if properly understood, only the two necessary parts of the same method. Each is the relative and correlative of the other. SIR W. HAMILTON.

The investigation of difficult things by the method of analysis ought ever to precede the method of composition. SIR I. NEWTON.

The word Analysis signifies the general and particular heads of a discourse, with their mutual connections, both co-ordinate and subordinate, drawn out into one or more tables.
DR. I. WATTS.

ANCESTRY.

Title and ancestry render a good name more illustrious, but an ill one more contemptible.
ADDISON.

It is a reverend thing to see an ancient castle not in decay; how much more to behold an ancient family which have stood against the waves and weathers of time!
LORD BACON.

The power of perpetuating our property in our families is one of the most valuable and interesting circumstances belonging to it, and that which tends the most to the perpetuation of society itself. It makes our weakness subservient to our virtue; it grafts benevolence even upon avarice. The possessors of family wealth, and of the distinction which attends hereditary possession (as most concerned in it), are the natural securities for this transmission.
BURKE:
Reflections on the Revolution in France, 1790.

For though hereditary wealth, and the rank which goes with it, are too much idolized by creeping sycophants, and the blind, abject admirers of power, they are too rashly slighted in shallow speculations of the petulant, assuming, short-sighted coxcombs of philosophy. Some decent, regulated pre-eminence, some preference (not exclusive appropriation) given to birth, is neither unnatural, nor unjust, nor impolitic. BURKE:
Reflections on the Revolution in France.

Alterations of surnames have so intricated, or rather obscured, the truth of our pedigrees, that it will be no little hard labour to deduce them. CAMDEN.

A long series of ancestors shows the native lustre with advantage; but if he any way degenerate from his line, the least spot is visible on ermine. DRYDEN.

His ancestors have been more and more solicitous to keep up the breed of their dogs and horses than that of their children.
GOLDSMITH.

If the virtues of strangers be so attractive to us, how infinitely more so should be those of our own kindred; and with what additional energy should the precepts of our parents influence us, when we trace the transmission of those precepts from father to son through successive generations, each bearing the testimony of a virtuous, useful, and honourable life to their truth and influence; and all uniting in a kind and earnest exhortation to their descendants so to live on earth that (followers of Him through whose grace alone we have power to obey Him) we may at last be reunited with those who have gone before, and those who shall come after us:

No wanderer lost—
A family in heaven.
LORD LINDSAY.

A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.
LORD MACAULAY.

The man who has not anything to boast of but his illustrious ancestors is like a potato,—the only good belonging to him is under ground.
SIR T. OVERBURY.

We highly esteem and stand much upon our birth, though we derive nothing from our ancestors but our bodies; and it is useful to improve this advantage, to imitate their good examples.
RAY.

The origin of all mankind was the same: it is only a clear and a good conscience that makes a man noble, for that is derived from heaven itself. It was the saying of a great man that, if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves; and fortune has turned all things topsy-turvy in a long series of revolutions: beside, for a man to spend his life in pursuit of a trifle that serves only when he dies to furnish out an epitaph, is below a wise man's business.
SENECA.

I am no herald to inquire into men's pedigree; it sufficeth me if I know their virtues.
SIR P. SIDNEY.

What is birth to man if it shall be a stain to his dead ancestors to have left such an offspring?
SIR P. SIDNEY.

He that boasts of his ancestors, the founders and raisers of a family, doth confess that he hath less virtue. JEREMY TAYLOR.

Human and mortal though we are, we are, nevertheless, not mere insulated beings, without relation to the past or future. Neither the point of time nor the spot of earth in which we physically live bounds our rational and intellectual enjoyments. We live in the past by a knowledge of its history, and in the future by hope and anticipation. By ascending to an association with our ancestors; by contemplating their example, and studying their character; by partaking their sentiments, and imbibing their spirit; by accompanying them in their toils; by sympathizing in their sufferings and rejoicing in their successes and their triumphs,—we mingle our own existence with theirs, and seem to belong to their age. We become their contemporaries, live the lives which they lived, endure what they endured, and partake in the rewards which they enjoyed. DANIEL WEBSTER.

The happiest lot for a man, as far as birth is concerned, is that it should be such as to give him but little occasion to think much about it.
WHATELY.

In reference to nobility in individuals, nothing was ever better said than by Bishop Warburton —as is reported—in the House of Lords, on the occasion of some angry dispute which had arisen between a peer of noble family and one of a new creation. He said that "high birth was a thing which he never knew any one disparage, except those who had it not; and he never knew any one make a boast of it who had anything else to be proud of." . . . And it is curious that a person of so exceptionable a character that no one would like to have him for a *father*, may confer a kind of dignity on his great-great-great-grandchildren. . . . If he were to discover that he could trace up his descent distinctly to a man who had deserved hanging for robbery—not a traveller of his purse, but a king of his empire, or a neighbouring state of a province—he would be likely to make no secret of it, and even to be better pleased, inwardly, than if he had made out a long line of ancestors who had been very honest farmers. WHATELY:
Annot. on Bacon's Essay, Of Nobility.

ANCIENTS.

To account for this, we must consider that the first race of authors, who were the great heroes in writing, were destitute of all rules and arts of criticism; and for that reason, though they excel later writers in greatness of genius, they fall short of them in accuracy and correctness. The moderns cannot reach their beauties, but can avoid their imperfections. When the world was furnished with these authors of the first eminence, there grew up another set of writers, who gained themselves a reputation by the remarks which they made on the works of those who preceded them.
ADDISON: *Spectator*, No. 61.

We may observe that in the first ages of the world, when the great souls and masterpieces of human nature were produced, men shined by a noble simplicity of behaviour, and were strangers to those little embellishments which are so fashionable in our present conversation. And it is very remarkable, that notwithstanding we fall short at present of the ancients in poetry, painting, oratory, history, architecture, and all the noble arts and sciences which depend more upon genius than experience, we exceed them as much in doggerel humour, burlesque, and all the trivial arts of ridicule. We meet with more raillery among the moderns, but more good sense among the ancients.
ADDISON: *Spectator*, No. 249.

It is pleasant to see a verse of an old poet revolting from its original sense, and siding with a modern subject. ADDISON.

The poetical fables are more ancient than the astrological influences, that were not known to the Greeks till after Alexander the Great.
BENTLEY.

In ancient authors a parenthetical form of writing is even more common than among moderns. BRANDE.

He calls up the heroes of former ages from a state of inexistence to adorn and diversify his poem. BROOME:
On the Odyssey.

In this age we have a sort of reviviscence, not, I fear of the power, but of a taste for the power, of the early times. COLERIDGE.

What English readers, unacquainted with Greek or Latin, will believe me when we confess we derive all that is pardonable in us from ancient fountains? DRYDEN.

In tragedy and satire I maintain, against some critics, that this age and the last have excelled the ancients; and I would instance in Shakespeare of the former, in Dorset of the latter.
DRYDEN.

Some are offended because I turned these tales into modern English; because they look on Chaucer as a dry, old-fashioned wit, not worth reviving. DRYDEN.

The heathen poet in commending the charity of Dido to the Trojans spoke like a Christian.
DRYDEN.

The critics of a more exalted taste may discover such beauties in the ancient poetry as may escape the comprehension of us pigmies of a more limited genius. GARTH.

It is an unaccountable vanity to spend all our time raking into the scraps and imperfect remains of former ages, and neglecting the clearer notices of our own. GLANVILL.

The sages of old live again in us, and in opinions there is a metempsychosis.
GLANVILL.

The love of things ancient doth argue stayedness, but levity and want of experience maketh apt unto innovation. HOOKER.

Many times that which deserveth approbation would hardly find favour if they which propose it were not to profess themselves scholars, and followers of the ancients. HOOKER.

Among the ancients there was not much delicacy of breeding, or that polite deference and respect which civility obliges us either to express or counterfeit towards the persons with whom we converse. HUME.

Nothing conduces more to letters than to examine the writings of the ancients, provided the plagues of judging and pronouncing against them be away; such as envy, bitterness, precipitation, impudence, and scurril scoffing.
BEN JONSON.

They think that whatever is called old must have the decay of time upon it, and truth too were liable to mould and rottenness.
LOCKE.

Though the knowledge they have left us be worth our study, yet they exhausted not all its treasures: they left a great deal for the industry and sagacity of after-ages. LOCKE.

In the philosophy of history the moderns have very far surpassed the ancients. It is not, indeed, strange that the Greeks and Romans should not have carried the science of government, or any other experimental science, so far as it has been carried in our time; for the experimental sciences are generally in a state of progression. They were better understood in the seventeenth century than in the sixteenth, and in the eighteenth century than in the seventeenth. But this constant improvement, this natural growth of knowledge, will not altogether account for the immense superiority of the modern writers. The difference is a difference not in degree, but of kind. It is not merely that new principles have been discovered, but that new faculties seem to be exerted. It is not that at one time the human intellect should have made but small progress, and at another time have advanced far; but that at one time it should have been stationary, and at another time constantly proceeding. In taste and imagination, in the graces of style, in the arts of persuasion, in the magnificence of public works, the ancients were at least our equals. They reasoned as justly as ourselves on subjects which required pure demonstration. But in the moral sciences they made scarcely any advance. During the long period which elapsed between the fifth century before the Christian era and the fifteenth after it, little perceptible progress was made. All the metaphysical discoveries of all the philosophers from the time of Socrates to the northern invasion are not to be compared in importance with those which have been made in England every fifty years since the time of Elizabeth. There is not the least reason to believe that the principles of government, legislation, and political economy were better understood in the time of Augustus Cæsar than in the time of Pericles. In our own country, the sound doctrines of trade and jurisprudence have been within the lifetime of a single generation dimly hinted, boldly propounded, defended, systematized, adopted by all reflecting men of all parties, quoted in legislative assemblies, incorporated into laws and treaties.
LORD MACAULAY: *History*, May, 1828.

Seeing every nation affords not experience and tradition enough for all kind of learning; therefore we are taught the languages of those people who have been most industrious after wisdom. MILTON.

But, after all, if they have any merit, it is to be attributed to some good old authors whose works I study. POPE:
On Pastoral Poetry.

These passages in that book were enough to humble the presumption of our modern sciolists, if their pride were not as great as their ignorance. SIR W. TEMPLE.

All the writings of the ancient Goths were composed in verse, which were called runes, or viises, and from thence the term of wise came.
SIR W. TEMPLE.

It was the custom of those former ages, in their over-much gratitude, to advance the first authors of any useful discovery among the number of their gods. BISHOP WILKINS.

ANGELS.

Though sometimes effected by the immediate fiat of the divine will, yet I think they are most ordinarily done by the ministration of angels.
SIR M. HALE.

Angels are spirits immaterial and intellectual, the glorious inhabitants of those sacred palaces where there is nothing but light and immortality; no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon; but all joy, tranquillity, and peace, even for ever and ever, do dwell. HOOKER.

The obedience of men is to imitate the obedience of angels, and rational beings on earth are to live unto God, as rational beings in heaven live unto him. LAW.

The supposition that angels assume bodies need not startle us, since some of the most ancient and most learned fathers seemed to believe that they had bodies. LOCKE.

Superior beings above us, who enjoy perfect happiness, are more steadily determined in their choice of good than we, and yet they are not less happy or less free than we. LOCKE.

ANGER.

There is no other way but to meditate and ruminate well upon the effects of anger,—how it troubles man's life; and the best time to do this is to look back upon anger when the fit is thoroughly over. Seneca saith well, "that anger is like rain, which breaks itself upon that it falls." The Scripture exhorteth us "to possess our souls in patience:" whosoever is out of patience is out of possession of his soul. . . . Anger is certainly a kind of baseness; as it appears well in the weakness of those subjects in whom it reigns,—children, women, old folks, sick folks. Only men must beware that they carry their anger rather with scorn than with fear; so that they may seem rather to be above the injury than below it; which is a thing easily done, if a man will give law to himself in it. . . . To contain anger from mischief, though it take hold of a man, there be two things whereof you must have special caution: the one of extreme bitterness of words, especially if they be aculeate and proper; for "communia maledicta" are nothing so much; and again, that in anger a man reveal no secrets; for that makes him not fit for society; the other, that you do not peremptorily break off in any business in a fit of anger; but howsoever you show bitterness, do not act anything that is not revocable.

LORD BACON:
Essay LVIII.: Of Anger.

There is no affectation in passion; for that putteth a man out of his precepts, and in a new case there custom leaveth him.

LORD BACON.

Choleric and quarrelsome persons will engage one into their quarrels. LORD BACON.

He does anger too much honour who calls it madness, which being a distemper of the brain, and a total absence of all reason, is innocent of all the ill effects it may produce, whereas anger is an affected madness, compounded of pride and folly, and an intention to do commonly more mischief than it can bring to pass.

LORD CLARENDON.

Never do anything that can denote an angry mind; for, although everybody is born with a certain degree of passion, and, from untoward circumstances, will sometimes feel its operation, and be what they call "out of humour," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has entirely subsided; and always avoid saying anything that you may wish unsaid.

LORD COLLINGWOOD.

The sun should not set upon our anger, neither should he rise upon our confidence. We should freely forgive, but forget rarely. I will not be revenged, and I owe to my enemy; but I will remember, and this I owe to myself.

C. C. COLTON.

When anger rises, think of the consequences.

CONFUCIUS.

Had I a careful and pleasant companion, that should show me my angry face in a glass, I should not at all take it ill. Some are wont to have a looking-glass held to them while they wash, though to little purpose; but to behold a man's self so unnaturally disguised and disordered, will conduce not a little to the impeachment of anger. PLUTARCH.

To be angry, is to revenge the faults of others upon ourselves. POPE.

If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it. SENECA.

Anger is a transient hatred; or, at least, very like it. SOUTH.

It might have pleased in the heat and hurry of his rage, but must have displeased in cool, sedate reflection. SOUTH.

Anger is like the waves of a troubled sea; when it is corrected with a soft reply, as with a little strand, it retires, and leaves nothing behind but froth and shells—no permanent mischief. JEREMY TAYLOR.

The anger of an enemy represents our faults or admonishes us of our duty with more heartiness than the kindness of a friend.

JEREMY TAYLOR.

Be careful to discountenance in children anything that looks like rage and furious anger.

TILLOTSON.

To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils; but to prevent and suppress rising resentment is wise and glorious, is manly and divine. DR. I. WATTS.

Adam Smith, in his Theory of Moral Sentiments, seems to consider as the chief point of distinction between anger and hatred, the necessity to the gratification of the former that the object of it should not only be punished, but punished by means of the offended person, and on account of the particular injury inflicted. Anger requires that the offender should not only be made to grieve in his turn, but to grieve for that particular wrong which has been done by him. The natural gratification of this passion tends, of its own accord, to produce all the political ends of punishment: the correction of the criminal, and example to the public.

WHATELY:
Annot. on Bacon's Essay, Of Anger.

Aristotle, in his *Rhetoric*, . . . defines anger to be "a desire, accompanied by mental uneasiness, of avenging one's self, or, as it were, inflicting punishment for something that appears an unbecoming slight, either in things which concern one's self, or some of one's friends." And he hence infers that, if this be anger, it must be invariably felt towards some *individual*, not against a *class* or description of persons.

WHATELY:
Annot. on Bacon's Essay, Of Anger.

ANGLING.

Angling was, after tedious study, a rest to his mind, a cheerer of his spirits, a diverter of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness.

IZAAK WALTON.

I have known a very good fisher angle diligently four or six hours for a river carp, and not have a bite. IZAAK WALTON.

He that reads Plutarch shall find that angling was not contemptible in the days of Mark Antony and Cleopatra. IZAAK WALTON.

ANTICIPATION.

As the memory relieves the mind in her vacant moments, and prevents any chasms of thought by ideas of what is passed, we have other faculties that agitate and employ her for what is to come. These are the passions of hope and fear.

By these two passions we reach forward into futurity, and bring up to our present thoughts objects that lie hid in the remotest depths of time. We suffer misery and enjoy happiness before they are in being; we can set the sun and stars forward, or lose sight of them by wandering into those retired parts of eternity, when the heavens and earth shall be no more.

ADDISON: *Spectator*, No. 471.

I would not anticipate the relish of any happiness, nor feel the weight of any misery, before it actually arrives. ADDISON.

The problem is, whether a man constantly and strongly believing that such a thing shall be, it don't help any thing to the effecting of the thing. LORD BACON.

We shall find our expectation of the future to be a gift more distressful even than the former. To fear an approaching evil is certainly a most disagreeable sensation; and in expecting an approaching good we experience the inquietude of wanting actual possession.

Thus, whichever way we look, the prospect is disagreeable. Behind, we have left pleasures we shall never enjoy, and therefore regret; and before, we see pleasures which we languish to possess, and are consequently uneasy till we possess them. GOLDSMITH:
Citizen of the World, Letter XLIV.

All fear is in itself painful; and when it conduces not to safety is painful without use. Every consideration, therefore, by which groundless terrors may be removed, adds something to human happiness. It is likewise not unworthy of remark, that, in proportion as our cares are employed upon the future, they are abstracted from the present, from the only time which we can call our own, and of which, if we neglect the apparent duties, to make provision against visionary attacks, we shall certainly counteract our own purpose; for he, doubtless, mistakes his true interest who thinks that he can increase his safety when he impairs his virtue.

DR. S. JOHNSON: *Rambler*, No. 29.

ANTIQUITIES.

The great magazine for all kinds of treasure is supposed to be the bed of the Tiber. We may be sure, when the Romans lay under the apprehensions of seeing their city sacked by a barbarous enemy, that they would take care to bestow such of their riches that way as could best bear the water. ADDISON.

A man that is in Rome can scarce see an object that does not call to mind a piece of a Latin poet or historian. ADDISON.

There are in Rome two sets of antiquities,—the Christian and the Heathen: the former, though of a fresher date, are so embroiled with fable and legend that one receives but little satisfaction. ADDISON.

The antiquaries are for cramping their subject into as narrow a space as they can; and for reducing the whole extent of a science into a few general maxims. ADDISON.

Several supercilious critics will treat an author with the greatest contempt if he fancies the old Romans wore a girdle. ADDISON.

Our admiration of the antiquities about Naples and Rome does not so much arise out of their greatness as uncommonness.

ADDISON.

When a man sees the prodigious pains our forefathers have been at in these barbarous buildings, one cannot but fancy what miracles of architecture they would have left us had they been instructed in the right way.

ADDISON.

As for the observation of Machiavel, traducing Gregory the Great, that he did what in him lay to extinguish all heathen antiquities: I do not find that those zeals last long; as it appeared in the succession of Sabinian, who did revive the former antiquities. LORD BACON.

In matters of antiquity, if their originals escape due relation, they fall into great obscurities, and such as future ages seldom reduce into a resolution. SIR T. BROWNE.

[An antiquary] is one that has his being in this age, yet his life and conversation with the days of old. He despises the present age as an innovation, and slights the future; but has a great value for that which is past and gone, like the madman that fell in love with Cleopatra. All the curiosities take place of one another according to their oldness, and he admires them, not by their proportion, but their standing. He has a great veneration for medals that are sunken in years and are grown as aged that they have outlived their own worth. . . . He values things accordingly upon mere antiquity, forgetting that the most ancient are really the most modern of all others in the world, for those that relished most perfect before their children and posterity, of which they are made up.

SAMUEL BUTLER: *Characters.*

It is with antiquity as with anxiety; neither are proof of one side, and commonplace of the other.

C. C. COLTON.

The ancient glories are beautiful because they remind us the features of sorrow; and nature will never be reconciled without remember those wounds of antiquity.

DRYDEN.

In the dark recesses of antiquity, a great poet may and ought to feign such things to be true not there, if they can be brought to embellish that subject which he treats.

DRYDEN.

The minute which we see of antiquity daily commands us to form our guesses and to give us great ideas.

DRYDEN.

We have a reverend veneration of antiquity, calling that so which in truth is the worst of things.

SIR P. SIDNEY.

The reliques of antiquity, like medals, may very well serve to inform the curious; but the value of the medium, like the current coin of a kingdom, are rarely better for immediate use: the former are often prized above their intrinsic value, but keep well, there the latter serves for more than they are worth, and are often subject to the mortifying change of fashion and obliging commerce: the works of antiquity were most perfect, most of the moderns read: the reasonings of the ancients have our esteem, and we quote the sayings of posterity: many precious engings our hearts, although we know not to what use: like we see the former rewarded those that were the guests; the ceremony is antiquated, and yet some would condemn us for not keeping our acquaintance with modern praise of their coming past a friend; nor would it not disrelish of the courtesy, but it grows more immoderate custom.

JEREMY TAYLOR:
Course of the World. Letter LXIII.

Considering the uncertainty of men, sometimes grounding upon fear of the general flood, there might possibly be no objections of all those circumstances, wherein that ages precedent at some time have pitched.

SIR M. HALE.

Antiquity, what is it else God only excepted but man's memory from some ages before us? Now, for the truth of things, plain reason and experience; things are what the same they are, let the time be past, present, or to come. Those things which we reverence for antiquity, what were they at their first birth? Were they false?—time cannot make them true. Were they true?—time cannot make them more true. The commonness, therefore, of time, a respect of men and error is merely impertinent.

JOHN HALES, THE ETON MANUSCRIPT.
Of Inquiry and Private Judgment in Religion.

It is beyond open as impudence for a man to affirm or to vent opinion against the current stream of antiquity.

LOCKE.

He had . . . that sort of acuteness which would have made him a respectable antiquary.

LORD MACAULAY.

The dearest interests of parties have frequently been staked on the results of the researches of antiquaries.

LORD MACAULAY.

It is considerable that some urns have had inscriptions on them, expressing that the lamps were burning.

BISHOP WILKINS.

ANXIETY.

This fear of any future difficulties or misfortune is so natural to the mind, that were a man's circumstances and circumstances ensured by it, the end of his life, it would generally be found that he had suffered more from the apprehension of what evils as never happened to him, than from those evils which had really befallen him. To this we may add, that among those evils which befall us, there are many which have been more lightened by us in the prospect than in their actual presence.

ADDISON: *Spectator*, No. 505.

Anxiety is the poison of human life. It is the torment of many thousand of mute miseries. In a word where everything is beautiful, where pervades the disinterested, and bellowed to the improvement.—what means this restless and unintelligent of mind? Can poor miserable man the means to control the anxiety of human events? Can poor painfully pierce through the cloud which the mysterious Being has made impenetrable to mortal eye? Can provide against every occurrence charged by the engagements of the most promising means in the other of mortals; can at this point wisdom stops.

BLAIR.

APATHY.

There are some men formed with feelings so blunt, that they can hardly be said to be awake during the whole course of their lives.

BURKE.

As the passions are the springs of most of our actions, a state of apathy has come to signify a sort of moral inertia, the absence of all activity or energy. According to the Stoics, apathy meant the extinction of the passions by the ascendency of reason. FLEMING.

In this sullen apathy neither true wisdom nor true happiness can be found. HUME.

APOPHTHEGMS.

Nor do apophthegms only serve for ornament and delight, but also for action and civil use; as being the edge tools of speech, which cut and penetrate the knots of business and affairs.
LORD BACON.

The first and most ancient inquirers into truth were wont to throw their knowledge into aphorisms, or short, scattered, unmethodical sentences. LORD BACON.

Julius Cæsar did write a collection of apophthegms, as appears in an epistle of Cicero. It is a pity his book is lost, for I imagine they were collected with judgment and choice.
LORD BACON: *Apophthegms.*

We may magnify the apophthegms, or reputed replies of wisdom, whereof many are to be seen in Laertius and Lycosthenes.
SIR T. BROWNE: *Vulgar Errors.*

Exclusively of the abstract sciences, the largest and worthiest portion of our knowledge consists of aphorisms, and the greatest and best of men is but an aphorism. COLERIDGE.

Every man who has seen the world knows that nothing is so useless as a general maxim. If it be very moral and very true, it may serve for a copy to a charity boy. If, like those of Rochefoucault, it be sparkling and whimsical, it may make an excellent motto for an essay. But few indeed of the many wise apophthegms which have been uttered, from the time of the Seven Sages of Greece to that of Poor Richard, have prevented a single foolish action.
LORD MACAULAY: *Machiavelli*, March, 1827.

In a numerous collection of our Saviour's apophthegms there is not to be found one example of sophistry or of false subtilty, or of any thing approaching thereunto. PALEY.

The word parable is sometimes used in Scripture in a large and general sense, and applied to short, sententious sayings, maxims, or aphorisms. BISHOP PORTEUS.

It is astonishing the influence foolish apothegms have upon the mass of mankind, though they are not unfrequently fallacies.
REV. SYDNEY SMITH.

By . . . scattering short apothegms and little pleasant stories, . . . his son was, in his infancy taught to abhor . . . vice.
WALTON.

APOSTASY.

Their sins have the aggravation of being sins against grace, and forsaking and departing from God; which respect makes the state apostate as the most unexcusable, so the most desperately dangerous, state. HAMMOND.

APOTHECARY.

The ideal physician of Hippocrates is, in this country, the apothecary of the present day. Galen says that he had an apotheké in which his drugs were kept, and where his medicines were always made under his own eye, or by his hand. For one moment we pause on the word apotheké, whence apothecary is derived. It meant among the Greeks a place where anything is put by and preserved,—especially, in the first instance, wine. The Romans had no wine-cellars, but kept their wine-jars upon upper floors, where they believed that the contents would ripen faster. The small floors were called fumaria, the large ones apothecæ. The apotheca, being a dry, airy place, became, of course, the best possible store-room for drugs, and many apothecas became drug-stores, with an apothecarius in charge. It is a misfortune then—if it be one—attached to the name of apothecary that it has in it association with the shop. But, to say nothing of Podalirius and Machaon, Cullen and William Hunter dispensed their own medicines. *Household Words.*

In the year one thousand three hundred and forty-five, Coursus de Gangeland, called an apothecary of London, serving about the person of King Edward the Third, received a pension of sixpence a day as a reward for his attendance on the king during a serious illness which he had in Scotland. Henry the Eighth gave forty marks a year to John Soda, apothecary, as a medical attendant on the Princess Mary, who was a delicate, unhealthy young woman; so that we thus have the first indications of the position of an English apothecary, as one whose calling for two hundred years maintained itself, and continued to maintain itself till a few years after the establishment of the College of Physicians, as that of a man who might be engaged even by kings in practice of the healing art. But in the third year of Queen Mary's reign, thirty-seven years after the establishment of the College of Physicians, both surgeons and apothecaries were prohibited the practising of physic. In Henry the Eighth's time it had been settled, on the other hand, that surgery was an especial part of physic, and any of the company or fellowship of physicians were allowed to engage in it. *Household Words.*

About one hundred and fifty years ago, talking like an apothecary was a proverbial phrase for talking nonsense; and our early dramatists when they produced an apothecary on the stage always presented him as a garrulous and foolish

man. It was in what may be called the middle period of the history of the apothecary's calling in this country that it had thus fallen into grave contempt. At first it was honoured, and it is now, at last, honoured again. At first there were few of the fraternity. Dr. Freind mentions a time when there was only one apothecary in all London. Now [August, 1856] there are in England and Wales about seven thousand gentlemen who, when tyros, took their freedom out to kill (or cure)

> Where stands a structure on a rising hill,
> Nigh where Fleet Ditch descends in sable streams
> To wash his sooty Naiads in the Thames,—

namely, at the Hall of the Worshipful Society of Apothecaries in Blackfriars. Of course apothecaries do not monopolize the license to kill, or we never should have heard of that country in which it was a custom to confer upon the public executioner, after he had performed his office on a certain number of condemned people, the degree of doctor apothecary.

Household Words.

ARGUMENT.

I have sometimes amused myself with considering the several methods of managing a debate which have obtained in the world.

The first races of mankind used to dispute, as our ordinary people do now-a-days, in a kind of wild logic, uncultivated by rules of art.

Socrates introduced a catechetical method of arguing. He would ask his adversary question upon question, till he had convinced him out of his own mouth that his opinions were wrong. This way of debating drives an enemy up into a corner, seizes all the passes through which he can make an escape, and forces him to surrender at discretion.

Aristotle changed this method of attack, and invented a great variety of little weapons, called syllogisms. As in the Socratic way of dispute you agree to everything your opponent advances, in the Aristotelic you are still denying and contradicting some part or other of what he says. Socrates conquers you by stratagem, Aristotle by force. The one takes the town by sap, the other sword in hand. ADDISON:

Spectator, No. 239.

When arguments press equally in matters indifferent, the safest method is to give up ourselves to neither. ADDISON.

Insignificant cavils may be started against everything that is not capable of mathematical demonstration. ADDISON.

The terms are loose and undefined; and, what less becomes a fair reasoner, he puts wrong and invidious names on everything to colour a false way of arguing. ADDISON.

It is not to be expected that every one should guard his understanding from being imposed on by the sophistry which creeps into most of the books of argument. LOCKE.

It is good in discourse to vary and intermingle speech of the present occasion with arguments; for it is a dull thing to tire and jade anything too far. LORD BACON.

Some in their discourse desire rather commendation of wit in being able to hold all arguments, than of judgment in discerning what is true.

LORD BACON.

Whereas men have many reasons to persuade, to use them all at once weakeneth them. For it argueth a neediness in every one of the reasons, as if one did not trust to any of them, but fled from one to another. LORD BACON.

Avoid disputes as much as possible. In order to appear easy and well-bred in conversation, you may assure yourself that it requires more wit, as well as more good humour, to improve than to contradict the notions of another: but if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which scarce ever fail of making an impression on the hearers. Besides, if you are neither dogmatical, nor show either by your actions or words that you are full of yourself, all will the more heartily rejoice at your victory. Nay, should you be pinched in your argument, you may make your retreat with a very good grace. You were never positive, and are now glad to be better informed. This has made some approve the Socratic way of reasoning, where, while you scarce affirm anything, you can hardly be caught in an absurdity; and though possibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you seem only to desire information from him. BUDGELL:

Spectator, No. 197.

Lastly, if you propose to yourself the true end of argument, which is information, it may be a seasonable check to your passion; for if you search purely after truth, it will be almost indifferent to you where you find it. I cannot in this place omit an observation which I have often made, namely, That nothing procures a man more esteem and less envy from the whole company, than if he chooses the part of moderator, without engaging directly on either side in a dispute. BUDGELL:

Spectator, No. 197.

Passionate expressions and vehement assertions are no arguments, unless it be of the weakness of the cause that is defended by them, or of the man that defends it.

CHILLINGWORTH.

He could not debate anything without some commotion, even when the argument was not of moment. EARL OF CLARENDON.

When you have nothing to say, say nothing; a weak defence strengthens your opponent, and silence is less injurious than a weak reply.

COLTON: *Lacon.*

As the physical powers are scarcely ever exerted to their utmost extent but in the ardour

of combat, so intellectual acumen has been displayed to the most advantage and to the most effect in the contests of argument. The mind of a controversialist, warmed and agitated, is turned to all quarters, and leaves none of its resources unemployed in the invention of arguments, tries every weapon, and explores the hidden recesses of a subject with an intense vigilance, and an ardour which it is next to impossible in a calmer state of mind to command.

ROBERT HALL:
Preface to Hall's Help to Zion's Travellers.

A metaphysical argument might have been printed from the mouth of Sir J. Mackintosh, unaltered and complete. That arrangement of the parts of an abstruse subject which to others would be a laborious art was to him a natural suggestion and pleasurable exercise. In no instance have I seen an equal power of distributing methodically a long train of argument, adhering to his scheme, and completing it in all its parts. SIR HENRY HOLLAND:
Mackintosh's Life.

They that are more fervent to dispute be not always the most able to determine.

HOOKER.

Our endeavour is not so much to overthrow them with whom we contend, as to yield them just and reasonable causes of those things which, for want of due consideration heretofore, they misconceived. HOOKER.

As for probabilities, what thing was there ever set down so agreeable with sound reason but some probable show against it might be made?

HOOKER.

The dexterous management of terms, and being able to fend and prove with them, passes for a great part of learning; but it is learning distinct from knowledge. LOCKE.

In arguing, the opponent uses comprehensive and equivocal terms, to involve his adversary in the doubtfulness of his expression, and therefore the answer on his side makes it his play to distinguish as much as he can. LOCKE.

I do not see how they can argue with any one without setting down strict boundaries.

LOCKE.

It carries too great an imputation of ignorance, or folly, to quit and renounce former tenets upon the offer of an argument which cannot immediately be answered. LOCKE.

Men of fair minds, and not given up to the overweening of self-flattery, are frequently guilty of it; and in many cases one with amazement hears the arguings, and is astonished at the obstinacy, of a worthy man who yields not to the evidence of reason. LOCKE.

The multiplying variety of arguments, especially frivolous ones, is not only lost labour, but cumbers the memory to no purpose.

LOCKE.

Hunting after arguments to make good one side of a question, and wholly to refuse those which favour the other, is so far from giving truth its due value, that it wholly debases it.

LOCKE.

An ill argument introduced with deference will procure more credit than the profoundest science with a rough, insolent, and noisy management. LOCKE.

The fair way of conducting a dispute is to exhibit, one by one, the arguments of your opponent, and, with each argument, the precise and specific answer you are able to make to it.

PALEY.

He cannot consider the strength, poise the weight, and discern the evidence of the clearest argumentations where they would conclude against his desires. SOUTH.

If your arguments be rational, offer them in as moving a manner as the nature of the subject will admit; but beware of letting the pathetic part swallow up the rational.

SWIFT.

The skilful disputant well knows that he never has his enemy at more advantage than when, by allowing the premises, he shows him arguing wrong from his own principles.

WARBURTON.

While we are arguing with others, in order to convince them, how graceful a thing is it, when we have the power of the argument on our own side, to keep ourselves from insult and triumph! how engaging a behaviour toward our opponent, when we seem to part as though we were equal in the debate, while it is evident to all the company that the truth lies wholly on our side!

Yet I will own there are seasons when the obstinate and the assuming disputant should be made to feel the force of an argument by displaying it in its victorious and triumphant colours. But this is seldom to be practised so as to insult the opposite party, except in cases where they have shown a haughty and insufferable insolence. Some persons perhaps can hardly be taught humility without being severely humbled; and yet where there is need of this chastisement I had rather any other hand should be employed in it than mine.

DR. I. WATTS: *Christian Morality.*

Academical disputation gives vigour and briskness to the mind thus exercised, and relieves the languor of private study and meditation. DR. I. WATTS.

By putting every argument, on one side and the other, into the balance, we must form a judgment which side preponderates.

DR. I. WATTS.

We should dwell upon the arguments, and impress the motives of persuasion upon our own hearts, till we feel the force of them.

DR. I. WATTS.

Let not the proof of any position depend on the positions that follow, but always on those which precede. DR. I. WATTS.

A disputant, when he finds that his adversary is too hard for him, with slyness turns the discourse. DR. I. WATTS.

Affect not little shifts and subterfuges to avoid the force of an argument. DR. I. WATTS.

If the opponent sees victory to incline to his side, let him show the force of his argument, without too importunate and petulant demands of an answer. DR. I. WATTS.

There are persons whom to attempt to convince by even the strongest reasons, and most cogent arguments, is like King Lear putting a letter before a man without eyes, and saying, "Mark but the penning of it!" to which he answers, "Were all the letters suns, I could not see one." But it may be well worth while sometimes to *write* to such a person much that is not likely to influence him at all, if you have an opportunity of showing it to *others*, as a proof that he *ought* to have been convinced by it.
WHATELY:
Annot. on Bacon's Essay, Of Negotiating.

ARISTOCRACY.

You, if you are what you ought to be, are in my eye the great oaks that shade a country, and perpetuate your benefits from generation to generation. The immediate power of a Duke of Richmond, or a Marquis of Rockingham, is not so much of moment; but if their conduct and example hand down their principles to their successors, then their houses become the public repositories and offices of record for the constitution; not like the Tower, or Roll-Chapel, where it is searched for, and sometimes in vain, in rotten parchments under dripping and perishing walls, but in full vigour, and acting with vital energy and power, in the character of the leading men and natural interests of the country. BURKE:
To the Duke of Richmond, Nov. 17, 1772.

Turbulent, discontented men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order. One of the first symptoms they discover of a selfish and mischievous ambition is a profligate disregard of a dignity which they partake with others. BURKE:
Reflections on the Revolution in France, 1790.

When men of rank sacrifice all ideas of dignity to an ambition without a distinct object, and work with low instruments and for low ends, the whole composition becomes low and base. Does not something like this now appear in France? BURKE:
Reflections on the Revolution in France.

Neither you, nor I, nor any fair man, can believe that a whole nation is free from honour and real principle; or that if these things exist in it, they are not to be found in the men the best born, and the best bred, and in those possessed of rank which raises them in their own esteem, and in the esteem of others, and possessed of hereditary settlement in the same place, which secures, with an hereditary wealth, an hereditary inspection. That these should be all scoundrels, and that the virtue, honour, and public spirit of a nation should be only found in its attorneys, pettifoggers, stewards of manors, discarded officers of police, shop-boys, clerks of counting-houses, and rustics from the plough, is a paradox, not of false ingenuity, but of envy and malignity. It is an error, not of the head, but of the heart. BURKE:
To W. Weddell, Jan. 31, 1792.

I love nobility. I should be ashamed to say so if I did not know what it is that I love. He alone is noble that is so reputed by those who, by being free, are capable of forming an opinion. Such a people are alone competent to bestow a due estimation upon rank and titles. He is noble who has a priority amongst freemen; not he who has a sort of wild liberty among slaves. BURKE:
To the King of Poland, probably March, 1792.

Amongst the masses—even in revolutions—aristocracy must ever exist; destroy it in nobility, and it becomes centred in the rich and powerful House of the Commons. Pull them down, and it still survives in the master and foreman of the workshop. GUIZOT.

ARISTOTLE.

The celebrity of the great classical writers is confined within no limits except those which separate civilized from savage man. Their works are the common property of every polished nation; they have furnished subjects for the painter, and models for the poet. In the minds of the educated classes throughout Europe, their names are indissolubly associated with the endearing recollections of childhood,—the old school-room,—the dog-eared grammar,—the first prize,—the tears so often shed and so quickly dried. So great is the veneration with which they are regarded, that even the editors and commentators who perform the lowest menial offices to their memory are considered, like the equerries and chamberlains of sovereign princes, as entitled to a high rank in the table of literary precedence. It is, therefore, somewhat singular that their productions should so rarely have been examined on just and philosophical principles of criticism.

The ancient writers themselves afford us but little assistance. When they particularize, they are commonly trivial: when they would generalize, they become indistinct. An exception must, indeed, be made in favour of Aristotle. Both

in analysis and in combination, that great man was without a rival. No philosopher has ever possessed, in an equal degree, the talent either of separating established systems into their primary elements, or of connecting detached phenomena in harmonious systems. He was the great fashioner of the intellectual chaos; he changed its darkness into light, and its discord into order. He brought to literary researches the same vigour and amplitude of mind to which both physical and metaphysical science are so greatly indebted. His fundamental principles of criticism are excellent. To cite only a single instance:—the doctrine which he established, that poetry is an imitative art, when justly understood, is to the critic what the compass is to the navigator. With it he may venture upon the most extensive excursions. Without it he must creep cautiously along the coast, or lose himself in a trackless expanse, and trust, at best, to the guidance of an occasional star. It is a discovery which changes a caprice into a science.

The general propositions of Aristotle are valuable. But the merit of the superstructure bears no proportion to that of the foundation. This is partly to be ascribed to the character of the philosopher, who, though qualified to do all that could be done by the resolving and combining powers of the understanding, seems not to have possessed much of sensibility or imagination. Partly, also, it may be attributed to the deficiency of materials. The great works of genius which then existed were not either sufficiently numerous or sufficiently varied to enable any man to form a perfect code of literature. To require that a critic should conceive classes of composition which had never existed, and then investigate their principles, would be as unreasonable as the demand of Nebuchadnezzar, who expected his magicians first to tell him his dream and then to interpret it.

With all his deficiencies, Aristotle was the most enlightened and profound critic of antiquity. Dionysius was far from possessing the same exquisite subtilty, or the same vast comprehension. But he had access to a much greater number of specimens; and he had devoted himself, as it appears, more exclusively to the study of elegant literature. His peculiar judgments are of more value than his general principles. He is only the historian of literature. Aristotle is its philosopher. LORD MACAULAY:

On the Athenian Orators, Aug. 1824.

ARMIES.

Number itself importeth not much in armies, where the people are of weak courage: for, as Virgil says, it never troubles a wolf how many the sheep be. LORD BACON.

If a state run most to noblemen and gentlemen, and that the husbandmen be but as their work-folks and labourers, you may have a good cavalry, but never good stable foot.

LORD BACON.

When war becomes the trade of a separate class, the least dangerous course left to a government is to form that class into a standing army. It is scarcely possible that men can pass their lives in the service of one state, without feeling some interest in its greatness. Its victories are their victories. Its defeats are their defeats. The contract loses something of its mercantile character. The services of the soldier are considered as the effects of patriotic zeal, his pay as the tribute of national gratitude. To betray the power which employs him, to be even remiss in its service, are in his eyes the most atrocious and degrading of crimes.

When the princes and commonwealths of Italy began to use hired troops, their wisest course would have been to form separate military establishments. Unhappily, this was not done. The mercenary warriors of the Peninsula, instead of being attached to the service of different powers, were regarded as the common property of all. The connection between the state and its defenders was reduced to the most simple and naked traffic. The adventurer brought his horse, his weapons, his strength, and his experience, into the market. Whether the King of Naples or the Duke of Milan, the Pope, or the Signory of Florence, struck the bargain, was to him a matter of perfect indifference. He was for the highest wages and the longest term. When the campaign for which he had contracted was finished, there was neither law nor punctilio to prevent him from instantly turning his arms against his late masters. The soldier was altogether disjoined from the citizen and the subject.

The natural consequences followed. Left to the conduct of men who neither loved those whom they defended, nor hated those whom they opposed, who were often bound by stronger ties to the army against which they fought than to the state which they served, who lost by the termination of the conflict, and gained by its prolongation, war completely changed its character. Every man came into the field of battle impressed with the knowledge that, in a few days, he might be taking the pay of the power against which he was then employed, and fighting by the side of his enemies against his associates. The strongest interests and the strongest feelings concurred to mitigate the hostility of those who had lately been brethren in arms, and who might soon be brethren in arms once more. Their common profession was a bond of union not to be forgotten even when they were engaged in the service of contending parties. Hence it was that operations, languid and indecisive beyond any recorded in history, marches and counter-marches, pillaging expeditions and blockades, bloodless capitulations and equally bloodless combats, make up the military history of Italy during the course of nearly two centuries. Mighty armies fight from sunrise to sunset. A great victory is won. Thousands of prisoners are taken; and hardly a life is lost. A pitched battle seems to have been really less dangerous than an ordinary civil tumult. Courage was now no longer necessary even to the

military character. Men grew old in camps, and acquired the highest renown by their warlike achievements, without being once required to face serious danger.

LORD MACAULAY:
Machiavelli, March, 1827.

ARROGANCE.

Life is, in fact, a system of relations rather than a positive and independent existence; and he who would be happy himself, and make others happy, must carefully preserve these relations. He cannot stand apart in surly and haughty egotism: let him learn that he is as much dependent on others as others are on him. A law of action and reaction prevails, from which he can be no more exempt than his more modest fellow-men; and, sooner or later, arrogance, in whatever sphere of the intellectual or moral development it may obtain, will, nay must, meet its appropriate punishment. The laws of nature, and the demonstrations of mathematics, are not more certain than those of our spiritual life, whether manifested in the individual or in society. *Household Words.*

But this evil of isolation belongs not exclusively to the one transcendent genius, or to the favoured few who have gained the highest eminences of thought or labour. Those who have advanced only a little way beyond their acquaintance in literary, artistic, or scientific attainments, are not a little proud of their acquisitions, and sometimes set up for much greater people than they really are. They claim privileges to which they have but a very slender title, if any, and become boastful, presumptuous, and overbearing. Alas! in the crudity of their knowledge, they are unaware of the lamentable extent of their ignorance, as also of the fatal boundary which necessarily limits the information of the most learned and the most knowing. They have not been taught with how much truth Socrates made the celebrated affirmation that "All he knew was that he knew nothing."

Household Words.

ART.

There is a great affinity between designing and poetry; for the Latin poets, and the designers of the Roman medals, lived very near one another, and were bred up to the same relish for wit and fancy. ADDISON.

Arts and sciences in one and the same century have arrived at great perfection; and no wonder, since every age has a kind of universal genius, which inclines those that live in it to some particular studies; the work then, being pushed on by many hands, must go forward.

DRYDEN.

The study of art possesses this great and peculiar charm, that it is absolutely unconnected with the struggles and contests of ordinary life By private interests, by political questions, men are deeply divided and set at variance; but beyond and above all such party strifes they are attracted and united by a taste for the beautiful in art. It is a taste at once engrossing and unselfish, which may be indulged without effort, and yet has the power of exciting the deepest emotions,—a taste able to exercise and to gratify both the nobler and softer parts of our nature,—the imagination and the judgment, love of emotion and power of reflection, the enthusiasm and the critical faculty, the senses and the reason. GUIZOT.

The natural progress of the works of men is from rudeness to convenience, from convenience to elegance, and from elegance to nicety.

DR. S. JOHNSON.

The enemy of art is the enemy of nature. Art is nothing but the highest sagacity and exertion of human nature; and what nature will he honour who honours not the human?

LAVATER.

In no circumstance whatever can man be comfortable without art. The butterfly is independent of art, though it is only in sunshine that it can be happy. The beasts of the field can roam about by day, and couch by night on the cold earth, without danger to health or sense of misfortune. But man is miserable and speedily lost so soon as he removes from the precincts of human art, without his shoes, without his clothes, without his dog and his gun, without an inn or a cottage to shelter him by night. Nature is worse to him than a stepmother,—he cannot love her; she is a desolate and howling wilderness. He is not a child of nature like a hare. She does not provide him a banquet and a bed upon every little knoll, every green spot of earth. She persecutes him to death if he do not return to that sphere of art to which he belongs, and out of which she will show him no mercy, but be unto him a demon of despair and a hopeless perdition. RUSKIN.

The power, whether of painter or poet, to describe rightly what he calls an ideal thing, depends upon its being to him not an ideal but a real thing. No man ever did or ever will work well, but either from actual sight, or sight of faith. RUSKIN.

Necessity and common sense produced all the common arts, which the plain folks who practised them were not idle enough to record.

HORACE WALPOLE.

The object of science is knowledge; the objects of art are works. In art, truth is the means to an end; in science, it is the only end. Hence the practical arts are not to be classed among the sciences. WHEWELL.

ASSOCIATION.

Yes, Man is the slave of association; and if there ever once has existed an argumentum ad hominem for or against a thing or a person, it is more than probable that, in exact accordance to the personal argument, we shall love or hate that thing or person forever after. An infantine surfeit of oysters may so extend its influence over a whole life as to make us forever regard with aversion that admirable mollusc; a whipping at school, while we were learning Greek or English history, may, according to the period it was inflicted in, impart to us doubts of the justice of Aristides, or absolute nausea respecting the patriotic virtue of Hampden. On the other hand, it may be questioned whether the eulogists of Saint Dunstan, of Bloody Queen Mary, and other execrated notabilities, may not have had holidays and sugar-plums, or a plum-cake from home, just at the moment when they were successfully getting over the Dunstan or Mary period. *Household Words.*

ASTROLOGY.

This considered together with a strict account and critical examen of reason, will also distract the witty determinations of astrology.

SIR T. BROWNE.

He strictly adviseth not to begin to sow before the setting of the stars; which, notwithstanding, without injury to agriculture cannot be observed in England.

SIR T. BROWNE: *Vulgar Errors.*

Towards the latter end of this month, September, Charles will begin to recover his perfect health, according to his nativity, which, casting it myself, I am sure is true, and all things hitherto have happened accordingly to the very time that I predicted them. JOHN DRYDEN:

To his Sons, Sept. 3, 1697.

Astrology, however, against which so much of the satire [in Hudibras] is directed was not more the folly of Puritans than of others. It had in that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the influence of a propitious planet; and when the king was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be found most favourable to an escape.

DR. S. JOHNSON: *Life of Butler.*

Figure-flingers and star-gazers pretend to foretell the fortunes of kingdoms, and have no foresight in what concerns themselves.

L'ESTRANGE.

Do not Christians and Heathens, Jews and Gentiles, poets and philosophers, unite in allowing the starry influences?

SIR WALTER SCOTT.

Their skill in astronomy dwindled into that which, by a great catachresis, is called judicial astrology. STILLINGFLEET.

Astrological prayers seem to me to be built on as good reason as the predictions.

STILLINGFLEET.

Astrologers with an old paltry cant, and a few pot-hooks for planets, to amuse the vulgar, have too long been suffered to abuse the world.

SWIFT.

I know the learned think of the art of astrology that the stars do not force the actions or wills of men. SWIFT.

A wise man shall overrule his stars, and have a greater influence upon his own content than all the constellations and planets of the firmament. JEREMY TAYLOR:

Rule of Holy Living.

Whenever the word influence occurs in our English poetry, down to comparatively a modern date, there is always more or less remote allusion to the skyey or planetary influences supposed to be exercised by the heavenly bodies upon men. R. C. TRENCH.

We speak of a person as *jovial*, or *saturnine*, or *mercurial*. *Jovial*, as being born under the planet *Jupiter* or *Jove*, which was the joyfullest star and the happiest augury of all. A gloomy person was said to be *saturnine*, as being born under the planet *Saturn*, who was considered to make those that owned his influence, and were born when he was in the ascendant, grave and stern as himself. Another we call *mercurial*, that is light-hearted, as those born under the planet Mercury were accounted to be.

R. C. TRENCH.

ASTRONOMY.

When a man spends his life among the stars and planets, or lays out a twelvemonth on the spots of the sun, however noble his speculations may be, they are very apt to fall into burlesque.

ADDISON.

Let us pass to astronomy. This was one of the sciences which Plato exhorted his disciples to learn, but for reasons far removed from common habits of thinking. "Shall we set down astronomy," says Socrates, "among the subjects of study?" [Plato's Republic, Book VII.] "I think so," answers his young friend Glaucon: "to know something about the seasons, the months, and the years is of use for military purposes, as well as for agriculture and navigation." "It amuses me," says Socrates, "to see how afraid you are lest the common herd of men should accuse you of recommending useless studies." He then proceeds, in that pure and magnificent diction which, as Cicero said, Jupiter would use if Jupiter spoke Greek, to explain that the use of astronomy is not to add to the vulgar comforts of life, but to assist in raising

the mind to the contemplation of things which are to be perceived by the pure intellect alone. The knowledge of the actual motions of the heavenly bodies Socrates considers as of little value. The appearances which make the sky beautiful at night are, he tells us, like the figures which a geometrician draws on the sand, mere examples, mere helps to feeble minds. We must get beyond them; we must neglect them; we must attain to an astronomy which is as independent of the actual stars as geometrical truth is independent of the lines of an ill-drawn diagram. This is, we imagine, very nearly, if not exactly, the astronomy which Bacon compared to the ox of Prometheus [De Augmentis, Lib. 3, cap. 4], a sleek, well-shaped hide, stuffed with rubbish, goodly to look at, but containing nothing to eat. He complained that astronomy had, to its great injury, been separated from natural philosophy, of which it was one of the noblest provinces, and annexed to the domain of mathematics. The world stood in need, he said, of a very different astronomy, of a living astronomy [Astronomia viva], of an astronomy which should set forth the nature, the motion, and the influences of the heavenly bodies, as they really are. ["Que substantiam et motum et influxum cælestium, prout re vera sunt, proponat." Compare this language with Plato's, "Τα δ'ἐν τῷ οὐρανῷ εάσομεν."]

LORD MACAULAY:
Lord Bacon, July, 1837.

Against filling the heavens with fluid mediums, unless they be exceeding rare, a great objection arises from the regular and very lasting motions of the planets and comets in all manner of courses through the heavens.

SIR ISAAC NEWTON.

ATHEISM.

After having treated of these false zealots in religion, I cannot forbear mentioning a monstrous species of men, who one would not think had any existence in nature, were they not to be met with in ordinary conversation—I mean the zealots in atheism. One would fancy that these men, though they fall short, in every other respect, of those who make a profession of religion, would at least outshine them in this particular, and be exempt from that single fault which seems to grow out of the imprudent fervours of religion. But so it is, that infidelity is propagated with as much fierceness and contention, wrath and indignation, as if the safety of mankind depended on it.

ADDISON: *Spectator*, No. 185.

Atheism, by which I mean a disbelief of a Supreme Being, and consequently of a future state, under whatsoever titles it shelter itself, may likewise very reasonably deprive a man of this cheerfulness of temper. There is something so particularly gloomy and offensive to human nature in the prospect of non-existence, that I cannot but wonder, with many excellent writers, how it is possible for a man to outlive the expectation of it.

ADDISON: *Spectator*, No. 381.

A wise man, that lives up to the principles of reason and virtue, if one considers him in his solitude, as in taking in the system of the universe, observing the mutual dependence and harmony by which the whole frame of it hangs together, beating down his passions, or swelling his thoughts with magnificent ideas of Providence, makes a nobler figure in the eye of an intelligent being, than the greatest conqueror amidst all the pomps and solemnities of a triumph. On the contrary, there is not a more ridiculous animal than an atheist in his retirement. His mind is incapable of rapture or elevation. He can only consider himself as an insignificant figure in a landscape, and wandering up and down in a field or a meadow, under the same terms as the meanest animals about him, and as subject to as total a mortality as they; with this aggravation, that he is the only one amongst them who lies under the apprehension of it!

In distresses, he must be of all creatures the most helpless and forlorn; he feels the whole pressure of a present calamity, without being relieved by the memory of anything past, or the prospect of anything that is to come. Annihilation is the greatest blessing that he proposes to himself, and a halter or a pistol the only refuge he can fly to. But, if you would behold one of these gloomy miscreants in his poorest figure, you must consider him under the terrors or at the approach of death.

ADDISON and STEELE: *Tatler*, No. 111.

I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind: and therefore God never wrought miracles to convince atheism, because his ordinary works convince it. It is true, that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion: for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no farther; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to providence and Deity.

LORD BACON:
Essay XVII.: Of Atheism.

They that deny a God destroy a man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising human nature.

LORD BACON:
Essay XVII.: Of Atheism.

Not that we are so low and base as their atheism would depress us; not walking statues of clay, not the sons of brute earth, whose final inheritance is death and corruption.

BENTLEY.

There are several topics used against atheism and idolatry; such as the visible marks of divine wisdom and goodness in the works of the creation, the vital union of souls with matter, and the admirable structure of animate bodies.
BENTLEY.

The mechanical atheist, though you grant him his laws of mechanism, is inextricably puzzled and baffled with the first formation of animals.
BENTLEY.

We may proceed yet further, with the atheist; and convince him that not only his principle is absurd, but his consequences also as absurdly deduced from it.
BENTLEY.

Whatsoever atheists think on, or whatsoever they look on, all do administer some reasons for suspicion and diffidence, lest possibly they may be in the wrong; and then it is a fearful thing to fall into the hands of the living God!
BENTLEY.

No atheist, as such, can be a true friend, an affectionate relation, or a loyal subject.
BENTLEY.

If the atheists would live up to the ethics of Epicurus himself, they would make few or no proselytes from the Christian religion.
BENTLEY.

It is well known, both from ancient and modern experience, that the very boldest atheists, out of their debauches and company, when they chance to be surprised with solitude or sickness, are the most suspicious, timorous, and despondent wretches in the world.
BENTLEY.

All creatures ignorant of their own natures, could not universally in the whole kind, and in every climate and country, without any difference in the whole world, tend to a certain end, if some overruling wisdom did not preside over the world and guide them: and if the creatures have a Conductor, they have a Creator; all things are "turned round about by his counsel, that they may do whatsoever he commands them, upon the face of the world in the earth." So that in this respect the folly of atheism appears. Without the owning a God, no account can be given of those actions of creatures, that are an imitation of reason.
CHARNOCK: *Attributes.*

A secret atheism, or a partial atheism, is the spring of all the wicked practices in the world: the disorders of the life spring from the ill dispositions of the heart.

For the first, every atheist is a grand fool. If he were not a fool, he would not imagine a thing so contrary to the stream of the universal reason of the world, contrary to the rational dictates of his own soul, and contrary to the testimony of every creature, and link, in the chain of creation: if he were not a fool, he would not strip himself of humanity, and degrade himself lower than the most despicable brute.
CHARNOCK: *Attributes.*

As when a man comes into a palace, built according to the exactest rule of art, and with an unexceptionable conveniency for the inhabitants, he would acknowledge both the being and skill of the builder; so whosoever shall observe the disposition of all the parts of the world, their connection, comeliness, the variety of seasons, the swarms of different creatures, and the mutual offices they render to one another, cannot conclude less, than it was contrived by an infinite skill, effected by infinite power, and governed by infinite wisdom. None can imagine a ship to be orderly conducted without a pilot; nor the parts of the world to perform their several functions without a wise guide; considering the members of the body cannot perform theirs, without the active presence of the soul. The atheist, then, is a fool to deny that which every creature in his constitution asserts, and thereby renders himself unable to give a satisfactory account of that constant uniformity in the motions of the creatures.
CHARNOCK: *Attributes.*

History doth not reckon twenty professed atheists in all ages in the compass of the whole world: and we have not the name of any one absolute atheist upon record in Scripture: yet it is questioned, whether any of them, noted in history with that infamous name, were downright deniers of the existence of God, but rather because they disparaged the deities commonly worshipped by the nations where they lived, as being of a clearer reason to discern that those qualities, vulgarly attributed to their gods, as lust and luxury, wantonness and quarrels, were unworthy of the nature of a god.
CHARNOCK: *Attributes.*

Beyond all credulity is the credulousness of atheists, who believe that chance could make the world, when it cannot build a house.
DR. S. CLARKE.

A blind or deaf man has infinitely more reason to deny the being, or the possibility of the being, of light or sounds than an atheist can have to deny or doubt of the existence of God.
DR. S. CLARKE.

An atheist, if you take his word for it, is a very despicable mortal. Let us describe him by his tenet, and copy him a little from his own original. He is, then, no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound by the laws of motion, his actions are all prescribed. He has no more liberty than the current of a stream or the blast of a tempest; and where there is no choice there can be no merit.
JEREMY COLLIER.

Atheism is the result of ignorance and pride; of strong sense and feeble reasons; of good eating and ill living.

It is the plague of society, the corrupter of manners, and the underminer of property.
JEREMY COLLIER.

It is a fine observation of Plato in his Laws that atheism is a disease of the soul before it becomes an error of the understanding.

FLEMING.

Atheists are confounded with Pantheists, such as Xenophanes among the ancients, or Spinoza and Schelling among the moderns, who, instead of denying God, absorb everything into him.

FLEMING.

Those that would be genteelly learned need not purchase it at the dear rate of being atheists.

GLANVILL.

Those the impiety of whose lives makes them regret a deity, and secretly wish there were none, will greedily listen to atheistical notions.

GLANVILL.

Settle it therefore in your minds, as a maxim never to be effaced or forgotten, that atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint and to every virtuous affection; that leaving nothing above us to excite awe, nor round us to awaken tenderness, it wages war with heaven and with earth: its first object is to dethrone God, its next to destroy man.

ROBERT HALL: *Modern Infidelity.*

The atheists taken notice of among the ancients are left branded upon the records of history. LOCKE.

Men are atheistical because they are first vicious; and question the truth of Christianity because they hate the practice. SOUTH.

Though he were really a speculative atheist, yet if he would but proceed rationally he could not however be a practical atheist, nor live without God in this world. SOUTH.

When men live as if there were no God, it becomes expedient for them that there should be none; and then they endeavour to persuade themselves so. TILLOTSON.

The atheist can pretend no obligation of conscience why he should dispute against religion.

TILLOTSON.

The true reason why any man is an atheist is because he is a wicked man: religion would curb him in his lusts; and therefore he casts it off, and puts all the scorn upon it he can.

TILLOTSON.

The atheist, in case things should fall out contrary to his belief or expectation, hath made no provision for this case; if contrary to his confidence it should prove in the issue that there is a God, the man is lost and undone forever.

TILLOTSON.

If the atheist, when he dies, should find that his soul remains, how will this man be amazed and blanked! TILLOTSON.

It is the common interest of mankind to punish all those who would seduce men to atheism. TILLOTSON.

The system, then, of reasoning from our own conjectures as to the necessity of the Most High doing so and so, tends to lead a man to proceed from the rejection of his own form of Christianity to a rejection of revelation altogether. But does it stop here? Does not the same system lead naturally to Atheism also? Experience shows that that consequence, which reason might have anticipated, does often actually take place. WHATELY:

Annot. on Bacon's Essay, Of Atheism.

ATHENS.

Of remote countries and past times he [Johnson] talked with wild and ignorant presumption. "The Athenians of the age of Demosthenes," he said to Mrs. Thrale, "were a people of brutes, a barbarous people." In conversation with Sir Adam Ferguson he used similar language. "The boasted Athenians," he said, "were barbarians. The mass of every people must be barbarous where there is no printing." The fact was this: he saw that a Londoner who could not read was a very stupid and brutal fellow; he saw that great refinement of taste and activity of intellect were rarely found in a Londoner who had not read much; and, because it was by means of books that people acquired almost all their knowledge in the society with which he was acquainted, he concluded, in defiance of the strongest and clearest evidence, that the human mind can be cultivated by means of books alone. An Athenian citizen might possess very few volumes; and the largest library to which he had access might be much less valuable than Johnson's bookcase in Bolt Court. But the Athenian might pass every morning in conversation with Socrates, and might hear Pericles speak four or five times every month. He saw the plays of Sophocles and Aristophanes: he walked amidst the friezes of Phidias and the paintings of Zeuxis: he knew by heart the choruses of Æschylus: he heard the rhapsodist at the corner of the street reciting the shield of Achilles or the death of Argus; he was a legislator, conversant with high questions of alliance, revenue, and war: he was a soldier, trained under a liberal and generous discipline: he was a judge, compelled every day to weigh the effect of opposite arguments. These things were in themselves an education; an education eminently fitted, not, indeed, to form exact or profound thinkers, but to give quickness to the perceptions, delicacy to the taste, fluency to the expression, and politeness to the manners. All this was overlooked. An Athenian who did not improve his mind by reading was, in Johnson's opinion, much such a person as a Cockney who made his mark; much such a person as black Frank before he went to school; and far inferior to a parish clerk or a printer's devil.

LORD MACAULAY:

Croker's Edition of Boswell's Johnson, Sept. 1831.

If we consider merely the subtlety of disquisition, the force of imagination, the perfect energy and elegance of expression, which characterize the great works of Athenian history, we must pronounce them intrinsically most valuable; but what shall we say when we reflect that from hence have sprung directly or indirectly all the noblest creations of the human intellect; that from hence were the vast accomplishments and the brilliant fancy of Cicero; the withering fire of Juvenal; the plastic imagination of Dante; the humour of Cervantes; the comprehension of Bacon; the wit of Butler; the supreme and universal excellence of Shakspeare? All the triumphs of truth and genius over prejudice and power, in every country and in every age, have been the triumphs of Athens. Wherever a few great minds have made a stand against violence and fraud, in the cause of liberty and reason, there has been her spirit in the midst of them; inspiring, encouraging, consoling;—by the lonely lamp of Erasmus; by the restless bed of Pascal; in the tribune of Mirabeau; in the cell of Galileo; on the scaffold of Sidney. But who shall estimate her influence on private happiness? Who shall say how many thousands have been made wiser, happier, and better, by those pursuits in which she has taught mankind to engage: to how many the studies which took their rise from her have been wealth in poverty,—liberty in bondage,—health in sickness,—society in solitude? Her power is indeed manifested at the bar, in the senate, in the field of battle, in the schools of philosophy. But these are not her glory. Wherever literature consoles sorrow, or assuages pain,—wherever it brings gladness to eyes which fail with wakefulness and tears, and ache for the dark house and the long sleep,—there is exhibited, in its noble form, the immortal influence of Athens.

LORD MACAULAY:
On Mitford's History of Greece, Nov. 1824.

The dervise in the Arabian tale did not hesitate to abandon to his comrade the camels with their load of jewels and gold, while he retained the casket of that mysterious juice which enabled him to behold at one glance all the hidden riches of the universe. Surely it is no exaggeration to say that no external advantage is to be compared with that purification of the intellectual eye which gives us to contemplate the infinite wealth of the mental world, all the hoarded treasures of its primeval dynasties, all the shapeless ore of its yet unexplored mines. This is the gift of Athens to man. Her freedom and her power have for more than twenty centuries been annihilated; her people have degenerated into timid slaves; her language into a barbarous jargon; her temples have been given up to the successive depredations of Romans, Turks, and Scotchmen; but her intellectual empire is imperishable. And when those who have rivalled her greatness shall have shared her fate; when civilization and knowledge shall have fixed their abode in distant continents; when the sceptre shall have passed away from England; when, perhaps, travellers from distant regions shall in vain labour to decipher on some mouldering pedestal the name of our proudest chief; shall hear savage hymns chaunted to some misshapen idol over the ruined dome of our proudest temple; and shall see a single naked fisherman wash his nets in the river of ten thousand masts;—her influence and her glory will still survive,—fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derived their origin, and over which they exercise their control.

LORD MACAULAY:
On the Athenian Orators, Aug. 1824.

Books, however, were the least part of the education of an Athenian citizen. Let us, for a moment, transport ourselves in thought to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature; for Phidias is putting up the frieze. We turn into another street; a rhapsodist is reciting there: men, women, children are thronging round him: the tears are running down their cheeks: their eyes are fixed: their very breath is still; for he is telling how Priam fell at the feet of Achilles, and kissed those hands—the terrible,—the murderous—which had slain so many of his sons. We enter the public place; there is a ring of youths, all leaning forward, with sparkling eyes, and gestures of expectation. Socrates is pitted against the famous atheist from Ionia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying, "Room for the Prytanes!" The general assembly is to meet. The people are swarming in on every side. Proclamation is made—"Who wishes to speak?" There is a shout, and a clapping of hands: Pericles is mounting the stand. Then for a play of Sophocles; and away to sup with Aspasia. I know of no modern university which has so excellent a system of education.

LORD MACAULAY:
On the Athenian Orators.

ATTENTION.

Our minds are so constructed that we can keep the attention fixed on a particular object until we have, as it were, looked all around it; and the mind that possesses this faculty in the highest degree of perfection will take cognizance of relations of which another mind has no perception. It is this, much more than any difference in the abstract power of reasoning, which constitutes the vast difference between the minds of different individuals. This is the history alike of the poetic genius and of the genius of discovery in science. "I keep the subject," said Sir Isaac Newton, "constantly before me, and wait until the dawnings open by little and little into a full light." It was thus that after long meditation he was led to the invention of

fluxions, and to the anticipation of the modern discovery of the combustibility of the diamond. It was thus that Harvey discovered the circulation of the blood, and that those views were suggested by Davy which laid the foundation of that grand series of experimental researches which terminated in the decomposition of the earths and alkalies. SIR B. BRODIE.

In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity: it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural; thought will strike its roots deep, and we shall, by degrees, experience no difficulty in following the track of the longest connected discourse.

ROBERT HALL: *On Hearing the Word.*

To view attention as a special state of intelligence, and to distinguish it from consciousness, is utterly inept. SIR W. HAMILTON.

It is a way of calling a man a fool when no heed is given to what he says.

L'ESTRANGE.

By attention ideas are registered in the memory. LOCKE.

Some ideas which have more than once offered themselves to the senses have yet been little taken notice of; the mind being either heedless, as in children, or otherwise employed, as in men. LOCKE.

He will have no more clear ideas of all the operations of his mind, than he will have all the particular ideas of any landscape or clock, who will not turn his eyes to it and with attention heed all the parts of it. LOCKE.

This difference of intention and remission of the mind in thinking every one has experienced in himself. LOCKE.

If we would weigh and keep in our minds what we are considering, that would instruct us when we should, or should not, branch into distinctions. LOCKE.

When the mind has brought itself to attention it will be able to cope with difficulties and master them, and then it may go on roundly.

LOCKE.

I have discovered no other way to keep our thoughts close to their business, but by frequent attention and application getting the habit of attention and application. LOCKE.

I never knew any man cured of inattention.

SWIFT.

There is not much difficulty in confining the mind to contemplate what we have a great desire to know. DR. I. WATTS.

AUTHORITY.

Most of our fellow-subjects are guided either by the prejudice of education, or by a deference to the judgment of those who, perhaps, in their own hearts, disapprove the opinions which they industriously spread among the multitude.

ADDISON.

The practice of all ages and all countries hath been to do honour to those who are invested with public authority. ATTERBURY.

Three means to fortify belief are experience, reason, and authority: of these the more potent is authority; for belief upon reason, or experience, will stagger. LORD BACON.

With regard to authority, it is the greatest weakness to attribute infinite credit to particular authors, and to refuse his own judgment to Time, the author of all authors, and therefore of all authority. LORD BACON.

The vices of authority are chiefly four: delays, corruption, roughness, and facility. For delays give easy access; keep times appointed; go through with that which is in hand, and interlace not business but of necessity. For corruption doth not only bind thine own hands or thy servants from taking, but bind the hands of suitors also from offering: for integrity used doth the one; but integrity professed, and with a manifest detestation of bribery, doth the other; and avoid not only the fault, but the suspicion. Whosoever is found variable, and changeth manifestly without manifest cause, giveth suspicion of corruption: therefore, always, when thou changest thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change, and do not think to steal it. A servant or a favourite, if he be inward, and no other apparent cause of esteem, is commonly thought but a by-way to close corruption. For roughness, it is a needless cause of discontent: severity breedeth fear, but roughness breedeth hate. Even reproofs from authority ought to be grave, and not taunting. As for facility, it is worse than bribery; for bribes come but now and then; but if importunity or idle respects lead a man, he shall never be without; as Solomon saith, "To respect persons it is not good, for such a man will transgress for a piece of bread." LORD BACON:

Essay XI., Of Great Place.

An argument from authority is but a weaker kind of proof; it being but a topical probation, and an inartificial argument, depending on naked asseveration. SIR T. BROWNE.

Reasons of things are rather to be taken by weight than tale. JEREMY COLLIER.

With respect to the authority of great names, it should be remembered that he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his *own* times; who, like the peak of Teneriffe, has hailed the intellectual sun before its beams have reached the horizon

of common minds; who, standing, like Socrates, on the apex of wisdom, has removed from his eyes all film of earthly dross, and has foreseen a purer law, a nobler system, a brighter order of things; in short, a *promised land!* which, like Moses on the top of Pisgah, he is permitted to survey, and anticipate for others, without being himself allowed either to enter or to enjoy. COLTON: *Lacon.*

Mankind are apt to be strongly prejudiced in favour of whatever is countenanced by antiquity, enforced by authority, and recommended by custom. The pleasure of acquiescing in the decision of others is by most men so much preferred to the toil and hazard of inquiry, and so few are either able or disposed to examine for themselves, that the voice of law will generally be taken for the dictates of justice.

ROBERT HALL:
Fragment, On Village Preaching.

By a man's authority we are to understand the force which his word hath for the assurance of another's mind that buildeth on it.

HOOKER.

For men to be tied, and led by authority, as it were with a kind of captivity of judgment; and though there be reason to the contrary, not to listen unto it. HOOKER.

Number may serve your purpose with the ignorant, who measure by tale, and not by weight. HOOKER.

The reason why the simpler sort are moved with authority, is the conscience of their own ignorance. HOOKER.

Whoever backs his tenets with authorities thinks he ought to carry the cause, and is ready to style it impudence in any one who shall stand out. LOCKE.

The constraint of receiving and holding opinions by authority was rightly called imposition. LOCKE.

We cannot expect that any one should readily quit his own opinion and embrace ours, with a blind resignation to an authority which the understanding acknowledges not. LOCKE.

It is conceit rather than understanding if it must be under the restraint of receiving and holding opinions by the authority of anything but their own perceived evidence. LOCKE.

If the opinions of others whom we think well of be a ground of assent, men have reason to be Heathens in Japan, Mahometans in Turkey, Papists in Spain, and Protestants in England. LOCKE.

There is nothing sooner overthrows a weak head than opinion of authority; like too strong a liquor for a frail glass. SIR P. SIDNEY.

An evil mind in authority doth not follow the sway of the desires already within it, but frames to itself new diseases not before thought of.

SIR P. SIDNEY.

Authority is by nothing so much strengthened and confirmed as by custom; for no man easily distrusts the things which he and all men have been always bred up to. SIR W. TEMPLE.

Ten thousand things there are which we believe merely upon the authority or credit of those who have spoken or written of them.

DR. I. WATTS.

The will of our Maker, whether discovered by reason or revelation, carries the highest authority with it; a conformity or non-conformity to it determine their actions to be morally good or evil. DR. I. WATTS: *Logic.*

AUTHORS.

Among the mutilated poets of antiquity there is none whose fragments are so beautiful as those of Sappho. They give us a taste of her way of writing, which is perfectly conformable with that extraordinary character we find of her in the remarks of those great critics who were conversant with her works when they were entire. One may see by what is left of them that she followed nature in all her thoughts, without descending to those little points, conceits, and turns of wit with which many of our modern lyrics are so miserably infected. Her soul seems to have been made up of love and poetry. She felt the passion in all its warmth, and described it in all its symptoms. She is called by ancient authors the tenth muse; and by Plutarch is compared to Cacus, the son of Vulcan, who breathed out nothing but flame. I do not know by the character that is given of her works, whether it is not for the benefit of mankind that they are lost. They are filled with such bewitching tenderness and rapture, that it might have been dangerous to have given them a reading.

ADDISON: *Spectator*, No. 223.

Among the English, Shakspeare has incomparably excelled all others. That noble extravagance of fancy, which he had in so great perfection, thoroughly qualified him to touch this weak superstitious part of his reader's imagination; and made him capable of succeeding where he had nothing to support him besides the strength of his own genius. There is something so wild, and yet so solemn, in the speeches of his ghosts, fairies, witches, and the like imaginary persons, that we cannot forbear thinking them natural, though we have no rule by which to judge of them, and must confess, if there are such beings in the world, it looks highly probable they should talk and act as he has represented them.

ADDISON: *Spectator*, No. 419.

It is a fine simile in one of Mr. Congreve's prologues which compares a writer to a buttering gamester that stakes all his winning upon one cast; so that if he loses the last throw he is sure to be undone. ADDISON.

Towards those who communicate their thoughts in print I cannot but look with a friendly regard, provided there is no tendency in their writings to vice. ADDISON.

To consider an author as the subject of obloquy and detraction, we may observe with what pleasure a work is received by the invidious part of mankind in which a writer falls short of himself. ADDISON.

Authors who have thus drawn off the spirits of their thoughts should lie still for some time, till their minds have gathered fresh strength, and, by reading, reflecting, and conversation, laid in a new stock of elegancies, sentiments, and images of nature. ADDISON.

It would be well for all authors if they knew when to give over, and to desist from any further pursuits after fame. ADDISON.

I consider time as an immense ocean, into which many noble authors are entirely swallowed up, many very much shattered and damaged, some quite disjointed and broken into pieces. ADDISON.

Aristotle's rules for epic poetry which he had drawn from his reflections upon Homer cannot be supposed to quadrate exactly with the heroic poems which have been made since his time; as it is plain his rules would have been still more perfect could he have perused the Æneid. ADDISON.

I mention Aristotle, Polybius, and Cicero, the greatest philosopher, the most impartial historian, and the most consummate statesman, of all antiquity. ADDISON.

Who does not more admire Cicero as an author than as a consul of Rome, and does not oftener talk of the celebrated writers of our own country in former ages, than of any among their contemporaries? ADDISON.

The books of Varro concerning navigation have been lost, which would have given us great light in these matters.

ARBUTHNOT

That immortal work of Niebuhr which has left other writers nothing else to do except either to copy or abridge it. T. ARNOLD.

For all this good propriety of words and pureness of phrases in Terence, you must not follow him always in placing of them. ASCHAM.

They who, by speech or writing, present to the ear or eye of modesty any of the indecencies I allude to, are pests of society. BEATTIE.

Aristotle's moral, rhetorical, and political writings, in which his excellent judgment is very little warped by logical subtleties, are far the most useful part of his philosophy. BEATTIE.

I would recommend Sallust, rather than Tully's epistles; which I think are not so extremely valuable. Besides, Sallust is indisputably one of the best historians among the Romans, both for the purity of his language and elegance of his style. He has, I think, a fine, easy, and diversified narrative, mixed with reflections, moral and political, neither very trite and obvious, nor out of the way and abstract; which is, I think, the true beauty of historical observation. Neither should I pass by his beautiful painting of characters. In short, he is an author that, on all accounts, I would recommend to you. As for Terence and Plautus, what I fancy you will chiefly get by them, as to the language, is some insight into the common manner of speech used by the Romans. One excels in the justness of his pieces, the other in the humour. I think a play in each will be sufficient. I would recommend to you Tully's orations,—excellent indeed.

BURKE, *ætat.* 18, *to R. Shackleton.*

On the whole, though this father of the English learning [Beda] seems to have been but a genius of the middle class, neither elevated nor subtile, and one who wrote in a low style, simple, but not elegant, yet, when we reflect upon the time in which he lived, the place in which he spent his whole life, within the walls of a monastery, in so remote and wild a country, it is impossible to refuse him the praise of an incredible industry and a generous thirst of knowledge. BURKE:

Abridgment of English History.

Ovid, not content with catching the leading features of any scene or character, indulged himself in a thousand minutiæ of description, a thousand puerile prettinesses, which were in themselves uninteresting, and took off greatly from the effect of the whole; as the numberless suckers and straggling branches of a fruit tree, if permitted to shoot out unrestrained, while they are themselves barren and useless, diminish considerably the vigour of the parent stock. Ovid had more genius, but less judgment, than Virgil; Dryden more imagination, but less correctness, than Pope: had they not been deficient in these points, the former would certainly have equalled, the latter infinitely outshone, the merits of his countryman.

RT. HON. GEORGE CANNING:

Microcosm, No 11.

The same populace sits for hours listening to rhapsodists who recite Ariosto. CARLYLE.

It is absolutely necessary to recollect that the age in which Shakspeare lived was one of great abilities applied to individual and prudential purposes, and not an age of high moral feeling and lofty principle, which gives a man of genius the power of thinking of all things in reference to all. If, then, we should find that Shakspeare took these materials as they were presented to him, and yet to all effectual purposes produced the same grand result as others attempted to

produce in an age so much more favourable, shall we not feel and acknowledge the purity and holiness of genius—a light which, however it might shine on a dunghill, was as pure as the divine influence which created all the beauty of nature? COLERIDGE.

The society of dead authors has this advantage over that of the living: they never flatter us to our faces, nor slander us behind our backs, nor intrude upon our privacy, nor quit their shelves until we take them down. Besides, it is always easy to shut a book, but not quite so easy to get rid of a lettered coxcomb. Living authors, therefore, are usually bad companions: if they have not gained a character, they seek to do so by methods often ridiculous, always disgusting; and if they have established a character, they are silent, for fear of losing by their tongue what they have acquired by their pen: for many authors converse much more foolishly than Goldsmith who have never written half so well. COLTON: *Lacon.*

Subtract from many modern poets all that may be found in Shakespeare, and trash will remain. COLTON: *Lacon.*

Shakespeare, Butler, and Bacon have rendered it extremely difficult for all who come after them to be sublime, witty, or profound. COLTON: *Lacon.*

It is a doubt whether mankind are most indebted to those who, like Bacon and Butler, dig the gold from the mine of literature, or to those who, like Paley, purify it, stamp it, fix its real value, and give it currency and utility. For all the practical purposes of life, truth might as well be in a prison as in the folio of a schoolman; and those who release her from her cobwebbed shelf, and teach her to live with men, have the merit of *liberating*, if not of *discovering* her. COLTON: *Lacon.*

Ariosto observed not moderation in the vastness of his draught. DRYDEN.

Episodical ornaments, such as descriptions and narratives, were delivered to us from the observations of Aristotle. DRYDEN.

He furnished me with all the passages in Aristotle and Horace used to explain the art of poetry by painting; which, if ever I retouch this essay, shall be inserted. DRYDEN.

For the Italians, Dante had begun to file their language in verse before Boccace, who likewise received no little help from his master Petrarch; but the reformation of their prose was wholly owing to Boccace. DRYDEN.

Boccace lived in the same age with Chaucer, had the same genius, and followed the same studies: both writ novels, and each of them cultivated his mother tongue. DRYDEN.

When I took up Boccace unawares, I fell on the same argument of preferring virtue to nobility of blood and titles, in the story of Sigismunda. DRYDEN.

Boileau's numbers are excellent, his expressions noble, his thoughts just, his language pure, and his sense close. DRYDEN.

Chaucer in many things resembled Ovid, and that with no disadvantage on the side of the modern author. DRYDEN.

Shakspeare rather writ happily than knowingly and justly; and Jonson, who by studying Horace had been acquainted with the rules, yet seemed to envy to posterity that knowledge, and to make a monopoly of his learning. DRYDEN.

Shakspeare was naturally learned: he needed not the spectacles of books to read nature; he looked inwards and found her there. DRYDEN.

Spenser endeavoured it [imitation] in the Shepherd's Kalendar; but neither will it succeed in English. DRYDEN.

Spenser has followed both Virgil and Theocritus in the charms which he employs for curing Britomartis of her love; but he had also our poet's Ceiris in his eye. DRYDEN.

I shall take care that they have the advantage of doing, in the regular progression of youthful study, what I have done even in the short intervals of laborious life;—that they shall transcribe with their own hands, from all the works of this most extraordinary person [Burke], the soundest truths of religion—the justest principles of morals, inculcated and rendered delightful by the most sublime eloquence—the highest reach of philosophy brought down to the level of common minds—the most enlightened observations on history, and the most copious collection of useful maxims from the experience of life.

LORD CHANCELLOR ERSKINE: *Speech in Defence of John Horne Tooke*, 1794.

Dennis . . . declares with great patriotic vehemence, that "he who allows Shakspeare learning, and a learning with the ancients, ought to be looked upon as a detractor from the glory of Great Britain. R. FARMER.

Of all rewards, I grant, the most pleasing to a man of real merit is fame; but a polite age of all times is that in which scarcely any share of merit can acquire it. What numbers of fine writers in the latter empire of Rome, when refinement was carried to the highest pitch, have missed that fame and immortality which they had fondly arrogated to themselves! How many Greek authors, who wrote at the period when Constantinople was the refined mistress of the empire, now rest, either not printed, or not read, in the libraries of Europe! Those who came first, while either state as yet was barbarous, carried all the reputation away. Authors, as the age refined, became more numerous, and their numbers destroyed their fame. It is but natural, therefore, for the writer, when conscious that his works will not procure him

fame hereafter, to endeavour to make them turn out to his temporal interest here.

Whatever be the motives which induce men to write, whether avarice or fame, the country becomes most wise and happy in which they most serve for instructors.

GOLDSMITH:
Citizen of the World, Letter LXXV.

Homer is the first poet and beggar of note among the ancients; he was blind, and sung his ballads about the streets; but it is observed that his mouth was more frequently filled with verses than with bread. Plautus, the comic poet, was better off; he had two trades,—he was a poet for his diversion, and helped to turn a mill in order to gain a livelihood. Terence was a slave, and Boethius died in gaol.

Among the Italians, Paulo Burghese, almost as good a poet as Tasso, knew fourteen different trades, and yet died because he could get employment in none. Tasso himself, who had the most amiable character of all poets, has often been obliged to borrow a crown from some friend, in order to pay for a month's subsistence: he has left us a pretty sonnet, addressed to his cat, in which he begs the light of her eyes to write by, being too poor to afford himself a candle. But Bentivoglio, poor Bentivoglio! chiefly demands our pity. His comedies will last with the Italian language: he dissipated a noble fortune in acts of charity and benevolence; but, falling into misery in his old age, was refused to be admitted into an hospital which he himself had erected.

In Spain, it is said, the great Cervantes died of hunger; and it is certain that the famous Camoens ended his days in a hospital.

If we turn to France, we shall there find even stronger instances of the ingratitude of the public. Vaugelas, one of the politest writers and one of the honestest men of his time, was surnamed The Owl, from his being obliged to keep within all day, and venture out only by night, through fear of his creditors. . . .

But the sufferings of the poet in other countries is nothing when compared to his distresses here; the names of Spenser and Otway, Butler and Dryden, are every day mentioned as a national reproach: some of them lived in a state of precarious indigence, and others literally died of hunger. GOLDSMITH:
Citizen of the World, Letter LXXXIV.

Who can withstand the fascination and magic of his eloquence? The excursions of his genius are immense. His imperial fancy has laid all nature under tribute, and has collected riches from every scene of the creation and every walk of art. His eulogium on the Queen of France is a masterpiece of pathetic composition: so select are its images, so fraught with tenderness, and so rich with colours "dipped in heaven," that he who can read it without rapture may have merit as a reasoner, but must resign all pretensions to taste and sensibility. His imagination is, in truth, only too prolific: a world of itself, where he dwells in the midst of chimerical alarms, is the dupe of his own enchantments, and starts, like Prospero, at the spectres of his own creation.

ROBERT HALL:
Apology for the Freedom of the Press, Sect. IV. (*On Edmund Burke.*)

When, at the distance of more than half a century, Christianity was assaulted by a *Woolston*, a *Tindal*, and a *Morgan*, it was ably supported both by clergymen of the established church and writings among Protestant dissenters. The labours of a *Clarke* and a *Butler* were associated with those of a *Doddridge*, a *Leland*, and a *Lardner*, with such equal reputation and success as to make it evident that the intrinsic excellence of a religion needs not the aid of external appendages; but that, with or without a dowry, her charms are of sufficient power to fix and engage the heart.

ROBERT HALL:
Modern Infidelity, Preface.

He that endeavours after fame by writing solicits the regard of a multitude fluctuating in pleasures, or immersed in business, without time for intellectual amusements: he appeals to judges prepossessed by passions, or corrupted by prejudices, which preclude their approbation of any new performance. Some are too indolent to read anything till its reputation is established; others too envious to promote that fame which gives them pain by its increase. What is new is opposed, because most are unwilling to be taught; and what is known is rejected, because it is not sufficiently considered that men more frequently require to be reminded than informed. The learned are afraid to declare their opinion early, lest they should put their reputation in hazard; the ignorant always imagine themselves giving some proof of delicacy, when they refuse to be pleased; and he that finds his way to reputation through all these obstructions must acknowledge that he is indebted to other causes besides his industry, his learning, or his wit.

DR. S. JOHNSON: *Rambler*, No. 2.

If we look back into past times, we find innumerable names of authors once in high reputation, read perhaps by the beautiful, quoted by the witty, and commented on by the grave, but of whom we now know only that they existed. If we consider the distribution of literary fame in our own time, we shall find it a possession of very uncertain tenure; sometimes bestowed by a sudden caprice of the public, and again transferred to a new favourite, for no other reason than that he is new; sometimes refused to long labour and eminent desert, and sometimes granted to very slight pretensions; lost sometimes by security and negligence, and sometimes by too diligent endeavours to retain it.

A successful author is equally in danger of the diminution of his fame, whether he continues or ceases to write. The regard of the public is not to be kept but by tribute, and the

remembrance of past service will quickly languish unless successive performances frequently revive it. Yet in every new attempt there is new hazard, and there are few who do not, at some unlucky time, injure their own characters by attempting to enlarge them.

DR. S. JOHNSON: *Rambler*, No. 21.

It has been remarked, that authors are *genus irritabile*, a *generation very easily put out of temper*, and that they seldom fail of giving proofs of their irascibility upon the slightest attack of criticism, or the most gentle or modest offer of advice and information.

Writers, being best acquainted with one another, have represented this character as prevailing among men of literature, which a more extensive view of the world would have shown them to be diffused through all human nature, to mingle itself with every species of ambition and desire of praise, and to discover its effects with greater or less restraint, and under disguises more or less artful, in all places and all conditions.

The quarrels of writers, indeed, are more observed, because they necessarily appeal to the decision of the public. Their enmities are incited by applauses from their parties, and prolonged by treacherous encouragement for general diversion, and when the contest happens to rise higher between men of genius and learning, its memory is continued for the same reason as its vehemence was at first promoted, because it gratifies the malevolence or curiosity of readers, and relieves the vacancies of life with amusement and laughter. The personal disputes, therefore, of rivals in wit, are sometimes transmitted to posterity, when the grudges and the heart-burnings of men less conspicuous, though carried on with equal bitterness, and productive of greater evils, are exposed to the knowledge of those only whom they nearly affect, and suffered to pass off and be forgotten among common and casual transactions.

DR. S. JOHNSON: *Rambler*, No. 40.

The chief glory of every people arises from its authors. DR. S. JOHNSON:
Preface to his Dictionary.

Every other author may aspire to praise: the lexicographer can only hope to escape reproach; and even this negative recompense has been granted to very few. DR. S. JOHNSON.

Was there ever anything written by mere man that was wished longer by its readers, excepting Don Quixote, Robinson Crusoe, and the Pilgrim's Progress? DR. S. JOHNSON.

Out of the reach of danger, he [Junius] has been bold; out of the reach of shame, he has been confident. DR. S. JOHNSON.

Few books have been perused by me with greater pleasure than his [Watts's] "Improvement of the Mind." DR. S. JOHNSON.

I am the sole depositary of my own secret, and it shall perish with me. JUNIUS.

Simonides was an excellent poet, insomuch that he made his fortune by it.

L'ESTRANGE.

No writings we need to be solicitous about the meaning of but those that contain truths we are to believe or laws we are to obey: we may be less anxious about the sense of other authors.

LOCKE.

We are beholden to judicious writers of all ages for those discoveries and discourses they have left behind them for our instruction.

LOCKE.

Aristotle's large views, acuteness and penetration of thought, and strength of judgment, few have equalled. LOCKE.

There have been times when men of letters looked, not to the public, but to the government, or to a few great men, for the reward of their exertions. It was thus in the time of Mæcenas and Pollio at Rome, of the Medici at Florence, of Louis the Fourteenth in France, of Lord Halifax and Lord Oxford in this country. Now, Sir, I well know that there are cases in which it is fit and graceful, nay, in which it is a sacred duty, to reward the merits or to relieve the distresses of men of genius by the exercise of this species of liberality. But these cases are exceptions. I can conceive no system more fatal to the integrity and independence of literary men than one under which they should be taught to look for their daily bread to the favour of ministers and nobles. I can conceive no system more certain to turn those minds which are formed by nature to be the blessings and ornaments of our species into public scandals and pests. LORD MACAULAY:
Speech on Copyright, Feb. 5, 1841.

In an age in which there are so few readers that a writer cannot subsist on the sum arising from the sale of his works, no man who has not an independent fortune can devote himself to literary pursuits unless he is assisted by patronage. In such an age, accordingly, men of letters too often pass their lives in dangling at the heels of the wealthy and powerful; and all the faults which dependence tends to produce, pass into their character. They become the parasites and slaves of the great. It is melancholy to think how many of the highest and most exquisitely formed of human intellects have been condemned to the ignominious labour of disposing the commonplaces of adulation in new forms and brightening them into new splendour. Horace invoking Augustus in the most enthusiastic language of religious veneration, Statius flattering a tyrant, and the minion of a tyrant, for a morsel of bread, Ariosto versifying the whole genealogy of a niggardly patron, Tasso extolling the heroic virtues of the wretched creature who locked him up in a mad-house, these are but a few of the instances which might easily be given of the degradation to which those must submit who, not possessing a com-

petent fortune, are resolved to write when there are scarcely any who read.

This evil the progress of the human mind tends to remove. As a taste for books becomes more and more common, the patronage of individuals becomes less and less necessary. In the middle of the last century a marked change took place. The tone of literary men, both in this country and in France, became higher and more independent. Pope boasted that he was the "one poet" who had "pleased by manly ways;" he derided the soft dedications with which Halifax had been fed, asserted his own superiority over the pensioned Boileau, and gloried in being not the follower, but the friend, of nobles and princes. The explanation of all this is very simple. Pope was the first Englishman who by the mere sale of his writings realized a sum which enabled him to live in comfort and in perfect independence. Johnson extols him for the magnanimity which he showed in inscribing his Iliad not to a minister or a peer, but to Congreve. In our time this would scarcely be a subject for praise. Nobody is astonished when Mr. Moore pays a compliment of this kind to Sir Walter Scott, or Sir Walter Scott to Mr. Moore. The idea of either of those gentlemen looking out for some lord who would be likely to give him a few guineas in return for a fulsome dedication seems laughably incongruous. Yet this is exactly what Dryden or Otway would have done; and it would be hard to blame him for it. Otway is said to have been choked with a piece of bread which he devoured in the rage of hunger; and, whether this story be true or false, he was beyond all question miserably poor. Dryden, at near seventy, when at the head of the literary men of England, without equal or second, received three hundred pounds for his Fables, a collection of ten thousand verses, and of such verses as no man then living, except himself, could have produced. Pope, at thirty, had laid up between six and seven thousand pounds, the fruits of his poetry. It was not, we suspect, because he had a higher spirit or a more scrupulous conscience than his predecessors, but because he had a larger income, that he kept up the dignity of the literary character so much better than they had done.

From the time of Pope to the present day the readers have been constantly becoming more and more numerous, and the writers, consequently, more and more independent. It is assuredly a great evil that men fitted by their talents and acquirements to enlighten and charm the world should be reduced to the necessity of flattering wicked and foolish patrons in return for the sustenance of life. But, though we heartily rejoice that this evil is removed, we cannot but see with concern that another evil has succeeded to it. The public is now the patron, and a most liberal patron. All that the rich and powerful bestowed on authors from the time of Mæcenas to that of Harley would not, we apprehend, make up a sum equal to that which has been paid by English booksellers to fifty-three authors during the last fifty years. Men of letters have accordingly ceased to court individuals, and have begun to court the public. They formerly used flattery. They now use puffing.

LORD MACAULAY:
Mr. Robert Montgomery's Poems, April, 1830.

Just such is the feeling which a man of liberal education naturally entertains towards the great minds of former ages. The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. These friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies or resentments. These are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet.

LORD MACAULAY:
Lord Bacon, July, 1837.

A most idle and contemptible controversy had arisen in France touching the comparative merit of the ancient and modern writers. It was certainly not to be expected that in that age the question would be tried according to those large and philosophical principles of criticism which guided the judgments of Lessing and of Herder. But it might have been expected that those who undertook to decide the point would at least take the trouble to read and understand the authors on whose merits they were to pronounce. Now, it is no exaggeration to say that among the disputants who clamoured, some for the ancients and some for the moderns, very few were decently acquainted with either ancient or modern literature, and hardly one was well acquainted with both. In Racine's amusing preface to the *Iphigénie* the reader may find noticed a most ridiculous mistake into which one of the champions of the moderns fell about a passage in the Alcestis of Euripides. Another writer is so inconceivably ignorant as to blame Homer for mixing the four Greek dialects, Doric, Ionic, Æolic, and Attic, just, says he, as if a French poet were to put Gascon phrases and Picard phrases into the midst of his pure Parisian writing. On the other hand, it is no exaggeration to say that the defenders of the ancients were entirely unacquainted with the greatest productions of later times; nor, indeed, were the defenders of the moderns better informed. The parallels which were

instituted in the course of this dispute are inexpressibly ludicrous. Balzac was selected as the rival of Cicero. Corneille was said to unite the merits of Æschylus, Sophocles, and Euripides. We should like to see a Prometheus after Corneille's fashion. The Provincial Letters, masterpieces undoubtedly of reasoning, wit, and eloquence, were pronounced to be superior to all the writings of Plato, Cicero, and Lucian together, particularly in the art of dialogue; an art in which, as it happens, Plato far excelled all men, and in which Pascal, great and admirable in other respects, is notoriously very deficient.

LORD MACAULAY:
Sir William Temple, Oct. 1838.

This childish controversy [touching the comparative merit of the ancient and modern writers] spread to England; and some mischievous dæmon suggested to Temple the thought of undertaking the defence of the ancients. As to his qualifications for the task, it is sufficient to say that he knew not a word of Greek. But his vanity, which, when he was engaged in the conflicts of active life and surrounded by rivals, had been kept in tolerable order by his discretion, now, when he had long lived in seclusion, and had become accustomed to regard himself as by far the first man of his circle, rendered him blind to his own deficiencies. In an evil hour he published an Essay on Ancient and Modern Learning. The style of this treatise is very good, the matter ludicrous and contemptible to the last degree. There we read how Lycurgus travelled into India, and brought the Spartan laws from that country; how Orpheus made voyages in search of Knowledge, and attained to a depth of learning which has made him renowned in all succeeding ages; how Pythagoras passed twenty-two years in Egypt, and, after graduating there, spent twelve years more at Babylon, where the Magi admitted him *ad eundem;* how the ancient brahmins lived two hundred years; how the earliest Greek philosophers foretold earthquakes and plagues, and put down riots by magic; and how much Ninus surpassed in abilities any of his successors on the throne of Assyria. The moderns, Sir William owns, have found out the circulation of the blood; but, on the other hand, they have quite lost the art of conjuring; nor can any modern fiddler enchant fishes, fowls, and serpents by his performance. He tells us that "Thales, Pythagoras, Democritus, Hippocrates, Plato, Aristotle, and Epicurus made greater progresses in the several empires of science than any of their successors have since been able to reach;" which is just as absurd as if he had said that the greatest names in British science are Merlin, Michael Scot, Dr. Sydenham, and Lord Bacon. Indeed, the manner in which Temple mixes the historical and the fabulous reminds us of those classical dictionaries, intended for the use of schools, in which Narcissus the lover of himself and Narcissus the freedman of Claudius, Pollux the son of Jupiter and Pollux the author of the Onomasticon, are ranged under the same headings and treated as personages equally real. The effect of this arrangement resembles that which would be produced by a dictionary of modern names consisting of such articles as the following: "Jones, William, an eminent Orientalist, and one of the Judges of the Supreme Court of Judicature in Bengal—Davy, a fiend, who destroys ships—Thomas, a foundling, brought up by Mr. Allworthy." It is from such sources as these that Temple seems to have learned all that he knew about the ancients. He puts the story of Orpheus between the Olympic games and the battle of Arbela: as if we had exactly the same reasons for believing that Orpheus led beasts with his lyre which we have for believing that there were races at Pisa, or that Alexander conquered Darius.

He manages little better when he comes to the moderns. He gives us a catalogue of those whom he regards as the greatest writers of later times. It is sufficient to say that in his list of Italians he has omitted Dante, Petrarch, Ariosto, and Tasso; in his list of Spaniards, Lope and Calderon; in his list of French, Pascal, Bossuet, Molière, Corneille, Racine, and Boileau; and in his list of English, Chaucer, Spenser, Shakspeare, and Milton.

LORD MACAULAY: *Sir William Temple.*

Bute, who had always been considered as a man of taste and reading, affected from the moment of his elevation the character of a Mæcenas. If he expected to conciliate the public by encouraging literature and art, he was grievously mistaken. Indeed, none of the objects of his munificence, with the single exception of Johnson, can be said to have been well selected; and the public, not unnaturally, ascribed the selection of Johnson rather to the Doctor's political prejudices than to his literary merits: for a wretched scribbler named Shebbeare, who had nothing in common with Johnson except violent Jacobitism, and who had stood in the pillory for a libel on the Revolution, was honoured with a mark of royal approbation similar to that which was bestowed on the author of the English Dictionary and of the Vanity of Human Wishes. It was remarked that Adam, a Scotchman, was the court architect; and that Ramsay, a Scotchman, was the court painter, and was preferred to Reynolds. Mallet, a Scotchman, of no high literary fame, and of infamous character, partook largely of the liberality of the government. John Home, a Scotchman, was rewarded for the tragedy of Douglas, both with a pension and with a sinecure place. But when the author of The Bard and of the Elegy in a Country Churchyard ventured to ask for a Professorship, the emoluments of which he much needed, and for the duties of which he was, in many respects, better qualified than any man living, he was refused; and the post was bestowed on the pedagogue under whose care the favourite's son-in-law, Sir James Lowther, had made such signal proficiency in the graces and in the humane virtues. LORD MACAULAY:

The Earl of Chatham, Oct. 1844.

Epicurus, we are told, left behind him three hundred volumes of his own works, wherein he had not inserted a single quotation; and we have it upon the authority of Varro's own words that he himself composed four hundred and ninety books. Seneca assures us that Didymus the grammarian wrote no less than four thousand; but Origen, it seems, was yet more prolific, and extended his performances even to six thousand treatises. It is obvious to imagine with what sort of materials the productions of such expeditious workmen were wrought up: sound thoughts and well-matured reflections could have no share, we may be sure, in these hasty performances. Thus are books multiplied, whilst authors are scarce; and so much easier is it to write than to think! But shall I not myself, Palamedes, prove an instance that it is so, if I suspend any longer your own more important reflections by interrupting you with such as mine? MELMOTH:
Letters by Sir T. Fitzosborne.

In this last part of his imaginary travels, Swift has indulged a misanthropy that is intolerable. LORD ORRERY.

The crowded, yet clear and luminous, galaxies of imagery diffused through the works of Bishop Taylor. DR. S. PARR.

Scaliger willeth us to admire Plautus as a comedian, but Terence as a pure and elegant speaker. PEACHAM: *Of Poetry.*

The worst authors might endeavour to please us; and in that endeavour deserve something at our hands. POPE.

It is a very unlucky circumstance to be obliged to retaliate the injuries of such authors, whose works are so soon forgotten that we are in danger already of appearing the first transgressors.
POPE and SWIFT.

An author is in the condition of a culprit; the public are his judges: by allowing too much, and condescending too far, he may injure his own cause; and by pleading and asserting too boldly he may displease the court.
PRIOR.

We know the highest pleasure our minds are capable of enjoying with composure, when we read sublime thoughts communicated to us by men of great genius and eloquence. Such is the entertainment we meet with in the philosophic parts of Cicero's writings. Truth and good sense have there so charming a dress, that they could hardly be more agreeably represented with the addition of poetical fiction and the power of numbers.
SIR R. STEELE: *Spectator*, No. 146.

These look up to you with reverence, and would be animated by the sight of him at whose soul they have taken fire in his writings.
SWIFT: *To Pope.*

They do but trace over the paths that have been beaten by the ancients; or comment, critic, and flourish upon them. SIR W. TEMPLE.

I am sure there are few who would not shrink from affirming, at least if they at all realized the words they were using, that they comprehended Shakspeare, however much they apprehend in him. R. C. TRENCH.

There is in Shaftesbury's works a lively pertness and a parade of literature; but it is hard that we should be bound to admire the reveries.
DR. I. WATTS.

The laboured works of Master Johnson; the no less worthy composures of the both worthily excellent Master Beaumont and Master Fletcher.
JOHN WEBSTER, 1612.

He [Bacon] is throughout, and especially in his Essays, one of the most suggestive authors that ever wrote. WHATELY.

Tacitus, who is one of the most antithetical, is . . . one of the least periodic, of all the Latin writers. WHATELY.

Those works of fiction are worse than unprofitable that inculcate morality, with an exclusion of all reference to religious principle. This is obviously and notoriously the character of Miss Edgeworth's Moral Tales. And so entire and resolute is this exclusion, that it is maintained at the expense of what may be called poetical truth: it destroys, in many instances, the probability of the tale, and the naturalness of the characters. That Christianity does exist, every one must believe as an incontrovertible truth; nor can any one deny that, whether true or false, it does exercise—at least is supposed to exercise—an influence on the feelings and conduct of some of the believers in it. To represent, therefore, persons of various ages, sex, country, and station in life, as practising, on the most trying occasions, every kind of duty, and encountering every kind of danger, difficulty, and hardship, while none of them ever makes the least reference to a religious motive, is as decidedly at variance with reality—what is called in works of fiction *unnatural*—as it would be to represent Mahomet's enthusiastic followers as rushing into battle without any thought of his promised paradise. WHATELY:
Annot. on Bacon's Essay, Of Studies.

AUTHORSHIP.

If writings are thus durable, and may pass from age to age through the whole course of time, how careful should an author be of committing anything to print that may corrupt posterity and poison the minds of men with vice and error! Writers of great talents who employ their parts in propagating immorality, and seasoning vicious sentiments with wit and humour, are to be looked upon as the pests of society, and the enemies of mankind. They leave books behind them (as it is said of those who die in distempers which breed an ill-will towards their own species) to scatter infection and destroy their posterity. They act the coun-

terparts of a Confucius or a Socrates; and seem to have been sent into the world to deprave human nature and sink it into the condition of brutality.

ADDISON: *Spectator*, No. 166.

And here give me leave to mention what Monsieur Boileau has so very well enlarged upon in the preface to his works, that wit and fine writing do not consist so much in advancing things that are new, as in giving things that are known an agreeable turn. It is impossible for us, who live in the latter ages of the world, to make observations in criticism, morality, or in any art or science, which have not been touched upon by others. We have little else left us but to represent the common sense of mankind in more strong, more beautiful, or more uncommon lights. If a reader examines Horace's Art of Poetry, he will find but very few precepts in it which he may not meet with in Aristotle, and which were not commonly known by all the poets of the Augustan age.

ADDISON: *Spectator*, No. 253.

Method is of advantage to a work both in respect to the writer and the reader. In regard to the first, it is a great help to his invention. When a man has planned his discourse, he finds a great many thoughts rising out of every head, that do not offer themselves upon the general survey of a subject. His thoughts are at the same time more intelligible, and better discover their drift and meaning, when they are placed in their proper lights, and follow one another in a regular series, than when they are thrown together without order and connection. There is always an obscurity in confusion; and the same sentence that would have enlightened the reader in one part of a discourse perplexes him in another. For the same reason, likewise, every thought in a methodical discourse shows itself in its greatest beauty, as the several figures in a piece of painting receive new grace from their disposition in the picture. The advantages of a reader from a methodical discourse are correspondent with those of the writer. He comprehends everything easily, takes it in with pleasure, and retains it long.

ADDISON: *Spectator*, No. 476.

Peaceable times are the best to live in, though not so proper to furnish materials for a writer.

ADDISON.

It would be well for all authors if they knew when to give over, and to desist from any farther pursuits after fame. ADDISON.

I have been distasted of this way of writing by reason of long prefaces and exordiums.

ADDISON.

Successful authors do what they can to exclude a competitor; while the unsuccessful, with as much eagerness, lay their claim to him as their brother. ADDISON.

The public is always even with an author who has not a just deference for them: the contempt is reciprocal. ADDISON.

The great art of a writer shows itself in the choice of pleasing allusions. ADDISON.

There is not a more melancholy object in the learned world than a man who has written himself down. ADDISON.

Twenty to one offend more in writing too much than too little; even as twenty to one fall into sickness rather by over-much fulness than by any lack. ASCHAM.

Prefaces, and excusations, and other speeches of reference to the person, are great wastes of time. LORD BACON.

On this point I have a piece of advice to offer to all young intellectual aspirants: they should keep their commodities to themselves; they should not produce their notions until they have wrought them into form. I did the contrary of this myself, and I smarted severely for it. In the first place, I used to confuse myself with the perplexity of my thoughts,—half conceptions, abortions of truth that came to the birth when my mind had not strength to bring them forth,—monsters begotten out of the cloud, like those in the old fable. With Cassio, I saw a mass of things, but nothing distinctly. I had chosen my own points of observation; I viewed many things differently from the vulgar, but my visions for some time, until my eye was accustomed to the change, were wont to float before me vaguely and inapprehensibly. I had rejected the hack notions, the uses of other men, and had as yet made none for myself that I could call properly my own. What, then, would have been my wisdom? Clearly, to reserve these rough sketches of my intellect for secret service, and not to set them forth for show; to veil from the vulgar eye the unseemliness of my mind, while in its rudiments; to employ its "airy portraiture" for exercise, in order that it might so learn to labour finally for use; just as the young painter will work off a hundred sketches for the fire before he can finish one for public exhibition. In the mean time I should have holden to the old adage, "Loquendum ut vulgus sentiendum ut docti." I should have talked and demeaned myself like mere matter-of-fact men, until I felt that I had risen to the level of the men of mind and had attained the mastery of their method. I should have let my raw fruit hang and sun itself upon the tree till it was penetrated with ripeness and would come away easily upon the touch of a little finger. I ought not to have torn it off violently and with difficulty while its humours were yet crude, to the laceration of the parent tree,—the torture of my own inward man. BENTLEY.

There are three difficulties in authorship: to write anything worth the publishing—to find honest men to publish it—and to get sensible men to read it. Literature has now become a game; in which the Booksellers are the Kings; the Critics, the Knaves; the Public, the Pack; and the poor Author, the mere Table, or *Thing played upon*. COLTON: *Lacon*, Preface.

Every author is a far better judge of the pains that his efforts have cost him than any reader can possibly be; but to *what* purpose he has taken those pains, this is a question on which his readers will not allow the author a voice, nor even an opinion; from the tribunal of the public there is no appeal, and it is fit that it should be so; otherwise we should not only have rivers of ink expended in bad writing, but oceans more in defending it: for he that writes in a bad style is sure to retort in a worse.

COLTON: *Lacon*, Preface.

That author, however, who has thought more than he has read, read more than he has written, and written more than he has published, if he does not command success, has at least deserved it. In the article of rejection and abridgment we must be severe to ourselves, if we wish for mercy from others; since for one great genius who has written a *little* book we have a thousand little geniuses who have written *great* books. A volume, therefore, that contains more words than ideas, like a tree that has more foliage than fruit, may suit those to resort to who want not to feast, but to dream and to slumber; but the misfortune is, that in this particular instance nothing can equal the ingratitude of the public; who were never yet known to have the slightest compassion for those authors who have deprived *themselves* of sleep in order to procure it for their readers. COLTON: *Lacon*, Preface.

As the great fault of our orators is, that they get up to make a speech, rather than to *speak*; so the great error of our authors is, that they sit down to *make* a book, rather than to write. To combine profundity with perspicuity, wit with judgment, solidity with vivacity, truth with novelty, and all of them with liberality, who is sufficient for these things? a very serious question; but it is one which authors had much better propose to themselves *before* publication, than have proposed to them by their editors after it.

COLTON: *Lacon*, Preface.

The great designs that have been digested and matured, and the great literary works that have been begun and finished, in prisons, fully prove that tyrants have not yet discovered any chains that can fetter the mind. COLTON: *Lacon*.

If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves to venture upon the dangerous precipice of telling unbiassed truth, let him proclaim war upon mankind, neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless: and this is the course I take myself.

DE FOE.

I dare venture nothing without a strict examination; and am as much ashamed to put a loose indigested play upon the public as to offer brass money in a payment. DRYDEN.

He who proposes to be an *author*, should first be a *student*. DRYDEN.

Too much labour often takes away the spirit by adding to the polishing; so that there remains nothing but a dull correctness; a piece without any considerable faults, but with few beauties. DRYDEN.

Whatsoever makes nothing to your subject, and is improper to it, admit not into your work.

DRYDEN.

The quickness of the imagination is seen in the invention, the fertility in the fancy, and the accuracy in the expression. DRYDEN.

He knew when to leave off,—a continence which is practised by few writers.

DRYDEN.

What can be urged for them who, not having the vocation of poverty to scribble, out of mere wantonness make themselves ridiculous?

DRYDEN.

Comedy is both excellently instructive and extremely pleasant; satire lashes vice into reformation; and humour represents folly so as to render it ridiculous. DRYDEN.

The French writers do not burden themselves too much with plot, which has been reproached to them as a fault. DRYDEN.

There is another extreme in obscure writers which some empty conceited heads are apt to run into, out of a prodigality of words and a want of sense. FELTON: *On the Classics*.

Raw and injudicious writers propose one thing for their subject, and run off to another.

FELTON.

Of all the kinds of writing and discourse, that appears to me incomparably the best which is distinguished by grand masses and prominent bulks; which stand out in magnitude from the tame ground-work, and impel the mind by a succession of *separate strong impulses*, rather than a continuity of equable sentiment.

JOHN FOSTER: *Journal*.

It was among the ruins of the Capitol that I first conceived the idea of a work which has amused and exercised near twenty years of my life. GIBBON.

Brave wits that have made essays worthy of immortality, yet by reason of envious and more popular opposers have submitted to fate, and are almost lost in oblivion. GLANVILL.

Aristotle was wont to divide his lectures and readings into acroamatical and exoterical.

JOHN HALES.

The distance is commonly very great between actual performances and speculative possibility. It is natural to suppose that as much as has been done to-day may be done to-morrow; but on the morrow some difficulty emerges, or some external impediment obstructs. Indolence, interruption, business, and pleasure, all take their

turns of retardation; and every long work is lengthened by a thousand causes that can, and ten thousand that cannot, be recounted. Perhaps no extensive and multifarious performance was ever effected within the term originally fixed in the undertaker's mind. He that runs against time has an antagonist not subject to casualties. DR. S. JOHNSON: *Life of Pope.*

This dependence of the soul upon the seasons, those temporary and periodical ebbs and flows of intellect, may, I suppose, justly be derided as the fumes of vain imagination. *Sapiens dominatibus astris.* The author that thinks himself weather-bound will find, with a little help from hellebore, that he is only idle or exhausted. But while this notion has possession of the head, it produces the inability which it supposes. Our powers owe much of their energy to our hopes: *possunt quia posse videntur.* When success seems attainable, diligence is enforced; but when it is admitted that the faculties are suppressed by a cross wind or a cloudy sky, the day is given up without resistance: for who can contend with the course of nature? DR. S. JOHNSON: *Life of Milton.*

In an occasional performance no height of excellence can be expected from any mind, however fertile in itself, and however stored with acquisitions. He whose work is general and arbitrary has the choice of his matter, and takes that which his inclination and his studies have best qualified him to display and decorate. He is at liberty to delay his publication till he has satisfied his friends and himself, till he has reformed his first thoughts by subsequent examination, and polished away those faults which the precipitation of ardent composition is likely to leave behind it. Virgil is related to have poured out a great number of lines in the morning, and to have passed the day in reducing them to fewer. The occasional poet is circumscribed by the narrowness of his subject. Whatever can happen to man has happened so often that little remains for fancy or invention. We have been all born; we have most of us been married; and so many have died before us, that our deaths can supply but few materials for a poet. In the fate of princes the public has an interest; and what happens to them of good or evil the poets have always considered as business for the Muse. But after so many inauguratory gratulations, nuptial hymns, and funeral dirges, he must be highly favoured by nature, or by fortune, who says anything not said before. Even war and conquest, however splendid, suggest no new images: the triumphal chariot of a victorious monarch can be decked only with those ornaments that have graced his predecessors.

Not only matter but time is wanting. The poem must not be delayed till the occasion is forgotten. The lucky moments of animated imagination cannot be attended; elegances and illustrations cannot be multiplied by gradual accumulation: the composition must be despatched while conversation is yet busy, and admiration fresh; and haste is to be made lest some other event should lay hold upon mankind. Occasional compositions may, however, secure to a writer the praise both of learning and facility; for they cannot be the effect of long study, and must be furnished immediately from the treasures of the mind.

DR. S. JOHNSON: *Life of Dryden.*

Genius now and then produces a lucky trifle. We still read the Dove of Anacreon, and Sparrow of Catullus; and a writer naturally pleases himself with a performance which owes nothing to the subject. But compositions merely pretty have the fate of other pretty things, and are quitted in time for something useful: they are flowers fragrant and fair, but of short duration; or they are blossoms to be valued only as they foretell fruits.

DR. S. JOHNSON: *Life of Waller.*

Tediousness is the most fatal of all faults; negligence or errors are signal and local, but tediousness pervades the whole; other faults are censured and forgotten, but the power of tediousness propagates itself. He that is weary the first hour is more weary the second; as bodies forced into motion contrary to their tendency pass more and more slowly through every successive interval of space. Unhappily, this pernicious failure is that which an author is least able to discover. We are seldom tiresome to ourselves; and the act of composition fills and delights the mind with change of language and succession of images. Every couplet when produced is new, and novelty is the great source of pleasure. Perhaps no man ever thought a line superfluous when he first wrote it, or contracted his work till his ebullitions of invention had subsided. And even if he should control his desire of immediate renown, still keep his work *nine years* unpublished, he will still be the author and still in danger of deceiving himself; and if he consults his friends he will probably find men who have more kindness than judgment, or more fear to offend than desire to instruct.

DR. S. JOHNSON: *Life of Prior.*

The two most engaging powers of an author are to make new things *familiar* and *familiar* things new. DR. S. JOHNSON.

The remedy of fruitfulness is easy, but no labour will help the contrary; I will like and praise some things in a young writer, which yet, if he continues in, I cannot but justly hate him for. BEN JONSON.

Most writers use their words loosely and uncertainly, and do not make plain and clear deductions of words one from another, which were not difficult to do, did they not find it convenient to shelter their ignorance, or obstinacy, under the obscurity of their terms. LOCKE.

If authors cannot be prevailed with to keep close to truth and instruction, by unvaried terms, and plain, unsophisticated arguments, yet it concerns readers not to be imposed on. LOCKE.

Hoping that his name may deserve to appear not among the mercenary crew of false pretenders to learning, but the free and ingenuous sort of such as evidently were born to study, and love learning for itself, not for lucre, or any other end than the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind.

MILTON: *Areopagitica.*

Never write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it. RICHTER.

And now the most beautiful dawn that mortal can behold arose upon his spirit,—the dawn of a new composition. For the book that a person is beginning to create or design contains within itself half a life, and God only knows what an expanse of futurity also. Hopes of improvement—ideas which are to insure the development and enlightenment of the human race—swarm with a joyful vitality in his brain, as he softly paces up and down in the twilight, when it has become too dark to write.

RICHTER.

Authorship is, according to the spirit in which it is pursued, an infamy, a pastime, a day-labour, a handicraft, an art, a science, or a virtue.

A. W. SCHLEGEL.

I find by experience that writing is like building; wherein the undertaker, to supply some defect or serve some convenience which at first he saw not, is usually forced to exceed his first model and proposal, and many times to double the charge and expense of it.

DR. JOHN SCOTT.

Consult the acutest poets and speakers, and they will confess that their quickest, most admired conceptions were such as darted into their minds like sudden flashes of lightning, they know not how nor whence.

SOUTH.

As for my labours, which he is pleased to inquire after, if they can but wear one impertinence out of human life, destroy a single vice, or give a morning's cheerfulness to an honest mind, in short, if the world can be but one virtue the better, or in any degree less vicious, or receive from them the smallest addition to their innocent diversions, I shall not think my pains, or indeed my life, to have been spent in vain. SIR R. STEELE: *Tatler*, No. 89.

Would a writer know how to behave himself with relation to posterity, let him consider in old books what he finds that he is glad to know, and what omissions he most laments.

SWIFT.

By the time that an author hath written out a book, he and his readers are become old acquaintants. SWIFT.

AVARICE.

It is by bribing, not so often by being bribed, that wicked politicians bring ruin on mankind. Avarice is a rival to the pursuits of many. It finds a multitude of checks, and many opposers, in every walk of life. But the objects of ambition are for the few; and every person who aims at indirect profit, and therefore wants other protection than innocence and law, instead of its rival, becomes its instrument. There is a natural allegiance and fealty due to this domineering, paramount evil, from all the vassal vices, which acknowledge its superiority, and readily militate under its banners; and it is under that discipline alone that avarice is able to spread to any considerable extent, or to render itself a general, public mischief.

BURKE:
Speech on the Nabob of Ascot's Debts, Feb. 28, 1785.

Had covetous men, as the fable goes of Briareus, each of them one hundred hands, they would all of them be employed in grasping and gathering, and hardly one of them in giving or laying out, but all in receiving and none in restoring: a thing in itself so monstrous that nothing in nature besides is like it, except it be death and the grave, the only things I know which are always carrying off the spoils of the world and never making restitution. For otherwise, all the parts of the universe, as they borrow of one another, so they still pay what they borrow, and that by so just and well-balanced an equality that their payments always keep pace with their receipts. DRYDEN.

We are at best but stewards of what we falsely call our own; yet avarice is so insatiable that it is not in the power of liberality to content it.

SENECA.

There is no vice which mankind carries to such wild extremes as that of avarice.

SWIFT.

Poverty is in want of much, but avarice of everything. PUBLIUS SYRUS.

BACON, FRANCIS.

Since the spirit of Lord Bacon's philosophy began to be rightly understood, the science of external nature has advanced with a rapidity unexampled in the history of all former ages. The great axiom of his philosophy is so simple in its nature, and so undeniable in its evidence, that it is astonishing how philosophers were so late in acknowledging it, or in being directed by its authority. It is more than two thousand years since the phenomena of external nature were objects of liberal curiosity to speculative and intelligent men: yet two centuries have scarcely elapsed since the true path of investigation has been rightly pursued and steadily persevered in; since the evidence of experience has been received as paramount to every other evidence; or, in other words, since philosophers have agreed, that the only way to learn the magnitude of an object is to measure it, the only way to learn its tangible properties is to touch it, and the only way to learn its visible properties is to look at it.

DR. T. CHALMERS:
Evidences of Christianity, ch. viii.

At this time Bacon appeared. It is altogether incorrect to say, as has often been said, that he was the first man who rose up against the Aristotelian philosophy when in the height of its power. The authority of that philosophy had, as we have shown, received a fatal blow long before he was born. Several speculators, among whom Ramus is the best known, had recently attempted to form new sects. Bacon's own expressions about the state of public opinion in the time of Luther are clear and strong: "Accedebat," says he, "odium et contemptus, illis ipsis temporibus ortus erga Scholasticus." And again, "Scholasticorum doctrina despectui prorsus haberi cœpit tanquam aspera et barbara." [Both these passages are in the first book of the De Augmentis.] The part which Bacon played in this great change was the part, not of Robespierre, but of Bonaparte. The ancient order of things had been subverted. Some bigots still cherished with devoted loyalty the remembrance of the fallen monarchy and exerted themselves to effect a restoration. But the majority had no such feeling. Freed, yet not knowing how to use their freedom, they pursued no determinate course, and had found no leader capable of conducting them.

That leader at length arose. The philosophy which he taught was essentially new. It differed from that of the celebrated ancient teachers, not merely in method, but also in object. Its object was the good of mankind, in the sense in which the mass of mankind always have understood and always will understand the word good. "Meditor," said Bacon, "instaurationem philosophiæ ejusmodi quæ nihil inanis aut abstracti habeat, quæque vitæ humanæ conditiones in melius provehat." [Redargutio Philosophiarum.]

LORD MACAULAY:
Lord Bacon, July, 1837.

The vulgar notion about Bacon we take to be this: that he invented a new method of arriving at truth, which method is called Induction, and that he detected some fallacy in the syllogistic reasoning which had been in vogue before his time. This notion is about as well founded as that of the people who, in the middle ages, imagined that Virgil was a great conjurer. Many who are too well informed to talk such extravagant nonsense entertain what we think incorrect notions as to what Bacon really effected in this matter.

The inductive method has been practised ever since the beginning of the world by every human being. It is constantly practised by the most ignorant clown, by the most thoughtless school-boy, by the very child at the breast. That method leads the clown to the conclusion that if he sows barley he shall not reap wheat. By that method the school-boy learns that a cloudy day is the best for catching trout. The very infant, we imagine, is led by induction to expect milk from his mother or nurse, and none from his father.

Not only is it not true that Bacon invented the inductive method, but it is not true that he was the first person who correctly analyzed that method and explained its uses. Aristotle had long before pointed out the absurdity of supposing that syllogistic reasoning could ever conduct men to the discovery of any new principle, had shown that such discoveries must be made by induction, and by induction alone, and had given the history of the inductive process concisely indeed, but with great perspicuity and precision. . . . But he [Bacon] was the person who first turned the minds of speculative men, long occupied in verbal disputes, to the discovery of new and useful truth; and, by doing so, he at once gave to the inductive method an importance and dignity which had never before belonged to it. He was not the maker of that road; he was not the discoverer of that road; he was not the person who first surveyed and mapped that road. But he was the person who first called the public attention to an inexhaustible mine of wealth, which had been utterly neglected, and which was accessible by that road alone. By doing so he caused that road, which had previously been trodden only by peasants and higglers, to be frequented by a higher class of travellers.

LORD MACAULAY: *Lord Bacon.*

That which was eminently his own in his [Bacon's] system was the end which he proposed to himself. The end being given, the means, as it appears to us, could not well be mistaken. If others had aimed at the same object with Bacon, we hold it to be certain that they would have employed the same method with Bacon. It would have been hard to convince Seneca that the inventing of a safety-lamp was an employment worthy of a philosopher. It would have been hard to persuade Thomas Aquinas to descend from the making of syllogisms to the making of gunpowder. But Seneca

would never have doubted for a moment that it was only by means of a series of experiments that a safety-lamp could be invented. Thomas Aquinas would never have thought that his *barbara* and *baralipton* would enable him to ascertain the proportion which charcoal ought to bear to saltpetre in a pound of gunpowder. Neither common sense nor Aristotle would have suffered him to fall into such an absurdity. By stimulating men to the discovery of new truth, Bacon stimulated them to employ the inductive method, the only method, even the ancient philosophers and the schoolmen themselves being judges, by which new truth can be discovered. By stimulating men to the discovery of useful truth he furnished them with a motive to perform the inductive process well and carefully. His predecessors had been, in his phrase, not interpreters, but anticipators, of nature. They had been content with the first principles at which they had arrived by the most scanty and slovenly induction. And why was this? It was, we conceive, because their philosophy proposed to itself no practical end, because it was merely an exercise of the mind. . . . What Bacon did for inductive philosophy may, we think, be fairly stated thus: The objects of preceding speculators were objects which could be attained without careful induction. Those speculators, therefore, did not perform the inductive process carefully. Bacon stirred up men to pursue an object which could be attained only by induction, and by induction carefully performed; and consequently induction was more carefully performed. We do not think that the importance of what Bacon did for inductive philosophy has ever been overrated. But we think that the nature of his services is often mistaken, and was not fully understood even by himself. It was not by furnishing philosophers with rules for performing the inductive process well, but by furnishing them with a motive for performing it well, that he conferred so vast a benefit on society. To give to the human mind a direction which it shall retain for ages is the rare prerogative of a few imperial spirits. It cannot, therefore, be uninteresting to inquire what was the moral and intellectual constitution which enabled Bacon to exercise so vast an influence on the world.

LORD MACAULAY: *Lord Bacon.*

It is easy to perceive from the scanty remains of his oratory that the same compactness of expression and richness of fancy which appear in his writings characterized his speeches; and that his extensive acquaintance with literature and history enabled him to entertain his audience with a vast variety of illustrations and allusions which were generally happy and apposite, but which were probably not least pleasing to the taste of that age when they were such as would now be thought childish or pedantic. It is evident also that he was, as indeed might have been expected, perfectly free from those faults which are generally found in an advocate who, after having risen to eminence at the bar, enters the House of Commons; that it was his habit to deal with every great question, not in small detached portions, but as a whole; that he refined little, and that his reasonings were those of a capacious rather than a subtle mind. Ben Jonson, a most unexceptionable judge, has decribed Bacon's eloquence in words, which, though often quoted, will bear to be quoted again. "There happened in my time one noble speaker who was full of gravity in his speaking. His language, where he could spare or pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weighty, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of his own graces His hearers could not cough or look aside from him without loss. He commanded where he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end." From the mention which is made of judges, it would seem that Jonson had heard Bacon only at the Bar. Indeed, we imagine that the House of Commons was then almost inaccessible to strangers. It is not probable that a man of Bacon's nice observation would speak in Parliament exactly as he spoke in the Court of Queen's Bench. But the graces of manner and language must, to a great extent, have been common between the Queen's Counsel and the Knight of the Shire.

LORD MACAULAY:
Lord Bacon, July, 1837.

Now, Bacon is a striking instance of a genius who could think so profoundly, and at the same time so clearly, that an ordinary man understands readily most of his wisest sayings, and perhaps thinks them so self-evident as hardly to need mention. But, on reconsideration and repeated meditation, you perceive more and more what extensive and important applications one of his maxims will have, and how often it has been overlooked; and on returning to it again and again, fresh views of its importance will continually open on you. One of his sayings will be like some of the heavenly bodies that are visible to the naked eye, but in which you see continually more and more, the better the telescope you apply to them.

The "dark sayings," on the contrary, of some admired writers may be compared to a fog-bank at sea, which the navigator at first glance takes for a chain of majestic mountains, but which, when approached closely, or when viewed through a good glass, proves to be a mere mass of unsubstantial vapours. WHATELY:
Pref. to Bacon's Essays.

BEARDS.

The beard, conformable to the notion of my friend Sir Roger, was for many ages looked upon as the type of wisdom. Lucian more than once rallies the philosophers of his time, who

endeavoured to rival one another in beards; and represents a learned man who stood for a professorship in philosophy, as unqualified for it by the shortness of his beard.

Ælian, in his account of Zoilus, the pretended critic, who wrote against Homer and Plato, and thought himself wiser than all who had gone before him, tells us that this Zoilus had a very long beard that hung down upon his breast, but no hair upon his head, which he always kept close shaved, regarding, it seems, the hairs of his head as so many suckers, which, if they had been suffered to grow, might have drawn away the nourishment from his chin, and by that means have starved his beard.

I have read somewhere that one of the popes refused to accept an edition of a saint's works, which were presented to him, because the saint, in his effigies before the book, was drawn without a beard.

We see by these instances what homage the world has formerly paid to beards; and that a barber was not then allowed to make those depredations on the faces of the learned which have been permitted him of late years.

BUDGELL: *Spectator*, No. 331.

If we look into the history of our own nation, we shall find that the beard flourished in the Saxon heptarchy, but was very much discouraged under the Norman line. It shot out, however, from time to time, in several reigns under different shapes. The last effort it made seems to have been in Queen Mary's days, as the curious reader may find, if he pleases to peruse the figures of Cardinal Pole and Bishop Gardiner; though, at the same time, I think it may be questioned, if zeal against popery has not induced our Protestant painters to extend the beards of these two persecutors beyond their natural dimensions, in order to make them appear the more terrible.

I find but few beards worth taking notice of in the reign of King James the First.

During the civil wars there appeared one, which makes too great a figure in story to be passed over in silence; I mean that of the redoubted Hudibras, an account of which Butler has transmitted to posterity in the following lines:

> "His tawny beard was th' equal grace
> Both of his wisdom and his face;
> In cut and dye so like a tile,
> A sudden view it would beguile;
> The upper part thereof was whey,
> The nether, orange mixt with gray."

BUDGELL: *Spectator*, No. 331.

There is great truth in Alphonse Karr's remark that modern men are ugly because they don't wear their beards. Take a fine man of forty with a handsome round Medicean beard (not a pointed Jew's beard); look at him well, so as to retain his portrait in your mind's eye; and then shave him close, leaving him, perhaps, out of charity, a couple of mutton-chop whiskers, one on each cheek, and you will see the humiliating difference. And if you select an old man of seventy for your experiment, and convert a snowy-bearded head that might sit for a portrait in a historical picture, into a close-scraped weazen-faced visage, like an avaricious French peasant on his way to haggle for swine at a monthly franc-marché, the descent from the sublime to the ridiculous is still more painfully apparent. *Household Words.*

During hundreds of years it was the custom in England to wear beards. It became, in course of time, one of our Insularities to shave close. Whereas, in almost all the other countries of Europe, more or less of moustache and beard was habitually worn, it came to be established in this speck of an island, as an Insularity from which there was no appeal, that an Englishman, whether he liked it or not, must hew, hack, and rasp his chin and upper lip daily. The inconvenience of this infallible test of British respectability was so widely felt, that fortunes were made by razors, razor-strops, hones, pastes, shaving-soaps, emollients for the soothing of the tortured skin, all sorts of contrivances to lessen the misery of the shaving process and diminish the amount of time it occupied.

Household Words.

BEAUTY.

There is nothing that makes its way more directly to the soul than beauty, which immediately diffuses a secret satisfaction and complacency through the imagination, and gives a finishing to anything that is great or uncommon. The very first discovery of it strikes the mind with an inward joy, and spreads a cheerfulness and delight through all its faculties.

ADDISON: *Spectator*, No. 412.

There is a second kind of beauty that we find in the several products of art and nature; which does not work in the imagination with that warmth and violence as the beauty that appears in our proper species, but is apt, however, to raise in us a secret delight, and a kind of fondness for the places or objects in which we discover it. This consists either in the gaiety or variety of colours, in the symmetry and proportion of parts, in the arrangement and disposition of bodies, or in a just mixture and concurrence of all together. Among these several kinds of beauty the eye takes most delight in colours.

ADDISON: *Spectator*, No. 412.

The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable

light. In short, she seems to have designed the head as the cupola to the most glorious of her works. ADDISON.

Before I made this remark, I wondered to see the Roman poets in their description of a beautiful man so often mention the turn of his neck and arms. ADDISON.

Ask any of the husbands of your great beauties, and they will tell you that they hate their wives nine hours of every day they pass together. There is such a particularity ever affected by them that they are encumbered with their charms in all they say or do. They pray at public devotions as they are beauties. They converse on ordinary occasions as they are beauties. . . . Good nature will always supply the absence of beauty, but beauty cannot long supply the absence of good nature.

ADDISON: *Spectator*, No. 306.

In beauty, that of favour is more than that of colour; and that of decent and gracious motion more than that of favour. That is the best part of beauty which a picture cannot express; no, nor the first sight of the life. There is no excellent beauty that hath not some strangeness in the proportion. LORD BACON:

Essay XLIV., Of Beauty.

A man shall see faces that, if you examine them part by part, you shall find never a good; and yet altogether do well. If it be true that the principal part of beauty is in decent motion, certainly it is no marvel though persons in years seem many times more amiable: "pulchorum autumnus pulcher;" for no youth can be comely but by pardon, and considering the youth as to make up the comeliness. Beauty is as summer fruits, which are easy to corrupt, and that cannot last; and for the most part, it makes a dissolute youth, and an age a little out of countenance: but yet certainly again, if it light well, it maketh virtues shine and vices blush.

LORD BACON: *Essay XLIV., Of Beauty.*

Expression is of more consequence than shape; it will light up features otherwise heavy.

SIR C. BELL.

Female beauties are as fickle in their faces as their minds; though casualties should spare them, age brings in a necessity of decay; leaving doters upon red and white perplexed by incertainty both of the continuance of their mistress's kindness and her beauty, both of which are necessary to the amorist's joy and quiet.

BOYLE.

Exalt your passion by directing and settling it upon an object the due contemplation of whose loveliness may cure perfectly all hurts received from mortal beauty. BOYLE.

I cannot understand the importance which certain people set upon outward beauty or plainness. I am of opinion that all true education, such at least as has a religious foundation, must infuse a noble calm, a wholesome coldness, an indifference, or whatever people may call it, towards such-like outward gifts, or the want of them. And who has not experienced of how little consequence they are in fact for the weal or woe of life? Who has not experienced how, on nearer acquaintance, plainness becomes beautified, and beauty loses its charm, exactly according to the quality of the heart and mind? And from this cause am I of opinion that the want of outward beauty never disquiets a noble nature or will be regarded as a misfortune. It never can prevent people from being amiable and beloved in the highest degree; and we have daily proof of this.

FREDERIKA BREMER.

An appearance of delicacy, and even of fragility, is almost essential to it [beauty].

BURKE.

Beauty is an all-pervading presence. It unfolds to the numberless flowers of the spring; it waves in the branches of the trees and the green blades of grass; it haunts the depths of the earth and the sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it cannot lift their eyes without feeling themselves encompassed with it on every side. Now, this beauty is so precious, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it as if, instead of this fair earth and glorious sky, they were tenants of a dungeon. An infinite joy is lost to the world by the want of culture of this spiritual endowment. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire.

W. ELLERY CHANNING.

It was a very proper answer to him who asked why any man should be delighted with beauty, that it was a question that none but a blind man could ask. LORD CLARENDON.

A graceful presence bespeaks acceptance, gives a force to language, and helps to convince by look and posture. JEREMY COLLIER.

Beauty is nothing else but a just accord and mutual harmony of the members, animated by a healthful constitution.

Dryden's Dufresnoy, Pref.

There are of these sorts of beauties which last but for a moment; as the different airs of an assembly upon the sight of an unexpected and uncommon object; some particularity of a violent passion, some graceful passion, some graceful action, a smile, a glance of an eye, a disdainful look, a look of gravity, and a thousand other such-like things.

Dryden's Dufresnoy.

Beauty is only that which makes all things as they are in their proper and perfect nature; which the best painters always choose by contemplating the forms of each. DRYDEN.

The most important part of painting is to know what is most beautiful in nature; that which is most beautiful is the most noble subject. DRYDEN.

Beauty charms, sublimity moves us, and is often accompanied with a feeling resembling fear, while beauty rather attracts and draws us towards it. FLEMING.

The fashion of the day should always be reflected in a woman's dress, according to her position and age; the eye craves for variety as keenly as the palate; and then, I honestly protest, a naturally good-looking woman is always handsome. For, happily, there exists more than one kind of beauty. There is the beauty of infancy, the beauty of youth, the beauty of maturity, and, believe me, ladies and gentlemen, the beauty of age, if you do not spoil it by your own want of judgment. At any age, a woman may be becomingly and pleasingly dressed. *Household Words.*

Leanness, hitherto, has been considered a reproach, rather than a merit, either in an individual or a nation. . . . We cannot fancy a fat Macbeth; a corpulent traitor in Venice Preserved, or an obese Iago, are impossibilities. Assuredly, Falstaff was not scrupulously honest or honourable; but what was he, after all, but a merry rogue? Plumpness and beauty have often been regarded as inseparable Siamese twins, from the illustrious regent whose ideal of female loveliness was summed up in "fat, fair, and forty," to the Egyptians who fattened their dames systematically, by making them sit in a bath of chicken-broth; the etiquette being that the lady under treatment is to eat, while sitting in the broth-bath, one whole chicken of the number of those of which the bath was made, and that she is to repeat both bath and dose for many days. A doubt, one should think, must have sometimes arisen, whether the beauty thus in training would fatten or choke first. *Household Words.*

I can tell Parthenissa, for her comfort, that the beauties, generally speaking, are the most impertinent and disagreeable of women. An apparent desire of admiration, a reflection upon their own merit, and a precise behaviour in their general conduct, are almost inseparable accidents in beauties. All you obtain of them is granted to importunity and solicitation for what did not deserve so much of your time, and you recover from the possession of it as out of a dream.

You are ashamed of the vagaries of fancy which so strangely misled you, and your admiration of a beauty, merely as such, is inconsistent with a tolerable reflection upon yourself. The cheerful good-humoured creatures, into whose heads it never entered that they could make any man unhappy, are the persons formed for making men happy.

HUGHES: *Spectator*, No. 306.

Take the whole sex together, and you find those who have the strongest possession of men's hearts are not eminent for their beauty. You see it often happen that those who engage men to the greatest violence are such as those who are strangers to them would take to be remarkably defective for that end.

HUGHES: *Spectator*, No. 306.

He will always see the most beauty whose affections are warmest and most exercised, whose imagination is the most powerful, and who has the most accustomed himself to attend to the objects by which he is surrounded.

LORD JEFFREY.

Beauty consists of a certain composition of colour and figure, causing delight in the beholder. LOCKE.

Beauty or unbecomingness are of more force to draw or deter imitation than any discourses which can be made to them. LOCKE.

No better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; no true beauty without the signature of these graces in the very countenance.

RAY: *On the Creation.*

We may say of agreeableness, as distinct from beauty, that it consists in a symmetry of which we know not the rules, and a secret conformity of the features to each other, and to the air and complexion of the person.

ROCHEFOUCAULD.

Beauty and use can so well agree together that of all the trinkets wherewith they are attired there is not one but serves to some necessary purpose. SIR P. SIDNEY.

He that is comely when old and decrepit surely was very beautiful when he was young.

SOUTH.

Socrates called beauty a short-lived tyranny; Plato, privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said that nothing was more grateful; Aristotle affirmed that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a glorious gift of nature; and Ovid calls it a favour bestowed by the gods.

SOUTHGATE.

Though colour be the lowest of all the constituent parts of beauty, yet it is vulgarly the most striking. JOSEPH SPENCE.

As to the latter species of mankind, the beauties, whether male or female, they are generally the most untractable people of all others. You are so excessively perplexed with the particularities in their behaviour, that to be at ease, one would be apt to wish there were no such

creatures. They expect so great allowances, and give so little to others, that they who have to deal with them find, in the main, a man with a better person than ordinary, and a beautiful woman, might be very happily changed for such to whom nature has been less liberal. The handsome fellow is usually so much a gentleman, and the fine woman has something so becoming, that there is no enduring either of them. It has therefore been generally my choice to mix with cheerful ugly creatures, rather than gentlemen who are graceful enough to omit or do what they please, or beauties who have charms enough to do and say what would be disobliging in anybody but themselves.

SIR R. STEELE: *Spectator*, No. 87.

Beauty has been the delight and torment of the world ever since it began. The philosophers have felt its influence so sensibly that almost every one of them has left some saying or other which intimated that he knew too well the power of it. One has told us that a graceful person is a more powerful recommendation than the best letter that can be writ in your favour. Another desires the possessor of it to consider it as a mere gift of nature, and not any perfection of its own. A third calls it a "short-lived tyranny;" a fourth, a "silent fraud," because it imposes upon us without the help of language. But I think Carneades spoke as much like a philosopher as any of them, though more like a lover, when he calls it "royalty without force." It is not indeed to be denied but there is something irresistible in a beauteous form; the most severe will not pretend that they do not feel an immediate prepossession in favour of the handsome. SIR R. STEELE: *Spectator*, No. 143.

You may keep your beauty and your health, unless you destroy them yourself, or discourage them to stay with you, by using them ill.

SIR W. TEMPLE.

BENEVOLENCE.

Rare benevolence, the minister of God.

CARLYLE.

The paternal and filial duties discipline the heart and prepare it for the love of all mankind. The intensity of private attachment encourages, not prevents, universal benevolence.

COLERIDGE.

We have every reason to conclude that *moral action* extends over the whole empire of God, that Benevolence exerts its noblest energies among the inhabitants of distant worlds, and that it is chiefly through the medium of reciprocal kindness and affection that ecstatic joy pervades the hearts of celestial intelligences. For we cannot conceive happiness to exist in any region of space, or among any class of intellectual beings, where love to the Creator and to one another is not a prominent and permanent affection. DR. T. DICK:

Philos. of a Future State, Part I., Sec. VI.

A beneficent person is like a fountain watering the earth and spreading fertility: it is therefore more delightful and more honourable to give than receive. EPICURUS.

Is the force of self-love abated, or its interest prejudiced, by benevolence? So far from it, that benevolence, though a distinct principle, is extremely serviceable to self-love, and then doth most service when it is least designed. . . . And then, as to that charming delight which immediately follows the giving joy to another, or relieving his sorrow, and is, when the objects are numerous, and the kindness of importance, really inexpressible, what can this be owing to but a consciousness of a man's having done something praiseworthy, and expressive of a great soul? GROVE: *Spectator*, No. 588.

Though it cannot be denied that, by diffusing a warmer colouring over the visions of fancy, sensibility is often a source of exquisite pleasure, —to others, if not to the possessor,—yet it should never be confounded with benevolence, since it constitutes, at best, rather the ornament of a fine than the virtues of a good mind.

ROBERT HALL.

In order to render men benevolent they must first be made tender: for benevolent affections are not the offspring of reasoning: they result from that culture of the heart, from those early impressions of tenderness, gratitude, and sympathy, which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.

ROBERT HALL: *Modern Infidelity*.

Benevolence is a duty. He who frequently practises it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, "Thou shalt love thy neighbour as thyself," it is not meant, thou shalt love him first, and do good to him in consequence of that love, but, thou shalt do good to thy neighbour, and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good.

EMMANUEL KANT.

A benevolent *disposition* is, no doubt, a great *help* towards a course of uniform practical benevolence; but let no one trust to it, when there are other strong propensities, and no firm good principle. WHATELY:

Annot. on Bacon's Essay, Of Goodness, and Goodness of Nature.

BIBLE.

By the way, how much more comfortable, as well as rational, is this system of the Psalmist [Psalm cvii.] than the pagan scheme in Virgil and other poets, where one deity is represented as raising a storm, and another as laying it! Were we only to consider the sublime in this

piece of poetry, what can be nobler than the idea it gives us of the Supreme Being thus raising a tumult among the elements and recovering them out of their confusion?

ADDISON: *Spectator*, No. 489.

Many particular facts are recorded in holy writ attested by particular pagan authors.

ADDISON.

There is no passion that it is not finely expressed in those parts of the inspired writings which are proper for divine songs and anthems.

ADDISON.

They who are not induced to believe and live as they ought, by those discoveries which God hath made in Scripture, would stand out against any evidence whatever; even that of a messenger sent express from the other world.

ATTERBURY.

As those wines which flow from the first treading of the grapes are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are those doctrines best and sweetest which flow from a gentle crush of the Scriptures and are not wrung into controversies and commonplaces. LORD BACON.

The scope or purpose of the Spirit of God is not to express matters of nature in Scripture otherwise than in passage, for application to man's capacity, and to matters moral and divine. LORD BACON.

There is not a book on earth so *favourable* to all the *kind*, and to all the *sublime*, affections, or so *unfriendly* to *hatred* and *persecution*, to *tyranny*, *injustice*, and *every* sort of *malevolence*, as the GOSPEL. It breathes nothing throughout but *mercy*, *benevolence*, and *peace*. . . . Such of the doctrines of the gospel as are level to human capacity appear to be agreeable to the purest truth and soundest morality. All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of *moral duty*, and so rational an account of Providence and of man, as is to be found in the New Testament. BEATTIE.

The Bible is a precious storehouse, and the Magna Charta of a Christian. There he reads of his heavenly Father's love, and of his dying Saviour's legacies. There he sees a map of his travels through the wilderness, and a landscape, too, of Canaan. And when he climbs on Pisgah's top, and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation. But a mere professor, though a decent one, looks on the Bible as a dull book, and peruseth it with such indifference as you would read the title-deeds belonging to another man's estate. BERRIDGE.

It is not oftentimes so much what the Scripture says, as what some men persuade others it says, that makes it seem obscure; and that, as to some other passages, that are so indeed (since it is the abstruseness of what is taught in them that makes them almost inevitably so), it is little less saucy, upon such a score, to find fault with the style of the Scripture, than to do so with the Author for making us but men.

BOYLE: *On the Scriptures.*

If there be an analogy or likeness between that system of things and dispensation of Providence which revelation informs us of, and that system of things and dispensation of Providence which experience, together with reason, informs us of, that is, the known course of nature; this is a presumption that they have both the same author and cause, at least so far as to answer the objections against the former's being from God, drawn from anything which is analogical or similar to what it is in the latter, which is acknowledged to be from him.

BISHOP BUTLER: *Analogy.*

But what is meant, after all, by *uneducated*, in a time when Books have come into the world—come to be household furniture in every habitation of the civilized world? In the poorest cottage are Books—is one BOOK, wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is Deepest in him.

CARLYLE.

I call that [the Book of Job], apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism, or sectarianism, reigns in it. A noble book! all men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So *true* every way; true eyesight and vision for all things; material things no less than spiritual: the horse,—"Hast thou clothed his neck with *thunder?*" "he *laughs* at the shaking of the spear!" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! there is nothing written, I think, in the Bible or out of it, of equal literary merit. CARLYLE.

Prize and study the Scripture. We can have no delight in meditation on him unless we know him; and we cannot know him but by the means of his own revelation; when the revelation is despised, the revealer will be of little esteem. Men do not throw off God from being their rule, till they throw off Scripture from being their guide; and God must needs be cast off from being an end, when the Scripture is rejected from being a rule. Those that do not care to know his will, that love to be ignorant

of his nature, can never be affected to his honour. Let therefore the subtleties of reason vail to the doctrine of faith, and the humour of the will to the command of the word.

CHARNOCK: *Attributes.*

There was plainly wanting a divine revelation to recover mankind out of their universal corruption and degeneracy. DR. S. CLARKE.

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting, and often leading the way. Its very presence, as a believed Book, has rendered the nations emphatically a chosen race; and this, too, in exact proportion as it is more or less generally known and studied. Of those nations which in the highest degree enjoy its influences it is not too much to affirm that the differences, public and private, physical, moral, and intellectual, are only less than what might have been expected from a diversity of species. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be beyond compare the most perfect instrument of Humanity. COLERIDGE.

It is sufficiently humiliating to our nature to reflect that our knowledge is but as the rivulet, our ignorance as the sea. On points of the highest interest, the moment we quit the light of revelation we shall find that Platonism itself is intimately connected with Pyrrhonism, and the deepest inquiry with the darkest doubt.

COLTON: *Lacon*, Preface.

What can we imagine more proper for the ornaments of wit and learning in the story of Deucalion than in that of Noah? Why will not the actions of Samson afford as plentiful matter as the labours of Hercules? Why is not Jephthah's daughter as good a woman as Iphigenia? and the friendship of David and Jonathan more worthy celebration than that of Theseus and Pirithous? Does not the passage of Moses and the Israelites into the Holy Land yield incomparably more poetic variety than the voyages of Ulysses or Æneas? Are the obsolete, threadbare tales of Thebes and Troy half so stored with great, heroical, and supernatural actions (since verse will needs find or make such) as the wars of Joshua, of the Judges, of David, and divers others? Can all the transformations of the gods give such copious hints to flourish and expatiate upon as the true miracles of Christ, or of his prophets and apostles? What do I instance in these few particulars? All the books of the Bible are either already most admirable and exalted pieces of poesy, or are the best materials in the world for it.

COWLEY: *Davideis*, Preface.

The parable of the prodigal son, the most beautiful fiction that ever was invented; our Saviour's speech to his disciples, with which he closes his earthly ministration, full of the sublimest dignity and tenderest affection, surpass everything that I ever read; and, like the Spirit by which they were dictated, fly directly to the heart. COWPER:

To Lady Hesketh, August 1, 1765.

The highest historical probability can be adduced in support of the proposition, that, if it were possible to annihilate the Bible, and with it all its influences, we should destroy with it the whole spiritual system of the moral world—all our great moral ideas—refinement of manners—constitutional government—equitable administration and security of property—our schools, hospitals, and benevolent associations—the press—the fine arts—the equality of the sexes, and the blessings of the fireside; in a word, all that distinguishes Europe and America from Turkey and Hindostan. EDWARD EVERETT.

Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose gross fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible, voice of his guardian angel; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.

F. W. FABER (Roman Catholic):
Quoted in *Dublin Rev.*, June, 1853.

In comparison of these divine writers the noblest wits of the heathen world are low and dull. FELTON.

The SCRIPTURES teach us the *best way of living*, the *noblest way of suffering*, and the *most comfortable way of dying*. FLAVEL.

The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars,—all are here, and bear the impress of the mind of one man, and that man William Tyndale. J. A. FROUDE:

History of England.

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested and richly productive of interest. GOETHE.

A stream where alike the elephant may swim and the lamb may wade.

GREGORY THE GREAT.

The Christian faith has been, and is still, very fiercely and obstinately attacked. How many efforts have been made and are still made, how many books, serious or frivolous, able or silly, have been and are spread incessantly, in order to destroy it in men's minds! Where has this redoubtable struggle been supported with the greatest energy and success? and where has Christian faith been best defended? There where the reading of the Sacred Books is a general and assiduous part of public worship,—there where it takes place in the interior of families and in solitary meditation. It is the Bible, the Bible itself, which combats and triumphs most efficaciously in the war between incredulity and belief. GUIZOT.

There is no book like the Bible for excellent learning, wisdom, and use.

SIR MATTHEW HALE.

The veneration we shall feel for the Bible as the depository of *saving knowledge* will be totally distinct, not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so copiously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket which contains the *pearl of great price.*

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

To say nothing of the inimitable beauties of the Bible, considered in a literary view, which are universally acknowledged, it is the book which every devout man is accustomed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolations. Intimately associated in his mind with everything dear and valuable, its diction more powerfully excites devotional feelings than any other; and when temperately and soberly used, imparts an unction to a religious discourse which nothing else can supply.

ROBERT HALL:
Review of Foster's Essays.

If an uninterested spectator, after a careful perusal of the New Testament, were asked what he conceived to be its distinguishing characteristic, he would reply, without hesitation, "That wonderful spirit of philanthropy by which it is distinguished." It is a perpetual commentary on that sublime aphorism, *God is love.*

ROBERT HALL:
Address to the Rev. Eustace Carey.

Revelation will soon be discerned to be extremely conducible to reforming men's lives, such as will answer all objections and exceptions of flesh and blood against it.

HAMMOND.

All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.

SIR JOHN F. W. HERSCHEL.

With whom ordinary means will prevail, surely the power of the word of God, even without the help of interpreters, in God's church worketh mightily, not unto their confirmation alone which are converted, but also to their conversion which are not. HOOKER.

Unto the word of God, being, in respect of that end for which God ordained it, perfect, exact, and absolute in itself, we do not add reason as a supplement of any maim or defect therein, but as a necessary instrument, without which we could not reap by the Scripture's perfection that fruit and benefit which it yieldeth.

HOOKER.

The reading of Scripture is effectual, as well to lay even the first foundation, as to add degrees of farther perfection, in the fear of God.

HOOKER.

The little which some of the heathen did chance to hear concerning such matter as the sacred Scripture plentifully containeth, they did in wonderful sort effect. HOOKER.

Let this be granted, and it shall hereupon plainly ensue that the light of Scripture once shining in the world, all other light of nature is therewith in such sort drowned that now we need it not. HOOKER.

All those venerable books of Scripture, all those sacred tomes and volumes of holy writ, are with such absolute perfection framed.

HOOKER.

The Scripture must be sufficient to imprint in us the character of all things necessary for the attainment of eternal life. HOOKER.

The Scripture of God is a storehouse abounding with inestimable treasures of wisdom and knowledge. HOOKER.

As well for particular application to special occasions, as also in other manifold respects, infinite treasures of wisdom are abundantly to be found in the Holy Scriptures. HOOKER.

Whatsoever to make up the doctrine of man's salvation is added as in supply of the Scripture's insufficiency, we reject it. HOOKER.

The choice and flower of all things profitable in other books, the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. HOOKER.

We are astonished to find in a lyrical poem of such a limited compass [Psalm civ.] the

whole universe—the heavens and the earth—sketched with a few bold touches. The calm and toilsome life of man, from the rising of the sun to the setting of the same when his daily work is done, is here contrasted with the moving life of the elements of nature. This contrast and generalization in the conception of natural phenomena, and the retrospection of an omnipresent, invisible Power, which can renew the earth or crumble it to dust, constitute a solemn and exalted form of poetic creation.

HUMBOLDT.

That he was not scrupulously pious in some part of his life, is known by many idle and indecent applications of sentences taken from the Scriptures; a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.

DR. S. JOHNSON: *Life of Pope.*

I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written.

SIR WILLIAM JONES.

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life.

CHANCELLOR KENT.

I am heartily glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.

LANDOR: *Imaginary Conversations.*

There are those that make it a point of bravery to bid defiance to the oracles of divine revelation. L'ESTRANGE.

That the holy Scriptures are one of the greatest blessings which God bestows upon the sons of men is generally acknowledged by all who know anything of the value and worth of them.

LOCKE.

All that is revealed in Scripture has a consequential necessity of being believed by those to whom it is proposed, because it is of divine authority. LOCKE.

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter: it is all pure, all sincere, nothing too much, nothing wanting. LOCKE.

We should compare places of Scripture treating of the same point: thus one part of the sacred text could not fail to give light unto another. LOCKE.

If internal light, or any proposition which we take for inspired, be conformable to the principles of reason or to the word of God, which is attested revelation, reason warrants it.

LOCKE.

Before I translated the New Testament out of the Greek, all longed for it; when it was done, their longing lasted scarce four weeks. Then they desired the books of Moses; when I had translated these, they had enough thereof in a short time. After that, they would have the Psalms; of these they were soon weary, and desired other books. So it will be with the book of Ecclesiastes, which they now long for, and about which I have taken great pains. All is acceptable until our giddy brains be satisfied; afterwards we let things lie, and seek after new.

LUTHER.

At the time when that odious style which deforms the writings of Hall and of Lord Bacon was almost universal, had appeared that stupendous work, the English Bible, a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. The respect which the translators felt for the original prevented them from adding any of the hideous decorations then in fashion. The ground-work of the version, indeed, was of an earlier age.

LORD MACAULAY:
John Dryden, Jan. 1828.

A man who wishes to serve the cause of religion ought to hesitate long before he stakes the truth of religion on the event of a controversy respecting facts in the physical world. For a time he may succeed in making a theory which he dislikes unpopular by persuading the public that it contradicts the Scriptures and is inconsistent with the attributes of the Deity. But if at last an overwhelming force of evidence proves this maligned theory to be true, what is the effect of the arguments by which the objector has attempted to prove that it is irreconcilable with natural and revealed religion? Merely this, to make men infidels. Like the Israelites in their battle with the Philistines, he has presumptuously and without warrant brought down the ark of God into the camp as a means of insuring victory; and the consequence of this profanation is that, when the battle is lost, the ark is taken.

In every age the Church has been cautioned against this fatal and impious rashness by its most illustrious members,—by the fervid Augustin, by the subtle Aquinas, by the all-accomplished Pascal. The warning has been given in vain. That close alliance which, under the disguise of the most deadly enmity, has always subsisted between fanaticism and atheism is still unbroken. At one time the cry was, "If you hold that the earth moves round the sun, you deny the truth of the Bible." Popes, conclaves, and religious orders rose up against the Copernican heresy. But, as Pascal said, they could

not prevent the earth from moving, or themselves from moving along with it.

LORD MACAULAY:
Sadler's Law of Population, July, 1830.

The Scripture affords us a divine pastoral drama in the Song of Solomon, consisting of two persons and a double chorus, as Origen rightly judges; and the Apocalypse of St. John is a majestic image of a high and stately tragedy, shutting and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies. And this my opinion, the grave authority of Pareus, commenting that book, is sufficient to confirm. Or, if occasion shall lead, to imitate those magnific odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs, throughout the laws and prophets, beyond all these, not in their divine argument alone, but in the very original art of composition, may be easily made appear over all the kinds of lyric poesy to be incomparable. MILTON.

It is not hard for any man who hath a Bible in his hands, to borrow good words and holy sayings in abundance; but to make them his own is a work of grace only from above.

MILTON.

There are no songs comparable to the songs of Zion; no orations equal to those of the Prophets; and no politics like those which the Scriptures teach. MILTON.

All systems of morality are fine. The Gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put into bad verse. Do you wish to see that which is really sublime? Repeat the Lord's Prayer.

NAPOLEON I.

The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds in meditating upon it that which one experiences in contemplating the heavens. The Gospel is not a book; it is a living being, with an action, a power, which invades everything that opposes its extension. Behold it upon this table, this book surpassing all others (here the Emperor solemnly placed his hand upon it): I never omit to read it, and every day with the same pleasure. . . . Not only is our mind absorbed, it is controlled; and the soul can never go astray with this book for its guide. Once master of our spirit, the faithful Gospel loves us. God even is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses.

What a proof of the divinity of Christ! With an empire so absolute, he has but one single end, —the spiritual melioration of individuals, the purity of conscience, the union to that which is true, the holiness of the soul. . . . If you [General Bertrand] do not perceive that Jesus Christ is God, very well: then I did wrong to make you a general.

NAPOLEON I. (at St. Helena):
See also *Sentiment de Napoléon sur le Christianisme, Conversations religieuses, recueillies à Sainte-Hélène par M. le Général Comte de Montholon: par le Chevalier de Beauterne.*

I find more sure marks of the authenticity of the Bible than in any profane history whatever. . . . Worshipping God and the Lamb in the temple: God, for his benefaction in creating all things, and the Lamb, for his benefaction in redeeming us with his blood.

SIR ISAAC NEWTON.

There is no one book extant in any language or in any country which can in any degree be compared with it [the Bible] for antiquity, for authority, for the importance, the dignity, the variety, and the curiosity of the matter it contains. BISHOP PORTEUS.

Beware of misapplying Scripture. It is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church than this,—that men take the word of the sacred text, fitted to particular occasions, and to the condition of the times wherein they were written, and then apply them to themselves and others, as they find them, without due respect had to the differences that may be between those times and cases and the present.

BISHOP SANDERSON.

In lyric flow and fire, in crushing force, in majesty that seems still to echo the awful sounds once heard beneath the thunder-clouds of Sinai, the poetry of the ancient Scriptures is the most superb that ever burned within the breast of man. The picturesque simplicity of their narration gives an equal charm to the historical books. Vigour, beauty, sententiousness, variety, enrich and adorn the ethical parts of the collection. SIR DANIEL K. SANDFORD.

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his *own ignorance*, and of *their inestimable value.* SIR WALTER SCOTT.

The history I am going to speak of is that of Joseph in Holy Writ, which is related with such majestic simplicity, that all the parts of it strike us with strong touches of nature and compassion; and he must be a stranger to both, who can read it with attention and not be overwhelmed with the vicissitudes of joy and sorrow. I hope it will not be a profanation to tell it one's own way here, that they who may be

unthinking enough to be more frequently readers of such papers as this, than of Sacred Writ, may be advertised that the greatest pleasures the imagination can be entertained with are to be found there, and that even the style of the Scriptures is more than human.

SIR R. STEELE: *Tatler*, No. 233.

No translation our own country ever yet produced hath come up to that of the Old and New Testament; and I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present writings; the which is owing to the simplicity that runs through the whole.

SWIFT.

With the history of Moses no book in the world, in point of antiquity, can contend.

TILLOTSON.

In Job and the Psalms we shall find more sublime ideas, more elevated language, than in any of the heathen versifiers of Greece or Rome. DR. I. WATTS.

Many persons have never reflected on the circumstance that one of the earliest translations of the Scriptures into a vernacular tongue was made by the Church of Rome. The Latin Vulgate was so called from its being in the vulgar —*i.e.*, the popular—language then spoken in Italy and the neighbouring countries: and that version was evidently made on purpose that the Scriptures might be intelligibly read by, or read to, the mass of the people. But gradually and imperceptibly Latin was superseded by the languages derived from it,—Italian, Spanish, and French,—while the Scriptures were still left in Latin; and when it was proposed to translate them into modern tongues, this was regarded as a perilous innovation, though it is plain that the real innovation was that which had taken place imperceptibly, since the very object proposed by the Vulgate version was that the Scriptures might *not* be left in an unknown tongue.

WHATELY:
Annot. on Bacon's Essay, Of Innovations.

BIBLIOMANIA.

He is a universal scholar, so far as the title-page of all authors; knows the manuscripts in which they were discovered, the editions through which they have passed, with the praises or censures which they have received from the several members of the learned world. He has a greater esteem for Aldus and Elzevir than for Virgil and Horace. If you talk of Herodotus, he breaks out into a panegyric upon Harry Stephens. He thinks he gives you an account of an author when he tells you the subject he treats of, the name of the editor, and the year in which it was printed. Or, if you draw him into further particulars, he cries up the goodness of the paper, extols the diligence of the corrector, and is transported with the beauty of the letter. This he looks upon to be sound learning and substantial criticism. As for those who talk of the fineness of style, and the justness of thought, or describe the brightness of any particular passages, nay, though they themselves write in the genius and spirit of the author they admire, Tom looks upon them as men of superficial learning and flashy parts.

ADDISON: *Tatler*, No. 158.

LYSAND. Our friend makes these books a sort of hobby-horse, and perhaps indulges his vanity in them to excess. They are undoubtedly useful in their way.

PHIL. You are averse, then, to the study of bibliography?

LYSAND. By no means. I have already told you of my passion for books, and cannot, therefore, dislike bibliography. I think, with Lambinet, that the greater part of bibliographical works are sufficiently dry and soporific; but I am not insensible to the utility, and even entertainment, which may result from a proper cultivation of it; although both De Bure and Peignot appear to me to have gone greatly beyond the mark, in lauding this study as "one of the most attractive and vast pursuits in which the human mind can be engaged."

PHIL. But to know what books are valuable and what are worthless; their intrinsic and extrinsic merits; their rarity, beauty, and particularities of various kinds; and the estimation in which they are consequently held by knowing men—these things add a zest to the gratification we feel in even looking at and handling certain volumes. DIBDIN:
Bibliomania, ed. 1842, Pt. II.: *The Cabinet*, 24.

It was just coming on to the winter of that same year, a very raw, unpromising season I well recollect, when I received one morning, with Messrs. Sotheby's respects, a catalogue of the extensive library of a distinguished person, lately deceased, which was about to be submitted to public competition. Glancing down its long files of names, my eye lit upon a work I had long sought and yearned for, and which, in utter despair, I had set down as *introuvable*. This coveted lot was no other than the famed Nuremberg Chronicle, printed in black-letter, and adorned with curious and primitive cuts. At different times, some stray copies had been offered to me, but these were decayed, maimed, cut-down specimens, very different from the one now before me, which, in the glowing language of the catalogue, was a "Choice, clean copy, in admirable condition. Antique—richly embossed binding and metal clasps. A unique and matchless impression." So it was undoubtedly. For the next few days I had no other thought but that one. I discoursed Nuremberg Chronicle; I ate, drank, and inhaled nothing but Nuremberg Chronicle. I dropped in at stray hours to look after its safety, and glared savagely at other parties who were turning over its leaves.

Household Words, March 26, 1857.

But the Chronicle—the famous Chronicle! I had utterly forgotten it! I felt a cold thrill all over me as I took out my watch. Just two o'clock! I flew into a cab, and set off at a headlong pace for Sotheby's. But my fatal presentiment was to be verified. It was over; I was too late. The great Chronicle, the choice, the beautiful, the unique, had passed from me forever, and beyond recall; and, as I afterwards learned, for the ridiculous sum of nineteen pounds odd shillings.

Household Words, March 26, 1857.

BIGOTRY.

A man must be excessively stupid, as well as uncharitable, who believes there is no virtue but on his own side. ADDISON.

Mr. T. sees religion not as a *sphere*, but as a *line*; and it is the identical line in which *he* is moving. He is like an African buffalo,—sees right forward, but nothing on the right hand or the left. He would not perceive a legion of angels or of devils at the distance of ten yards on one side or the other.

JOHN FOSTER: *Journal.*

Any sect whose reasonings, interpretations, and language I have been used to will, of course, make all chime that way; and make another, and perhaps the genuine, meaning of the author seem harsh, strange, and uncouth to me. LOCKE.

One muffled up in the infallibility of his sect will not enter into debate with a person who will question any of those things which to him are sacred. LOCKE.

How ready zeal for interest and party is to charge atheism on those who will not, without examining, submit and blindly follow their nonsense! LOCKE.

It is true that he professed himself a supporter of toleration. Every sect clamours for toleration when it is down. We have not the smallest doubt that when Bonner was in the Marshalsea he thought it a very hard thing that a man should be locked up in a gaol for not being able to understand the words "This is my body" in the same way with the lords of the council. It would not be very wise to conclude that a beggar is full of Christian charity because he assures you that God will reward you if you give him a penny; or that a soldier is humane because he cries out lustily for quarter when a bayonet is at his throat. The doctrine which, from the very first origin of religious dissensions, has been held by bigots of all sects, when condensed into a few words and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution, July, 1835.

Unhappy those who hunt for a party, and scrape together out of every author all those things only which favour their own tenets.

DR. I. WATTS.

He that considers and inquires into the reason of things is counted a foe to received doctrines.

DR. I. WATTS.

We ought to bring our minds free, unbiassed, and teachable, to learn our religion from the word of God. DR. I. WATTS.

BIOGRAPHY.

Our Grub-street biographers watch for the death of a great man, like so many undertakers, on purpose to make a penny of him.

ADDISON.

This manner of exposing the private concerns of families, and sacrificing the secrets of the dead to the curiosity of the living, is one of the licentious practices, which might well deserve the animadversions of our government.

ADDISON.

The lives of great men cannot be writ with any tolerable degree of elegance or exactness within a short time after their decease.

ADDISON.

Histories do rather set forth the pomp of business than the true and inward resorts thereof. But Lives, if they be well written, propounding to themselves a person to represent, in whom actions both greater and smaller, public and private, have a commixture, must of necessity contain a more true, native, and lively representation. LORD BACON:
Advancement of Learning.

I am only aware of one objection that has been seriously urged against me as a writer,—and this I confess I have not at all attempted to correct,—that, forgetting the dignity of history, my style is sometimes too familiar and colloquial. If I err here, it is on principle and by design. The felicity of my subject consists in the great variety of topics which it embraces. My endeavour has been to treat them all appropriately. If in analyzing the philosophy of Bacon, or expounding the judgments of Hardwicke, or drawing the character of Clarendon, I have forgotten the gravity and severity of diction suitable to the ideas to be expressed, I acknowledge myself liable to the severest censure; but in my opinion the skilful biographer when he has to narrate a ludicrous incident will rather try to imitate the phrases of Mercutio than of Ancient Pistol—

"projicit ampullas et sesquipedalia verba."

I cannot understand why, in recording a jest in print, an author should be debarred from using the very language which he might with propriety adopt if he were telling it in good society by word of mouth. LORD CAMPBELL:
Lord Chancellors, vi., Preface.

A true delineation of the smallest man is capable of interesting the greatest man.
CARLYLE.

Of all the species of literary composition perhaps biography is the most delightful. The attention concentrated on one individual gives a unity to the materials of which it is composed, which is wanting in general history. The train of incidents through which it conducts the reader suggests to his imagination a multitude of analogies and comparisons; and while he is following the course of events which mark the life of him who is the subject of the narrative, he is insensibly compelled to take a retrospect of his own. In no other species of writing are we permitted to scrutinize the character so exactly, or to form so just and accurate an estimate of the excellences and defects, the lights and shades, the blemishes and beauties, of an individual mind. ROBERT HALL:
Preface to the Memoirs of Rev. J. Freeston.

He who desires to strengthen his virtue and purify his principles will always prefer the solid to the specious; will be more disposed to contemplate an example of the unostentatious piety and goodness which all men may obtain than of those extraordinary achievements to which few can aspire: nor is it the mark of a superior, but rather of a vulgar and superficial taste, to consider nothing as great or excellent but that which glitters with titles or is elevated by rank.
ROBERT HALL:
Preface to the Memoirs of Rev. J. Freeston.

This is a protest against a growing and intolerable evil to which every reader of these lines will unhesitatingly put his name. Everybody is subject to the nuisance. Some pretend to despise it; some are good-natured, and don't care about it; others are so snobbish and vain that they positively like it; but all this is no argument why you and I should submit to it, or refrain from expressing our disgust and dissatisfaction.

I mean the pest of biography. What in the world have I done to have my life written? or my neighbour the doctor? or Softlie, our curate? We have never won battles, nor invented logarithms, nor conquered Scinde, nor done anything whatever out of the most ordinary course of the most prosaic existences. Indeed, I may say the two gentlemen I have mentioned are the dullest fellows I ever knew: they are stupid at breakfast, dinner, and tea; they never said a witty thing in their lives; they never tried to repeat a witty thing without entirely destroying it. I have no doubt they think and say precisely the same of me; and yet we are all three in the greatest danger of having our lives in print every day.
Household Words, July 25, 1857.

The business of the biographer is often to pass slightly over those performances and incidents which produce vulgar greatness, to lead the thoughts into domestic privacies, and display the minute details of daily life, where exterior appendages are cast aside, and men excel each other only by prudence and virtue.
DR. S. JOHNSON: *Rambler*, No. 60.

But biography has often been allotted to writers who seem very little acquainted with the nature of their task, or very negligent about the performance. They rarely afford any other account than might be collected from public papers, but imagine themselves writing a life when they exhibit a chronological series of actions or preferments; and so little regard the manners or behaviour of their heroes, that more knowledge may be gained of a man's real character by a short conversation with one of his servants, than from a formal and studied narrative, begun with his pedigree and ended with his funeral.
DR. S. JOHNSON: *Rambler*, No. 60.

The variety and splendour of the lives of such men render it often difficult to distinguish the portion of time which ought to be admitted into history from that which should be preserved for biography. Generally speaking, these two parts are so distinct and unlike that they cannot be confounded without much injury to both: either when the biographer hides the portrait of the individual by a crowded and confined picture of events, or when the historian allows unconnected narratives of the lives of men to break the thread of history. Perhaps nothing more can be universally laid down than that the biographer never ought to introduce public events except as far as they are absolutely necessary to the illustration of character, and that the historian should rarely digress into biographical particulars except as far as they contribute to the clearness of his narrative of political occurrences. SIR J. MACKINTOSH.

He [the biographer] is in no wise responsible for the defects of his personages, still less is their vindication obligatory upon him. This conventional etiquette of extenuation mars the utility of historical biography by concealing the compensations so mercifully granted in love, and the admonitions given by vengeance. Why suppress the lesson afforded by the depravity of "the greatest, brightest, meanest of mankind;" he whose defilements teach us that the most transcendent intellectuality is consistent with the deepest turpitude? The labours of the panegyrists come after all to naught. You are trying to fill a broken cistern. You may cut a hole in the stuff, but you cannot wash out the stain.
SIR FRANCIS PALGRAVE:
History of Normandy and England,
B. ii. p. 67.

The cabinets of the sick and the closets of the dead have been ransacked to publish private letters, and divulge to all mankind the most secret sentiments of friendship. POPE.

I should dread to disfigure the beautiful ideal of the memoirs of illustrious persons with incongruous features, and to sully the imaginative purity of classical works with gross and trivial recollections. WORDSWORTH.

BLESSINGS.

Even the best things, ill used, become evils, and contrarily, the worst things, used well, prove good. A good tongue used to deceit; a good wit used to defend error; a strong arm to murder; authority to oppress; a good profession to dissemble; are all evil. Even God's own word is the sword of the Spirit, which, if it kill not our vices, kills our souls. Contrariwise (as poisons are used to wholesome medicine), afflictions and sins, by a good use, prove so gainful as nothing more. Words are as they are taken, and things are as they are used. There are even cursed blessings. BISHOP HALL.

The blessings of fortune are the lowest: the next are the bodily advantages of strength and health: but the superlative blessings, in fine, are those of the mind. L'ESTRANGE.

Health, beauty, vigour, riches, and all the other things called goods, operate equally as evils to the vicious and unjust as they do as benefits to the just. PLATO.

Man has an unfortunate weakness in the evil hour after receiving an affront to draw together all the moon-spots on the other person into an outline of shadow, and a night-piece, and to transform a single deed into a whole life; and this only in order that he may thoroughly relish the pleasure of being angry. In love, he has fortunately the opposite faculty of crowding together all the light parts and rays of its object into one focus by means of the burning glass of imagination, and letting the sun burn without its spots; but he too generally does this only when the beloved and often censured being is already beyond the skies. In order, however, that we should do this sooner and oftener, we ought to act like Winckelmann, but only in another way. As he, namely, set aside a particular half-hour of each day for the purpose of beholding and meditating on his too happy existence in Rome, so we ought daily or weekly to dedicate and sanctify a solitary hour for the purpose of summing up the virtues of our families, our wives, our children, and our friends, and viewing them in this beautiful crowded assemblage of their good qualities. And, indeed, we should do so for this reason, that we may not forgive and love too late, when the beloved beings are already departed hence and are beyond our reach. RICHTER.

BOLDNESS.

This is well to be weighed, that boldness is ever blind; for it seeth not dangers and inconveniences: therefore it is ill in council, good in execution; so that the right use of bold persons is, that they never command in chief, but be seconds, and under the direction of others: for in counsel it is good to see dangers, and in execution not to see them, except they be very great. LORD BACON:
Essay XII., Of Boldness.

Audacity doth almost bind and mate the weaker sort of minds. LORD BACON.

A kind imagination makes a bold man have vigour and enterprise in his air and motion: it stamps value upon his face, and tells the people he is to go for so much. J. COLLIER.

The bold and sufficient pursue their game with more passion, endeavour, and application, and therefore often succeed.
SIR W. TEMPLE.

BOOKS.

The ordinary writers of morality prescribe to their readers after the Galenic way; their medicines are made up in large quantities. An essay-writer must practise in the chemical method, and give the virtue of a full draught in a few drops. Were all books reduced thus to their quintessence, many a bulky author would make his appearance in a penny paper. There would be scarce such a thing in nature as a folio; the works of an age would be contained on a few shelves; not to mention millions of volumes that would be utterly annihilated.
ADDISON: *Spectator*, No. 124.

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn. All other arts of perpetuating our ideas continue but a short time. Statues can last but a few thousands of years, edifices fewer, and colours still fewer than edifices. Michael Angelo, Fontana, and Raphael will hereafter be what Phidias, Vitruvius, and Apelles are at present,—the names of great statuaries, architects, and painters whose works are lost. The several arts are expressed in mouldering materials. Nature sinks under them, and is not able to support the ideas which are impressed upon it.

The circumstance which gives authors an advantage above all these great masters is this, that they can multiply their originals; or rather can make copies of their works, to what number they please, which shall be as valuable as the originals themselves.
ADDISON: *Spectator*, No. 166.

No man writes a book without meaning something, though he may not have the faculty of writing consequentially, and expressing his meaning. ADDISON: *Whig Examiner.*

Sour enthusiasts affect to stigmatize the finest and most elegant authors, both ancient and modern, as dangerous to religion.
ADDISON.

He often took a pleasure to appear ignorant, that he might the better turn to ridicule those that valued themselves on their books.

ADDISON.

For friends, although your lordship be scant, yet I hope you are not altogether destitute; if you be, do but look upon good Books: they are true friends, that will neither flatter nor dissemble: be you but true to yourself, applying that which they teach unto the party grieved, and you shall need no other comfort nor counsel. To them, and to God's Holy Spirit directing you in the reading them, I commend your lordship.

LORD BACON:
To Chief-Justice Coke.

Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness. BARTHOLIN.

There are books extant which they must needs allow of as proper evidence; even the mighty volumes of visible nature, and the everlasting tables of right reason. BENTLEY.

Nothing ought to be more weighed than the nature of books recommended by public authority. So recommended, they soon form the character of the age. Uncertain indeed is the efficacy, limited indeed is the extent, of a virtuous institution. But if education takes in *vice* as any part of its system, there is no doubt but that it will operate with abundant energy, and to an extent indefinite. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

Of all the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things we call books.

CARLYLE.

Readers are not aware of the fact, but a fact it is of daily increasing magnitude, and already of terrible importance to readers, that their first grand necessity in reading is to be vigilantly, conscientiously *select;* and to know everywhere that books, like human souls, are actually divided into what we may call "sheep and goats,"—the latter put inexorably on the left hand of the Judge; and tending, every goat of them, at all moments, whither we know, and much to be avoided, and, if possible, ignored, by all sane creatures! CARLYLE:
To S. Austin Allibone, 18th July, 1859.

It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the Sacred Writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

DR. W. E. CHANNING: *Self-Culture.*

Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

DR. W. E. CHANNING: *Self-Culture.*

Books are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in travelling, in the country. CICERO.

In former times a popular work meant one that adapted the results of studious meditation, or scientific research, to the capacity of the people: presenting in the concrete by instances and examples what had been ascertained in the abstract and by the discovery of the law. Now, on the other hand, that is a popular work which gives back to the people their own errors and prejudices, and flatters the many by creating them, under the title of *the public*, into a supreme and unappealable tribunal of intellectual excellence. COLERIDGE.

Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation.

JEREMY COLLIER.

With books, as with companions, it is of more consequence to know which to avoid than which to choose: for good books are as scarce as good companions, and, in both instances, all that we can learn from bad ones is, that so much time has been worse than thrown away. That writer does the most who gives his reader the *most* knowledge and takes from him the *least* time. That short period of a short existence which is rationally employed is that which alone deserves the name of life; and that portion of our life is most rationally employed which is occupied in enlarging our stock of truth and of wisdom. COLTON: *Lacon*, Preface.

Next to acquiring good friends, the best acquisition is that of good books.

C. C. COLTON.

If a book really wants the patronage of a great name, it is a bad book; and if it be a good book, it wants it not. Swift dedicated a volume to Prince Posterity, and there was a manliness in the act. Posterity will prove a patron of the soundest judgment, as unwilling to give, as unwilling to receive, adulation. But posterity is not a very accessible personage; he knows the high value of that which he gives, he therefore is extremely particular as to what he receives. Very few of the presents that are directed to him reach their destination. Some are too *light*, others too heavy; since it is as difficult to throw a straw any distance as a ton.

COLTON: *Lacon*, Preface.

The book of Life is the tabernacle wherein the treasure of wisdom is to be found. The truth of voice perishes with the sound; truth latent in the mind is hidden wisdom and invisible treasure; but the truth which illuminates books desires to manifest itself to every disciplinable sense. Let us consider how great a commodity of doctrine exists in books,—how easily, how secretly, how safely, they expose the nakedness of human ignorance without putting it to shame. These are the masters that instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if, investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. RICHARD DE BURY: *Philobiblon*, 1344.

Under our present enormous accumulation of books, I do affirm that a most miserable distraction of choice must be very generally incident to the times; that the symptoms of it are in fact very prevalent, and that one of the chief symptoms is an enormous "gluttonism" for books.

DE QUINCEY.

Books are loved by some merely as elegant combinations of thought; by others as a means of exercising the intellect. By some they are considered as the engines by which to propagate opinions; and by others they are only deemed worthy of serious regard when they constitute repositories of matters of fact. But perhaps the most important use of literature has been pointed out by those who consider it as a record of the respective modes of moral and intellectual existence that have prevailed in successive ages, and who value literary performances in proportion as they preserve a memorial of the spirit which was at work in real life during the times when they were written. Considered in this point of view, books can no longer be slighted as fanciful tissues of thought, proceeding from the solitary brains of insulated poets or metaphysicians. They are the shadows of what has formerly occupied the minds of mankind, and of what once determined the tenor of existence. The narrator who details political events does no more than indicate a few of the external effects, or casual concomitants, of what was stirring during the times of which he professes to be the historian. As the generations change on the face of the globe, different energies are evolved with new strength, or sink into torpor; faculties are brightened into perfection, or lose themselves in gradual blindness and oblivion. No age concentrates within itself all advantages. The knowledge of what has been is necessary, in addition to the knowledge of the present, to enable us to conceive the full extent of human powers and capacities; or, to speak more correctly, this knowledge is necessary to enable us to become acquainted with the varieties of talent and energy with which beings of the same general nature with ourselves have, in past times, been endowed. LORD DUDLEY.

In literature I am fond of confining myself to the best company, which consists chiefly of my old acquaintance with whom I am desirous of becoming more intimate; and I suspect that nine times out of ten it is more profitable, if not more agreeable, to read an old book over again, than to read a new one for the first time. If I hear of a new poem, for instance, I ask myself whether it is superior to Homer, or Shakspeare, or Virgil; and, in the next place, whether I have all these authors completely at my fingers' ends. And when both these questions have been answered in the negative, I infer that it is better (and to me it is certainly pleasanter) to give such time as I have to bestow on the reading of poetry to Homer, Shakspeare and Co.; and so of other things. Is it not better to try and adorn one's mind by the constant study and contemplation of the great models, than merely to know of one's own knowledge that such a book is not worth reading? Some new books it is necessary to read,—part for the information they contain, and others in order to acquaint one's self with the state of literature in the age in which one lives: but I would rather read too few than too many.

LORD DUDLEY.

If the crowns of all the kingdoms of Europe were laid down at my feet in exchange for my books and my love of reading, I would spurn them all. FÉNELON.

In books one takes up occasionally one finds a consolation for the impossibility of reading many books, by seeing how many might have been spared,—how little that is new or striking in the great departments of religion, morals, and sentiment. JOHN FOSTER: *Journal*.

How large a portion of the material that books are made of, is destitute of any *peculiar* distinction! "It has," as Pope said of women, just "no character at all." An accumulation of sentences and pages of vulgar truisms and candle-light sense, which any one was competent to write, and which no one is interested in reading, or cares to remember, or could remember if he cared. JOHN FOSTER: *Journal*.

Nothing is more delightful than to lie under a tree, in the summer, with a book, except to lie under a tree, in the summer, without a book.

C. J. FOX.

Books make up no small part of human happiness. FREDERICK THE GREAT, in youth.

My latest passion will be for literature.
FREDERICK THE GREAT, in old age.

To divert, at any time, a troublesome fancy, run to thy Books. They presently fix thee to them, and drive the other out of thy thoughts. They always receive thee with the same kindness. THOMAS FULLER.

It is a vanity to persuade the world one hath much learning by getting a great library. As soon shall I believe every one is valiant that hath a well-furnished armoury. . . . Some books are only cursorily to be tasted of: namely, first voluminous books, the task of a man's life to read them over; secondly, auxiliary books, only to be repaired to on occasions; thirdly, such as are merely pieces of formality, so that if you look on them you look through them, and he that peeps through the casement of the index sees as much as if he were in the house. But the laziness of those cannot be excused who perfunctorily pass over authors of consequence, and only trade in their tables and contents. These, like city-cheates, having gotten the names of all country gentlemen, make silly people believe they have long lived in those places where they never were, and flourish with skill in those authors they never seriously studied. THOMAS FULLER:
The Holy and the Profane State.

A taste for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies. GIBBON.

Among men long conversant with books we too frequently find those misplaced virtues of which I have now been complaining. We find the studious animated with a strong passion for the great virtues, as they are mistakingly called, and utterly forgetful of the ordinary ones. The declamations of philosophy are generally rather exhausted on those supererogatory duties than on such as are indispensably necessary. A man, therefore, who has taken his ideas of mankind from study alone, generally comes into the world with a heart melting at every fictitious distress. Thus he is induced, by misplaced liberality, to put himself into the indigent circumstances of the person he relieves.
GOLDSMITH: *Essays*, No. VI.

In proportion as society refines, new books must ever become more necessary. Savage rusticity is reclaimed by oral admonition alone; but the elegant excesses of refinement are best corrected by the still voice of a studious inquiry. In a polite age almost every person becomes a reader, and receives more instruction from the press than the pulpit. The preaching Bonse may instruct the illiterate peasant, but nothing less than the insinuating address of a fine writer can win its way to a heart already relaxed in all the effeminacy of refinement. Books are necessary to correct the vices of the polite, but those vices are ever changing, and the antidote should be changed accordingly, should still be new. Instead, therefore, of thinking the number of new publications here too great, I could wish it still greater, as they are the most useful instruments of reformation.
GOLDSMITH:
Citizen of the World, Letter LXXV.

Books, while they teach us to respect the interest of others, often make us unmindful of our own; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail; and, attentive to universal harmony, often forgets that he himself has a part to sustain in the concert. I dislike, therefore, the philosopher who describes the inconveniences of life in such pleasing colours that the pupil grows enamoured of distress, longs to try the charms of poverty, meets it without dread, nor fears its inconveniences till he severely feels them.

A youth who has thus spent his life among books, new to the world, and unacquainted with man but by philosophic information, may be considered as a being whose mind is filled with the vulgar errors of the wise: utterly unqualified for a journey through life, yet confident of his own skill in the direction, he sets out with confidence, blunders on with vanity, and finds himself at last undone. GOLDSMITH:
Essays, No. XXVII., and *Citizen of the World*, Letter LXVII.

In England, where there are as many new books published as in all the rest of Europe put together, a spirit of freedom and reason reigns among the people; they have been often known to act like fools, they are generally found to think like men. . . . An author may be considered as a merciful substitute to the legislature. He acts not by punishing crimes, but by preventing them. GOLDSMITH.

What a world of thought is here packed up together! I know not whether this sight doth more dismay or comfort me. It dismays me to think that here is so much that I cannot know; it comforts me to think that this variety affords so much assistance to know what I should. . . . What a happiness is it that, without the aid of necromancy, I can here call up any of the ancient worthies of learning, whether human or divine, and confer with them upon all my doubts; that I can at pleasure summon whole synods of reverend fathers and acute doctors from all the coasts of the earth, to give their well-studied judgments in all doubtful points which I propose. Nor can I cast my eye casually upon any of these silent masters but I must learn somewhat. It is a wantonness to complain of choice. No law binds us to read all; but the more we can take in and digest, the greater will be our improvement.

Blessed be God who hath set up so many clear lamps in his church: none but the wilfully blind can plead darkness. And blessed be the memory of those, his faithful servants, who have left their blood, their spirits, their lives, in these

precious papers; and have willingly wasted themselves into these enduring monuments to give light to others.

BISHOP JOSEPH HALL:
Meditation on the Sight of a Large Library.

The poor man who has gained a taste for good books will in all likelihood become thoughtful; and when you have given the poor a habit of thinking you have conferred on them a much greater favour than by the gift of a large sum of money, since you have put them in possession of the principle of all legitimate prosperity.

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

Were I to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me during life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man; unless, indeed, you put into his hands a most perverse selection of Books. You place him in contact with the best society in every period of history,—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him! SIR J. F. W. HERSCHEL:
Address at the Opening of the Eton Library, 1833.

We often make a great blunder when, snatching up an old fairy-tale book, hap-hazard, we fancy we can revive those pleasant days of our childhood, in which we thought that the absence of a supernatural godmother was a serious defect in modern christenings; that a gentleman's second wife was sure to persecute the progeny of the first, who were (or was) always pretty, and equally sure to bring into the family an ugly brat—the result of a former marriage on her own part—whom she spoiled and petted, less from motives of affection than from a desire to spite all the rest; that where there were three or seven children in a household, the youngest was invariably the shrewdest of the lot; and that no great and glorious end could be obtained without overthrowing three successive obstacles, each more formidable than the obstacle preceding.
Household Words.

It is books that teach us to refine our pleasures when young, and which, having so taught us, enable us to recall them with satisfaction when old. LEIGH HUNT.

Books are faithful repositories, which may be awhile neglected or forgotten, but when they are opened again will again impart their instruction. Memory once interrupted is not to be recalled; written learning is a fixed luminary, which after the cloud that had hidden it has passed away, is again bright in its proper station. Tradition is but a meteor, which if it once falls cannot be rekindled. DR. S. JOHNSON.

The foundation of knowledge must be laid by reading. General principles must be had from books; which, however, must be brought to the test of real life. In conversation you never get a system. What is said upon a subject is to be gathered from a hundred people. The parts which a man gets thus are at such a distance from each other that he never attains to a full view. DR. S. JOHNSON.

Books that you may carry to the fire and hold readily in your hand are the most useful, after all. DR. S. JOHNSON.

Except a living man, there is nothing more wonderful than a book!—a message to us from the dead,—from human souls whom we never saw, who lived, perhaps, thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, comfort us, open their hearts to us as brothers. . . . I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.

REV. C. KINGSLEY.

To be strong-backed and neat-bound is the desideratum of a volume. Magnificence comes after. This, when it can be afforded, is not to be lavished upon all kinds of books indiscriminately. I would not dress a set of Magazines, for instance, in full suit. The dishabille, or half-binding (with Russia backs ever), is *our* costume. A Shakspeare or a Milton (unless the first editions) it were mere foppery to trick out in gay apparel. The possession of them confers no distinction. The exterior of them (the things themselves being so common), strange to say, raises no sweet emotions, no tickling sense of property in the owner. . . . In some respects, the better a book is, the less it demands from binding. . . . But where a book is at once both good and rare,—where the individual is almost the species, and, when that perishes,

> We know not where is that Promethean torch
> That can its life relumine—

. . . no casket is rich enough, no casing sufficiently durable, to honour and keep safe such a jewel. LAMB:
Detached Thoughts on Books and Reading.

I can read anything which I call *a book*. There are things in that shape which I cannot allow for such. In this catalogue of *books which are no books—biblia a-biblia*—I reckon Court Calendars, Directories, Pocket Books, Draught Boards bound and lettered on the back, Scientific Treatises, Almanacs, Statutes at Large: the works of Hume, Gibbon, Robertson, Beattie, Soame Jenyns, and generally all those volumes which "no gentleman's library should be without:" the Histories of Flavius Josephus (that learned Jew), and Paley's Moral Philosophy. With these exceptions, I can read almost any-

thing. I bless my stars for a taste so catholic, so unexcluding. LAMB:
Detached Thoughts on Books and Reading.

Their being forced to their books in an age at enmity with all restraint has been the reason why many have hated books. LOCKE.

He that will inquire out the best books in every science, and inform himself of the most material authors of the several acts of philosophy and religion, will not find it an infinite work to acquaint himself with the sentiments of mankind concerning the most weighty and comprehensive subjects. LOCKE.

Every great book is an action, and every great action is a book. LUTHER.

There is no end of books, and yet we seem to need more every day: there was such a darkness brought in by the Fall, as will not thoroughly be dispelled till we come to Heaven, where the sun shineth without either cloud or night: for the present all should contribute their help according to the rate and measure of their abilities: some can only hold up a candle, others a torch, but all are useful. The press is an excellent means to scatter knowledge, were it not so often abused: all complain there is enough written, and think that now there should be a stop; indeed it were well if in this scribbling age there were some restraint: useless pamphlets are grown almost as great a mischief as the erroneous and profane. Yet 'tis not good to shut the door upon industry and diligence: there is yet room left to discover more (above all that hath been said) of the wisdom of God, and the riches of His grace in the Gospel: yea, more of the stratagems of Satan, and the deceitfulness of man's heart: means need to be increased every day to weaken sin, and strengthen trust, and quicken us to holiness: fundamentals are the same in all ages, but the constant necessities of the Church and private Christians will continually enforce a further explication: as the arts and sleights of besieging and battering increase, so doth skill in fortification: if we have no other benefit by the multitude of books that are written, we have this benefit,—an opportunity to observe the various workings of the same spirit about the same truths; and, indeed, the speculation is neither idle nor unfruitful.
MANTON.

For books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and, being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature,—God's image; but he who destroys a good book kills reason itself,—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.
MILTON: *Areopagitica.*

In Athens, where books and wits were ever busier than in any other part of Greece, I find but only two sorts of writing which the magistrate cared to take notice of; those either blasphemous and atheistical, or libellous.
MILTON.

I deny not but that it is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors. MILTON.

Books have brought some men to knowledge, and some to madness. As fulness sometimes hurteth the stomach more than hunger, so fareth it with wits; and, as of meats, so, likewise, of books, the use ought to be limited according to the quality of him that useth them.
PETRARCH: *Twyne's trans.*, 1579, 62.

I have Friends whose society is extremely agreeable to me: they are of all ages, and of every country. They have distinguished themselves both in the cabinet and in the field, and obtained high honours for their knowledge of the sciences. It is easy to gain access to them; for they are always at my service, and I admit them to my company, and dismiss them from it, whenever I please. They are never troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live, and others how to die. Some, by their vivacity, drive away my cares and exhilarate my spirits, while others give fortitude to my mind, and teach me the important lesson how to restrain my desires and depend wholly on myself. They open to me, in short, the various avenues of all the arts and sciences, and upon their information I safely rely in all emergencies. In return for all these services they only ask me to accommodate them with a convenient chamber in some corner of my humble habitation, where they may repose in peace: for these friends are more delighted by the tranquillity of retirement than with the tumults of society.
PETRARCH: *Disraeli's Curiosities of Lit.*

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.
PLUTARCH.

To buy books only because they were published by an eminent printer, is much as if a man should buy clothes that did not fit him, only because made by some famous tailor.
POPE.

Employ your time in improving yourselves by other men's documents; so shall you come easily by what others have laboured hard for. Prefer knowledge to wealth; for the one is transitory, the other perpetual.

SOCRATES.

For he had no catechism but the creation, needed no study but reflection, and read no book but the volume of the world.

SOUTH.

It would please you to see such a display of literary wealth which is at once the pride of my eye, and the joy of my heart, and the food of my mind; indeed, more than metaphorically meat, drink, and clothing, to me and mine. I believe that no one in my station was ever so rich before, and I am sure that no one in my station had ever a more thorough enjoyment of riches of any kind, or in any way. It is more delightful for me to live with books than with men, even with all the relish which I have for such society as is worth having.

SOUTHEY: *Life*, v. 333.

Books give the same turn to our thoughts that company does to our conversation, without loading our memories, or making us even sensible of the change. SWIFT.

The collectors only consider, the greater fame a writer is in possession of, the more trash he may bear to have tacked to him. SWIFT.

It is the editor's interest to insert what the author's judgment had rejected; and care is taken to intersperse these additions, so that scarce any book can be bought without purchasing something unworthy of the author.

SWIFT.

The design is to avoid the imputation of pedantry, to show that they understand men and manners, and have not been poring upon old unfashionable books. SWIFT.

Charles Lamb, tired of lending his books, threatened to chain Wordsworth's poems to his shelves, adding, "For of those who borrow, some read slow; some mean to read, but don't read; and some neither read nor mean to read, but borrow, to leave you an opinion of their sagacity. I must do my money-borrowing friends the justice to say that there is nothing of this caprice or wantonness of alienation in them. When they borrow my money they never fail to make use of it." TALFOURD.

'Tis obvious what rapport there is between the conceptions and languages in every country, and how great a difference this must make in the excellence of books. SIR W. TEMPLE.

Such printers are not to be defrauded of their due commendation who employ their endeavour to restore the fruitful works of ancient writers. TYNDALE.

Here is the best solitary company in the world, and in this particular chiefly excelling any other, that in my study I am sure to converse with none but wise men; but abroad it is impossible for me to avoid the society of fools. What an advantage have I, by this good fellowship, that, besides the help which I receive from hence in reference to my life after this life, I can enjoy the life of so many ages before I lived! That I can be acquainted with the passages of three or four thousand years ago, as if they were the weekly occurrences. Here, without travelling so far as Endor, I can call up the ablest spirits of those times, the learnedest philosophers, the greatest generals, and make them serviceable to me. I can make bold with the best jewels they have in their treasury with the same freedom that the Israelites borrowed of the Egyptians, and, without suspicion of felony, make use of them as mine own.

SIR WILLIAM WALLER:
Meditations upon the Contentment I have in my Books and Study.

Our fathers had a just value for regularity and system: then folios and quartos were the fashionable size, as volumes in octavo are now.

DR. I. WATTS.

There is so much virtue in eight volumes of Spectators, such a reverence of things sacred, so many valuable remarks for our conduct in life, that they are not improper to lie in parlours or summer-houses, to entertain our thoughts in any moments of leisure. DR. I. WATTS.

BORES.

I have been tired with accounts from sensible men, furnished with matters of fact which have happened within their own knowledge.

ADDISON.

Benjamin Busy, of London, merchant, was indicted by Jasper Tattle, Esquire, for having pulled out his watch, and looked upon it thrice, while the said Esquire Tattle was giving him an account of the funeral of the said Esquire Tattle's first wife. The prisoner alleged in his defence, that he was going to buy stocks at the time when he met the prosecutor; and that, during the story of the prosecutor, the said stocks rose above two *per cent.*, to the great detriment of the prisoner. The prisoner farther brought several witnesses to prove that the said Jasper Tattle, Esquire, was a most notorious story-teller; that, before he met the prisoner, he had hindered one of the prisoner's acquaintance from the pursuit of his lawful business, with the account of his second marriage; and that he had detained another by the button of his coat that very morning until he had heard several witty sayings and contrivances of the prosecutor's eldest son, who was a boy of about five years of age.

ADDISON and STEELE: *Tatler*, No. 265.

Never hold any one by the button or the hand in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.

LORD CHESTERFIELD.

If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time; we expose our life to a quotidian ague of frigid impertinencies which would make a wise man tremble to think of. COWLEY.

He is somewhat arrogant at his first entrance, and too inquisitive through the whole; yet these imperfections hinder not our compassion.

DRYDEN.

These, wanting wit, affect gravity, and go by the name of solid men. DRYDEN.

I have no objection whatever to being a bore. My experience of the world has shown me that, upon the whole, a bore gets on much better in it, and is much more respected and permanently popular, than what is called a clever man. A few restless people, with an un-English appetite for perpetual variety, have combined to set up the bore as a species of bugbear to frighten themselves, and have rashly imagined that the large majority of their fellow-creatures could see clearly enough to look at the formidable creature with their eyes. Never did any small minority make any greater mistake as to the real extent of its influence! English society has a placid enjoyment in being bored. If any man tells me that this is a paradox, I, in return, defy him to account on any other theory for three-fourths of the so-called recreations which are accepted as at once useful and amusing by the British nation. *Household Words.*

I am constitutionally susceptible of noises. A carpenter's hammer, in a warm summer's noon, will fret me into more than midsummer madness. But those unconnected, unset sounds are nothing to the measured malice of music.

LAMB.

It is one of the vexatious mortifications of a studious man to have his thoughts disordered by a tedious visit. L'ESTRANGE.

It is with some so hard a thing to employ their time, that it is a great good fortune when they have a friend indisposed, that they may be punctual in perplexing him, when he is recovered enough to be in that state which cannot be called sickness or health; when he is too well to deny company, and too ill to receive them. It is no uncommon case, if a man is of any figure or power in the world, to be congratulated into a relapse. SIR R. STEELE, *Tatler*, No. 89.

There is a sort of littleness in the minds of men of strong sense, which makes them much more insufferable than mere fools, and has the farther inconvenience of being attended by an endless loquacity; for which reason it would be a very proper work if some well-wisher to human society would consider the terms upon which people meet in public places, in order to prevent the unseasonable declamations which we meet there. I remember, in my youth, it was the humour at the university, when a fellow pretended to be more eloquent than ordinary, and had formed to himself a plot to gain all our admiration, or triumph over us with an argument, to either of which he had no manner of call; I say, in either of these cases, it was the humour to shut one eye. This whimsical way of taking notice to him of his absurdity has prevented many a man from being a coxcomb. If amongst us, on such an occasion, each man offered a voluntary rhetorician some snuff, it would probably produce the same effect.

SIR R. STEELE: *Tatler*, No. 197.

It is an unreasonable thing some men expect of their acquaintance. They are ever complaining that they are out of order, or displeased, or they know not how, and are so far from letting that be a reason for retiring to their own homes, that they make it their argument for coming into company. What has anybody to do with accounts of a man's being indisposed but his physician? If a man laments in company, where the rest are in humour to enjoy themselves, he should not take it ill if a servant is ordered to present him with a porringer of caudle or posset-drink, by way of admonition that he go home to bed.

SIR R. STEELE: *Spectator*, No. 143.

BRAIN.

In short, to be a Bruce, Bonaparte, Luther, Knox, Demosthenes, Shakspeare, Milton, or Cromwell, a large brain is indispensably requisite. But to display skill, enterprise, and fidelity in the various professions of civil life—to cultivate with success the less arduous branches of philosophy—to excel in acuteness, taste, and felicity of expression—to acquire extensive erudition and refined manners—a brain of a moderate size is perhaps more suitable than one that is very large; for wherever the energy is intense, it is rare that delicacy, refinement, and taste are present in an equal degree. Individuals possessing moderate-sized brains easily find their proper sphere, and enjoy in it scope for all their energy. In ordinary circumstances they distinguish themselves, but they sink when difficulties accumulate around them. Persons with large brains, on the other hand, do not readily attain their appropriate place; common occurrences do not rouse or call them forth, and, while unknown, they are not trusted with great undertakings. Often, therefore, such men pine and die in obscurity. When, however, they attain their proper element, they are conscious of greatness, and glory in the expansion of their powers. Their mental energies rise in proportion to the obstacles to be surmounted, and blaze forth in all the magnificence of self-sustaining

energetic genius, on occasions when feebler minds would sink in despair.

GEORGE COMBE: *System of Phrenology.*

BUNYAN.

The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of the workingmen, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.

Cowper said, forty or fifty years ago, that he dared not name John Bunyan in his verse, for fear of moving a sneer. To our refined forefathers, we suppose, Lord Roscommon's Essay on Translated Verse, and the Duke of Buckingham's Essay on Poetry, appeared to be compositions infinitely superior to the allegory of the preaching tinker. We live in better times; and we are not afraid to say, that, though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced the Paradise Lost, the other the Pilgrim's Progress.

LORD MACAULAY:
Southey's Edition of the Pilgrim's Progress, Dec. 1830.

The Pilgrim's Progress undoubtedly is not a perfect allegory. The types are often inconsistent with each other; and sometimes the allegorical disguise is altogether thrown off. The river, for example, is emblematic of death; and we are told that every human being must pass through the river. But Faithful does not pass through it. He is martyred, not in shadow, but in reality, at Vanity Fair. Hopeful talks to Christian about Esau's birthright and about his own convictions of sin as Bunyan might have talked with one of his own congregation. The damsels at the House Beautiful catechise Christiana's boys as any good ladies might catechise any boys at a Sunday-school. But we do not believe that any man, whatever might be his genius, and whatever his good luck, could long continue a figurative history without falling into many inconsistencies. We are sure that inconsistencies, scarcely less gross than the worst into which Bunyan has fallen, may be found in the shortest and most elaborate allegories of the Spectator and the Rambler. The Tale of a Tub and the History of John Bull swarm with similar errors, if the name of error can be properly applied to that which is unavoidable. It is not easy to make a simile go on all-fours. But we believe that no human ingenuity could produce such a centipede as a long allegory in which the correspondence between the outward sign and the thing signified should be exactly preserved. Certainly no writer, ancient or modern, has yet achieved the adventure. The best thing, on the whole, that an allegorist can do, is to present to his readers a succession of analogies, each of which may separately be striking and happy, without looking very nicely to see whether they harmonize with each other. This Bunyan has done; and, though a minute scrutiny may detect inconsistencies in every page of his Tale, the general effect which the Tale produces on all persons, learned and unlearned, proves that he has done well. LORD MACAULAY:

Southey's Edition of the Pilgrim's Progress, Dec. 1830.

CALAMITY.

Another ill accident is drought, and the spindling of the corn; insomuch as the word calamity was first derived from calamus [stalk] when the corn could not get out of the stalk.
LORD BACON.

For secret calumny, or the arrow flying in the dark, there is no public punishment left but what a good writer inflicts. POPE.

Of some calamity we can have no relief but from God alone; and what would men do in such a case, if it were not for God?
TILLOTSON.

Much more should the consideration of this pattern arm us with patience against ordinary calamities; especially if we consider His example with this advantage, that though His sufferings were wholly undeserved, and not for Himself but for us, yet He bore them patiently.
TILLOTSON.

CALLING.

Of the professions it may be said, that soldiers are becoming too popular, parsons too lazy, physicians too mercenary, and lawyers too powerful. C. C. COLTON.

As the calling dignifies the man, so the man much more advances his calling. SOUTH.

How important is the truth which we express in the naming of our work in this world our vocation, or, which is the same finding utterance in homelier Anglo-Saxon, our calling!
R. C. TRENCH.

CALUMNY.

Calumnies often refuted are the *postulatums* of scribblers, upon which they proceed as upon first principles. ADDISON.

Calumny robs the public of all that benefit that it may justly claim from the worth and virtue of particular persons, by rendering their virtue utterly insignificant. SOUTH.

If the calumniator bespatters and belies me, I will endeavour to convince him by my life and manners, but not by being like himself.
SOUTH.

CANDOUR.

Always, when thou changest thy opinion or course, . . . profess it plainly, . . . and do not think to steal it. LORD BACON.

There is but one way I know of conversing safely with all men; that is, not by concealing what we say or do, but by saying or doing nothing that deserves to be concealed.
POPE.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.
POPE: *Thoughts on Various Subjects.*

CANT.

That cant and hypocrisy which had taken possession of the people's minds in the times of the great rebellion. ADDISON.

The superabundance of phrases appropriated by some pious authors to the subject of religion, and never applied to any other purpose, has not only the effect of disgusting persons of taste, but of obscuring religion itself. As they are seldom defined, and never exchanged for equivalent words, they pass current without being understood. They are not the vehicle, they are the substitute, of thought.
ROBERT HALL: *Review of Foster's Essays.*

There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of the writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a cant word or a cant phrase.
PALEY.

The affectation of some late authors to introduce and multiply cant words is the most ruinous corruption in any language. SWIFT.

CAUSATION.

That great chain of causes, which, linking one to another, even to the throne of God himself, can never be unravelled by any industry of ours. BURKE.

It becomes extremely hard to disentangle our idea of the cause from the effect by which we know it. BURKE.

We know the effects of many things, but the causes of few; experience, therefore, is a surer guide than imagination, and enquiry than conjecture. But those physical difficulties which you cannot account for, be very slow to arraign, for he that would be wiser than nature would be wiser than God. COLTON: *Lacon.*

I sometimes use the word cause to signify any antecedent with which a consequent event is so connected that it truly belongs to the reason why the proposition which affirms that event is true, whether it has any positive influence or not. JONATHAN EDWARDS.

Every effect doth after a sort contain, at least-wise resemble, the cause from which it proceedeth. HOOKER.

The wise and learned amongst the very heathens themselves have all acknowledged some first cause whereupon originally the being of all things dependeth; neither have they otherwise spoken of that cause than as an agent, which knowing what and why it worketh, observeth in working a most exact order or law.

HOOKER.

Cause is a substance exerting its power into act, to make one thing begin to be. LOCKE.

The cleanness and purity of one's mind is never better proved than in discovering its own faults at first view. POPE.

The general idea of cause is that without which another thing, called the effect, cannot be. The final cause is that for the sake of which anything is done. LORD MONBODDO.

Various theories of causation have been propounded. It appears, however, to be agreed that, although in every instance we actually perceive nothing more than that the event, change, or phenomenon B always follows the event, change, or phenomenon A, yet that we naturally believe in the existence of some unknown quality or circumstance belonging to the antecedent A, in virtue of which the consequent B always has been, is, and will be, produced.

JAMES OGILVIE.

Never was man whose apprehensions are sober, and by pensive inspection advised, but hath found by an irresistible necessity one everlasting being all forever causing and all forever sustaining. SIR W. RALEIGH.

To every thing we call a cause we ascribe power to produce the effect. In intelligent causes, the power may be without being exerted; so I have power to run when I sit still or walk. But in inanimate causes we conceive no power but what is exerted, and therefore measure the power of the cause by the effect which it actually produces. The power of an acid to dissolve iron is measured by what it actually dissolves. T. REID.

It is necessary in such a chain of causes to ascend to and terminate in some first, which should be the original of motion, and the cause of all other things, but itself be caused by none.

SOUTH.

The first springs of great events, like those of great rivers, are often mean and little.

SWIFT.

CAUTION.

As a man should always be upon his guard against the vices to which he is most exposed, so should we take a more than ordinary care not to lie at the mercy of the weather in our moral conduct. ADDISON.

I knew a wise man that had it for a by-word when he saw men hasten to a conclusion, "Stay a little, that we may make an end the sooner."

LORD BACON: *Essay XXVI., Of Dispatch.*

The swiftest animal conjoined with a heavy body implies that common moral, *festina lente;* and that celerity should always be contempered with cunctation. SIR T. BROWNE.

He that exhorteth to beware of an enemy's policy doth not give counsel to be impolitic; but rather to use all prudent foresight and circumspection lest our simplicity be over-reached by cunning slights. HOOKER.

One series of consequences will not serve the turn, but many different and opposite deductions must be examined, and laid together, before a man can come to make a right judgment of the point in question. LOCKE.

Some will not venture to look beyond the received notions of the age, nor have so presumptuous a thought as to be wiser than their neighbours. LOCKE.

CAVALIERS.

We now come to the Royalists. We shall attempt to speak of them, as we have spoken of their antagonists, with perfect candour. We shall not charge upon a whole party the profligacy and baseness of the horse-boys, gamblers, and bravoes, whom the hope of license and plunder attracted from all the dens of Whitefriars to the standard of Charles, and who disgraced their associates by excesses which under the stricter discipline of the Parliamentary armies were never tolerated. We will select a more favourable specimen. Thinking as we do that the cause of the King was the cause of bigotry and tyranny, we yet cannot refrain from looking with complacency on the character of the honest old Cavaliers. We feel a national pride in comparing them with the instruments which the despots of other countries are compelled to employ; with the mutes who throng their antechambers, and the Janissaries who mount guard at their gates. Our royalist countrymen were not heartless, dangling courtiers, bowing at every step and simpering at every word. They were not mere machines for destruction dressed up in uniforms, caned into skill, intoxicated into valour, defending without love, destroying without hatred. There was a freedom in their subserviency, a nobleness in their very degradation. The sentiment of individual independence was strong within them. They were indeed misled, but by no base or selfish motive. Compassion, and romantic honour, the prejudices of childhood, and the venerable names of history, threw over them a spell as potent as that of Duessa; and, like the Red-Cross Knight, they thought they were doing battle for an injured beauty, while they defended a false and loathsome sorceress. LORD MACAULAY: *Milton*, Aug. 1825.

CELIBACY.

By teaching them how to carry themselves in their relations of husbands and wives, parents and children, they have, without question, adorned the gospel, glorified God, and benefited man, much more than they could have done in the devoutest and strictest celibacy.

ATTERBURY.

The most ordinary cause of a single life is liberty, especially in certain self-pleasing and humourous minds, which are so sensible of every restraint as they will go near to think their girdles and garters to be bonds and shackles. LORD BACON:

Essay VIII., Of Married and Single Life.

Unmarried men are best friends, best masters, best servants, but not always best subjects, for they are light to run away, and almost all fugitives are of that condition. A single life doth well for churchmen, for charity will hardly water the ground where it must first fill a pool. It is indifferent for judges and magistrates; for if they be facile and corrupt, you shall have a servant five times worse than a wife.

LORD BACON:

Essay VIII., Of Married and Single Life.

Certainly wife and children are a kind of discipline of humanity; and single men, though they may be many times more charitable, because their means are less exhaust, yet, on the other side, they are more cruel and hard-hearted (good to make severe inquisitors), because their tenderness is not so oft called upon.

LORD BACON:

Essay VIII., Of Married and Single Life.

A man shall see the noblest works and foundations have proceeded from childless men; which have sought to express the images of their minds where those of their bodies have failed: so the care of posterity is most in them that have no posterity. LORD BACON.

They that have grown old in a single state are generally found to be morose, fretful, and captious; tenacious of their own practices and maxims; soon offended by contradiction or negligence; and impatient of any association but with those that will watch their nod, and submit themselves to unlimited authority. Such is the effect of having lived without the necessity of consulting any inclination but their own.

DR. S. JOHNSON: *Rambler*, No. 112.

It is hardly necessary to remark—much less to prove—that, even supposing there were some spiritual advantage in celibacy, it ought to be completely voluntary from day to day, and not to be enforced by a life-long vow or rule. For in this case, even though a person should not repent of such a vow, no one can be sure that there is not such repentance. Supposing that even a large majority, and monks, and nuns, have no desire to marry, every one of them may not unreasonably be suspected of such a desire, and no one of them, consequently, can be secure against the most odious suspicions. No doubt there are many Roman Catholic clergy (as there are Protestant) who sincerely prefer celibacy. But in the one case we have a ground of assurance of this, which is wanting in the other. No one can be sure, because no proof can be given, that a vow of perpetual celibacy may not some time or other be a matter of regret. But he who continues to live single while continuing to have a free choice, gives a fair evidence of a continued preference for that life. WHATELY:

Annot. on Bacon's Essay VIII., Of Married and Single Life.

CENSORIOUSNESS.

"Censure," says a late ingenious author, "is the tax a man pays to the public for being eminent." It is a folly for an eminent man to think of escaping it, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

ADDISON: *Spectator*, No. 101.

Others proclaim the infirmities of a great man with satisfaction and complacence, if they discover none of the like in themselves.

ADDISON.

I never knew one who made it his business to lash the faults of other writers that was not guilty of greater himself. ADDISON.

Some build rather upon the abusing of others, and putting tricks upon them, than upon soundness of their own proceedings.

LORD BACON.

Speech of touch towards others should be sparingly used; for discourse ought to be as a field, without coming home to any man.

LORD BACON.

A conscientious person would rather doubt his own judgment than condemn his species. He would say, "I have observed without attention, or judged upon erroneous maxims; I trusted to profession, when I ought to have attended to conduct." Such a man will grow wise, not malignant, by his acquaintance with the world. But he that accuses all mankind of corruption ought to remember that he is sure to convict only one. In truth, I should much rather admit those whom at any time I have disrelished the most to be patterns of perfection, than seek a consolation to my own unworthiness in a general communion of depravity with all about me. BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

It is undoubtedly true, though it may seem paradoxical,—but, in general, those who are habitually employed in finding and displaying faults are unqualified for the work of reformation; because their minds are not only unfurnished with patterns of the fair and good, but by habit they come to take no delight in the contemplation of those things. By hating vices too much, they come to love men too little. It is, therefore, not wonderful that they should be indisposed and unable to serve them.

BURKE:
Reflections on the Revolution in France, 1790.

Just as you are pleased at finding faults you are displeased at finding perfections.

LAVATER.

A small mistake may leave upon the mind the lasting memory of having been taunted for something censurable. LOCKE.

Such as are still observing upon others are like those who are always abroad at other men's houses, reforming everything there, while their own runs to ruin. POPE:
Thoughts on Various Subjects.

When the tongue is the weapon, a man may strike where he cannot reach, and a word shall do execution both further and deeper than the mightiest blow. SOUTH.

Nothing can justly be despised that cannot justly be blamed: where there is no choice there can be no blame. SOUTH.

I know no manner of speaking so offensive as that of giving praise and closing it with an exception; which proceeds (where men do not do it to introduce malice and make calumny more effectual) from the common error of considering man as a perfect creature. But, if we rightly examine things, we shall find that there is a sort of economy in Providence, that one shall excel where another is defective, in order to make men more useful to each other, and mix them in society. This man having this talent, and that man another, is as necessary in conversation, as one professing one trade, and another another, is beneficial in commerce. The happiest climate does not produce all things; and it was so ordered, that one part of the earth should want the product of another, for uniting mankind in a general correspondence and good understanding. It is, therefore, want of sense as well as good nature, to say, Simplicius has a better judgment, but not so much wit as Latius; for that these have not each other's capacities is no more a diminution to either, than if you should say, Simplicius is not Latius, or Latius not Simplicius.

SIR R. STEELE: *Tatler*, No. 92.

Shallow wits, superficial critics, and conceited fops, are with me so many blind men in respect of excellences. They can behold nothing but faults and blemishes, and indeed see nothing that is worth seeing. Show them a poem, it is stuff; a picture, it is daubing. They find nothing in architecture that is not irregular, or in music that is not out of tune. These men should consider that it is their envy which deforms everything, and that the ugliness is not in the object, but in the eye. And as for nobler minds, whose merits are either not discovered, or are misrepresented by the envious part of mankind, they should rather consider their defamers with pity than indignation. A man cannot have an idea of perfection in another, which he was never sensible of in himself.

SIR R. STEELE: *Tatler*, No. 227.

When one considers the turn which conversation takes in almost every set of acquaintance, club, or assembly in this town or kingdom, one cannot but observe that, in spite of what I am every day saying, and all the moral writers since the beginning of the world have said, the subject of discourse is generally upon one another's faults. This, in a great measure, proceeds from self-conceit, which were to be endured in one or other individual person; but the folly has spread itself almost over all the species; and one cannot only say Tom, Jack, or Will, but, in general, "that man is a coxcomb." From this source it is, that any excellence is faintly received, any imperfection unmercifully exposed.

SIR R. STEELE: *Tatler*, No. 246.

It is some commendation that we have avoided to characterize any person without long experience. SWIFT.

CERVANTES.

Cervantes is the delight of all classes of readers. Every school-boy thumbs to pieces the most wretched translations of his romance, and knows the lantern jaws of the Knight Errant, and the broad cheeks of the Squire, as well as the faces of his own playfellows. The most experienced and fastidious judges are amazed at the perfection of that art which extracts inextinguishable laughter from the greatest of human calamities without once violating the reverence due to it; at that discriminating delicacy of touch which makes a character exquisitely ridiculous without impairing its worth, its grace, or its dignity. In Don Quixote are several dissertations on the principles of poetic and dramatic writing. No passages in the whole work exhibit stronger marks of labour and attention; and no passages in any work with which we are acquainted are more worthless and puerile. In our time they would scarcely obtain admittance into the literary department of The Morning Post.

LORD MACAULAY: *John Dryden*

CHANCE.

The adequate meaning of chance, as distinguished from fortune, is that the latter is understood to befall only rational agents, but chance to be among inanimate bodies.

BENTLEY.

Chance is but a mere name, and really nothing in itself; a conception of our minds, and only a compendious way of speaking, whereby we would express that such effects as are commonly attributed to chance were verily produced by their true and proper causes, but without their design to produce them. BENTLEY.

It is strictly and philosophically true in nature and reason, that there is no such thing as chance or accident; it being evident that these words do not signify anything really existing, anything that is truly an agent or the cause of any event; but they signify merely men's ignorance of the real and immediate cause.

ADAM CLARKE.

Chance is but the pseudonyme of God for those particular cases which He does not choose to subscribe openly with his own sign-manual.

COLERIDGE.

Time and chance happeneth to them all. *Eccl.* ix. 11. The meaning is, that the success of these outward things is not always carried by desert, but by chance in regard to us, though by Providence in regard of God.

HAKEWILL.

There must be chance in the midst of design; by which we mean, that events which are not designed necessarily arise from the pursuit of events which are designed. PALEY.

The opposites of apparent chance are constancy and sensible interposition. PALEY.

Some utterly proscribe the name of chance, as a word of impious and profane signification; and indeed if taken by us in that sense in which it was used by the heathen, so as to make anything casual in respect to God himself, their exception ought justly to be admitted.

SOUTH.

To say a thing is chance or casualty, as it relates to second causes, is not profaneness, but a great truth; as signifying no more than that there are some events beside the knowledge, purpose, expectation, and power of second causes. SOUTH.

CHARACTER.

I am very much pleased with a consolatory letter of Phalaris, to one who had lost a son who was a young man of great merit. The thought with which he comforts the afflicted father is, to the best of my memory, as follows: That he should consider death had set a kind of seal upon his son's character, and placed him out of the reach of vice and infamy; that, while he lived, he was still within the possibility of falling away from virtue, and losing the fame of which he was possessed. Death only closes a man's reputation, and determines it as good or bad.

This, among other motives, may be one reason why we are naturally averse to the launching out into a man's praise till his head is laid in the dust. Whilst he is capable of changing, we may be forced to retract our opinions. He may forfeit the esteem we have conceived of him, and some time or other appear to us under a different light from what he does at present. In short, as the life of any man cannot be called happy or unhappy, so neither can it be pronounced vicious or virtuous, before the conclusion of it.

It was upon this consideration that Epaminondas, being asked whether Chabrias, Iphicrates, or he himself, deserved most to be esteemed? "You must first see us die," saith he, "before that question can be answered."

As there is not a more melancholy consideration to a good man than his being obnoxious to such a change, so there is nothing more glorious than to keep up a uniformity in his actions and preserve the beauty of his character to the last.

ADDISON: *Spectator*, No. 349.

A good character, when established, should not be rested in as an end, but only employed as a means of doing still farther good.

ATTERBURY.

The characters of men placed in lower stations of life are more useful, as being imitable by greater numbers. ATTERBURY.

If you would work any man, you must either know his nature or fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantages, and so awe him; or those that have interest in him, and so govern him. In dealing with cunning persons we must ever consider their ends to interpret their speeches; and it is good to say little to them, and that which they least look for. In all negotiations of difficulty, a man may not look to sow and reap at once; but must prepare business, and so ripen it by degrees.

LORD BACON:
Essay XLVIII., Of Negotiating.

The best composition and temperature is to have openness in fame and opinion, secrecy in habit, dissimulation in seasonable use, and a power to feign, if there be no remedy.

LORD BACON.

Multitude of jealousies, and lack of some predominant desire that should marshal and put in order all the rest, maketh any man's heart hard to find or sound. LORD BACON.

The heart is pinched up and contracted by the very studies which ought to have enlarged it,—if we keep all our praise for the triumphant and glorified virtues, and all our uneasy suspicions, and doubts, and criticisms, and exceptions, for the companions of our warfare. A mind that is tempered as it ought, or aims to come to the temper it ought to have, will measure out its just proportion of confidence and esteem for a man of invariable rectitude, of principle, steadiness in friendship, moderation in temper, and a perfect freedom from all ambition, du-

plicity, and revenge; though the owner of these inestimable qualities is seen in the tavern and on the pavement, as well as in the senate, or appearing with much more decency than solemnity even there.

BURKE: *To Lord John Cavendish.*

Far from taking away its value, everything which makes virtue accessible, simple, familiar, and companionable, makes its use more frequent, and its reality a great deal less doubtful. Neither, I apprehend, is the value of great qualities taken away by the defects or errors that are most nearly related to them. Simplicity, and a want of ambition, do something detract from the splendour of great qualities; and men of moderation will sometimes be defective in vigour. Minds (and these are the best minds) which are more fearful of reproach than desirous of glory, will want that extemporaneous promptitude, and that decisive stroke, which are often so absolutely necessary in great affairs.

BURKE: *To Lord John Cavendish.*

Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstance. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas: bricks and mortar are mortar and bricks, until the architect can make them something else. Thus it is that in the same family, in the same circumstances, one man rears a stately edifice, while his brother, vacillating and incompetent, lives forever amid ruins: the block of granite which was an obstacle in the pathway of the weak becomes a stepping-stone in the pathway of the strong. CARLYLE.

He that has never suffered extreme adversity knows not the full extent of his own depravation; and he that has never enjoyed the summit of prosperity is equally ignorant how far the iniquity of *others* can go. For our adversity will excite temptations in ourselves, or prosperity in others. COLTON: *Lacon.*

He that acts towards men as if God saw him, and prays to God as if men heard him, although he may not obtain all that he asks, or succeed in all that he undertakes, will most probably deserve to do so. For with respect to his actions to men, however he may fail with regard to others, yet *if pure and good*, with regard to himself and his highest interests they cannot fail; and with respect to his prayers to God, although they cannot make the Deity more *willing* to give, yet they will and must make the supplicant more worthy to receive.

COLTON: *Lacon.*

There are four classes of men in the world: first, those whom every one would wish to talk to, and whom every one does talk of; these are that small minority that constitute the great. Secondly, those whom no one wishes to talk to, and whom no one does talk of; these are that vast majority that constitute the little. The third class is made up of those whom everybody talks of, but nobody talks to; these constitute the knaves; and the fourth is composed of those whom everybody talks to, but whom nobody talks of; and these constitute the fools.

COLTON: *Lacon.*

Very advantageous exercise to incite attentive observation and sharpen the discriminating faculty, to compel one's self to sketch the character of each person one knows.

JOHN FOSTER: *Journal.*

Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun and follow it in its course seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints, and with a softened effulgence, the luminary which they cannot hide.

ROBERT HALL:
Christianity Consistent with a Love of Freedom.

Our most secret doings, nay, what we imagine to be our inmost thoughts, are often the open talk and jeer of hundreds of people with whom we have never interchanged a word. That more people know Tom Fool than Tom Fool knows, is, though at once a truism and a vulgarism, a profound and philosophic axiom. Despise not the waiter, for he may know you thoroughly. Be careful what you do or say, for there are hundreds of machicolated crevices in every dead wall, whence spy-glasses are pointed at you; and the sky above is darkened with little birds, eager to carry matters concerning you. Dio ti vede (God sees thee) they write on the walls in Italy. A man's own heart should tell him this; but his common sense should tell him likewise that men are also always regarding him; that the streets are full of eyes, the walls of ears.

Household Words.

Yet such is the state of all moral virtue, that it is always uncertain and variable, sometimes extending to the whole compass of duty, and sometimes shrinking into a narrower space, and fortifying only a few avenues of the heart, while all the rest is left open to the incursions of appetite, or given up to the dominion of wickedness. Nothing therefore is more unjust than to judge of man by too short an acquaintance and too slight inspection; for it often happens that in the loose, and thoughtless, and dissipated, there is a secret radical worth, which may shoot out by proper cultivation; that the spark of Heaven, though dimmed and obstructed, is yet not extinguished, but may by the breath of counsel and exhortation be kindled into flame.

DR. S. JOHNSON: *Rambler*, No. 70.

It is a painful fact, but there is no denying it, the mass are the tools of circumstance; thistledown on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life; but only in propor-

tion as they are *things*, not men and women. Man was meant to be not the slave, but the master of circumstance; and in proportion as he recovers his *humanity*, in every sense of the great *obsolete* word,—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances and wield them at his will.

REV. C. KINGSLEY.

Actions, looks, words, steps, form the alphabet by which you may spell characters.

LAVATER.

The heart of man looks fair, but when we come to lay any weight upon't the ground is false under us. L'ESTRANGE.

Characters drawn on dust, that the first breath of wind effaces, are altogether as useful as the thoughts of a soul that perish in thinking.

LOCKE.

We must not hope wholly to change their original tempers; nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. LOCKE.

He that is found reasonable in one thing is concluded to be so in all; and to think or say otherwise is thought so unjust an affront, and so senseless a censure, that nobody ventures to do it. LOCKE.

The flexibleness of the former part of a man's age, not yet grown up to be headstrong, makes it more governable and safe; and in the after-part reason and foresight begin a little to take place, and mind a man of his safety and improvement. LOCKE.

There is, in one respect, a remarkable analogy between the faces and the minds of men. No two faces are alike; and yet very few faces deviate very widely from the common standard. Among the eighteen hundred thousand human beings who inhabit London there is not one who could be taken by his acquaintance for another; yet we may walk from Paddington to Mile End without seeing one person in whom any feature is so overcharged that we turn round to stare at it. An infinite number of varieties lies between limits which are not very far asunder. The specimens which pass those limits on either side form a very small minority.

It is the same with the characters of men. Here, too, the variety passes all enumeration. But the cases in which the deviation from the common standard is striking and grotesque, are very few. In one mind avarice predominates; in another, pride; in a third, love of pleasure; just as in one countenance the nose is the most marked feature, while in others the chief expression lies in the brow, or in the lines of the mouth. But there are very few countenances in which nose, brow, and mouth do not contribute, though in unequal degrees, to the general effect; and so there are very few characters in which one overgrown propensity makes all others utterly insignificant.

It is evident that a portrait-painter who was able only to represent faces and figures such as those which we pay money to see at fairs would not, however spirited his execution might be, take rank among the highest artists. He must always be placed below those who have skill to seize peculiarities which do not amount to deformity. The slighter those peculiarities, the greater is the merit of the limner who can catch them and transfer them to his canvas. To paint Daniel Lambert or the living skeleton, the pig-faced lady or the Siamese twins, so that nobody can mistake them, is an exploit within the reach of a sign-painter. A third-rate artist might give us the squint of Wilkes, and the depressed nose and protuberant cheeks of Gibbon. It would require a much higher degree of skill to paint two such men as Mr. Canning and Sir Thomas Lawrence, so that nobody who had ever seen them could for a moment hesitate to assign each picture to its original. Here the mere caricaturist would be quite at fault. He would find in neither face anything on which he could lay hold for the purpose of making a distinction. Two ample bald foreheads, two regular profiles, two full faces of the same oval form, would baffle his art; and he would be reduced to the miserable shift of writing their names at the foot of his picture. Yet there was a great difference; and a person who had seen them once would no more have mistaken one of them for the other than he would have mistaken Mr. Pitt for Mr. Fox. But the difference lay in delicate lineaments and shades, reserved for pencils of a rare order.

This distinction runs through all the imitative arts. Foote's mimicry was exquisitely ludicrous, but it was all caricature. He could take off only some strange peculiarity, a stammer or a lisp, a Northumbrian burr or an Irish brogue, a stoop or a shuffle. "If a man," said Johnson, "hops on one leg, Foote can hop on one leg." Garrick, on the other hand, could seize those differences of manner and pronunciation which, though highly characteristic, are yet too slight to be described. Foote, we have no doubt, could have made the Haymarket theatre shake with laughter by imitating a conversation between a Scotchman and a Somersetshireman. But Garrick could have imitated a conversation between two fashionable men, both models of the best breeding, Lord Chesterfield, for example, and Lord Albemarle, so that no person could doubt which was which, although no person could say that, in any point, either Lord Chesterfield or Lord Albemarle spoke or moved otherwise than in conformity with the best usages of the best society.

LORD MACAULAY:
Madame D'Arblay, Jan. 1843.

Insensibility, in return for acts of seeming, even of real, unkindness, is not required of us. But, whilst we feel for such acts, let our feelings be tempered with forbearance and kindness.

Let not the sense of our own sufferings render us peevish and morose. Let not our sense of neglect on the part of others induce us to judge of them with harshness and severity. Let us be indulgent and compassionate towards them. Let us seek for apologies for their conduct. Let us be forward in endeavouring to excuse them. And if, in the end, we must condemn them, let us look for the cause of their delinquency, less in a defect of kind intention than in the weakness and errors of human nature. He who knoweth of what we are made, and hath learned, by what he himself suffered, the weakness and frailty of our nature, hath thus taught us to make compassionate allowances for our brethren, in consideration of its manifold infirmities.

BISHOP MANT.

Health and sickness, enjoyment and suffering, riches and poverty, knowledge and ignorance, power and subjection, liberty and bondage, civilization and barbarity, have all their offices and duties: all serve for the formation of character.

PALEY.

I have lived a sinful life, in all sinful callings; for I have been a soldier, a captain, a sea-captain, and a courtier, which are all places of wickedness and vice. SIR W. RALEIGH.

There is no man at once either excellently good or extremely evil, but grows either as he holds himself up in virtue or lets himself slide to viciousness. SIR P. SIDNEY.

As a man thinks or desires in his heart, such, indeed, he is; for then most truly, because most incontrollably, he acts himself. SOUTH.

Everything in Asia—public safety, national honour, personal reputation—rests upon the force of individual character. . . . The officer who forgets that he is a gentleman does more harm to the moral influence of this country than ten men of blameless life can do good.

LORD STANLEY:
To the Students at Addiscombe.

It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.

SWIFT.

If things were once in this train,—if virtue were established as necessary to reputation, and vice not only loaded with infamy, but made the infallible ruin of all men's pretensions,—our duty would take root in our nature.

SWIFT.

He whose life seems fair, yet if all his errors and follies were articled against him the man would seem vicious and miserable.

JEREMY TAYLOR.

In common discourse we denominate persons and things according to the major part of their character: he is to be called a wise man who has but few follies. DR. I. WATTS.

It is worth mentioning, that your judgment of any one's character who has done anything wrong ought to be exactly the same whether the wrong was done to *you* or to any one else. A man who has cheated or slandered you is neither more nor less a cheat and a slanderer than if it had been some other person, a stranger to you. This is evident; yet there is great need to remind people of it; for, as the very lowest minds of all regard with far the most disapprobation any wrong from which they themselves suffer, so, those a few steps, and only a few, above them, in their dread of such manifest injustice, think they cannot bend the twig too far the contrary way, and are for regarding (in theory, at least, if not in practice) wrongs to oneself as no wrongs at all. Such a person will reckon it a point of heroic generosity to let loose on society a rogue who has cheated *him*, and to leave uncensured and unexposed a liar by whom he has been belied; and the like in other cases. And if you refuse favour and countenance to those unworthy of it, whose misconduct has at all affected *you*, he will at once attribute this to personal vindictive feelings; as if there could be no such thing as esteem and disesteem.

WHATELY:
Annot. on Bacon's Essay, Of Revenge.

These two things, contradictory as they may seem, must go together,—manly dependence and manly independence, manly reliance and manly self-reliance. WORDSWORTH.

CHARITY.

It instils into their minds the utmost virulence, instead of that charity which is the perfection and ornament of religion. ADDISON.

What we employ in charitable uses during our lives is given away from ourselves: what we bequeath at our death is given from others only, as our nearest relations. ATTERBURY.

Let us remember those that want necessaries, as we ourselves should have desired to be remembered had it been our sad lot to subsist on other men's charity. ATTERBURY.

Even the wisdom of God hath not suggested more pressing motives, more powerful incentives to charity, than these, that we shall be judged by it at the last dreadful day.

ATTERBURY.

The smallest act of charity shall stand us in great stead. ATTERBURY.

How shall we then wish that it might be allowed us to live over our lives again, in order to fill every minute of them with charitable offices!

ATTERBURY.

Charity is more extensive than either of the two other graces, which centre ultimately in ourselves: for we believe and we hope for our own sakes; but love, which is a more disinterested principle, carries us out of ourselves into desires and endeavours of promoting the interests of other beings. ATTERBURY.

Christian graces and virtues they cannot be unless fed, invigorated, and animated by universal charity. ATTERBURY.

Goodness answers to the theological virtue charity, and admits no excess but error: the desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess: neither can angel or man come into danger by it.
LORD BACON.

Because men believe not Providence, therefore they do so greedily scrape and hoard. They do not believe any reward for charity, therefore they will part with nothing. BARROW.

Nothing seems much clearer than the natural direction of charity. Would we all but relieve, according to the measure of our means, those objects immediately within the range of our personal knowledge, how much of the worst evil of poverty might be alleviated! Very poor people, who are known to us to have been decent, honest, and industrious, when industry was in their power, have a claim on us, founded on our knowledge, and on vicinity and neighbourhood, which have in themselves something sacred and endearing to every good heart. One cannot, surely, always pass by, in his walks for health, restoration, or delight, the lone wayside beggar without occasionally giving him an alms. Old, care-worn, pale, drooping, and emaciated creatures, who pass us by without looking beseechingly at us, or even lifting up their eyes from the ground, cannot often be met with without exciting an interest in us for their silent and unobtrusive sufferings or privations. A hovel, here and there, round and about our own comfortable dwelling, attracts our eyes by some peculiar appearance of penury, and we look in, now and then, upon its inmates, cheering their cold gloom with some small benefaction. These are duties all men owe to distress: they are easily discharged; and even such tender mercies are twice blessed. DR. T. CHALMERS.

Poplicola's doors were opened on the outside, to save the people even the common civility of asking entrance; where misfortune was a powerful recommendation, and where want itself was a powerful mediator. DRYDEN.

My errors, I hope, are only those of charity to mankind; and such as my own charity has caused me to commit, that of others may more easily excuse. DRYDEN.

If we can return to that charity and peaceable-mindedness which Christ so vehemently recommended to us, we have his own promise that the whole body will be full of light, *Matth. vi.;* that all other Christian virtues will, by way of recommittance or annexation, attend them.
HAMMOND.

Here is another magistrate propounding from the seat of justice the stupendous nonsense that it is desirable that every person who gives alms in the streets should be fined for that offence. This to a Christian people, and with the New Testament lying before him—as a sort of dummy, I suppose, to swear witnesses on. Why does my so-easily-frightened nationality not take offence at such things? My hobby shies at shadows; why does it amble so quietly past these advertising-vans of Blockheads seeking notoriety? *Household Words.*

Charity is an universal duty, which it is in every man's power sometimes to practise; since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility as that he may not, on some occasions, benefit his neighbour. He that cannot relieve the poor may instruct the ignorant; and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself may yet perform the duty of charity by inflaming the ardour of others, and recommending the petitions which he cannot grant, to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose their reward.
DR. S. JOHNSON.

Money we either lock up in chests, or waste it in needless and ridiculous expenses upon ourselves, whilst the poor and the distressed want it for necessary uses. LAW.

He that rightly understands the reasonableness and excellency of charity will know that it can never be excusable to waste any of our money in pride and folly. LAW.

All men ought to maintain peace and the common offices of humanity and friendship in diversity of opinions. LOCKE.

The little I have seen of the world and know of the history of mankind teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed—the brief pulsations of joy—the feverish inquietude of hope and fear—the tears of regret—the feebleness of purpose—the pressure of want—the desertion of friends—the scorn of the world, that has little charity—the desolation of the soul's sanctuary, and threatening voices from within—health gone—happiness gone—even hope, that stays longest with us, gone,—I have little heart for aught else than thankfulness that it is not so with me, and would fain leave the erring soul of my fellow-man with Him from whose hands it came. LONGFELLOW: *Hyperion.*

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man, I will oblige many that are not so.
SENECA.

That charity alone endures which flows from a sense of duty and a hope in God. This is the charity that treads in secret those paths of misery from which all but the lowest of human

wretches have fled: this is that charity which no labour can weary, no ingratitude detach, no horror disgust; that toils, that pardons, that suffers; that is seen by no man, and honoured by no man, but, like the great laws of nature, does the work of God in silence, and looks to a future and better world for its reward.

REV. SYDNEY SMITH.

When thy brother has lost all that he ever had, and lies languishing, and even gasping under the utmost extremities of poverty and distress, dost thou think to lick him whole again only with thy tongue? SOUTH.

The measures that God marks out to thy charity are these: thy superfluities must give place to thy neighbour's great convenience; thy convenience must yield to thy neighbour's necessity; and, lastly, thy very necessities must yield to thy neighbour's extremity. SOUTH.

That charity is bad which takes from independence its proper pride, from mendicity its salutary shame. SOUTHEY.

In all works of liberality something more is to be considered besides the occasion of the givers; and that is the occasion of the receivers.

SPRAT.

Charity is made the constant companion and perfection of all virtues; and well it is for that virtue where it most enters and longest stays.

SPRAT.

A man must have great impudence to profess himself a Christian, and yet to think himself not obliged to do acts of charity.

STILLINGFLEET.

What can be a greater honour than to be chosen one of the stewards and dispensers of God's bounty to mankind? What can give a generous spirit more complacency than to consider that great numbers owe to him, under God, their subsistence, and the good conduct of their lives? SWIFT.

God is pleased with no music below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons. This part of our communication does the work of God and of our neighbours, and bears us to heaven in streams made by the overflowing of our brother's comfort. JEREMY TAYLOR.

Let the women of noble birth and great fortunes visit poor cottages and relieve their necessities. JEREMY TAYLOR.

It is no great matter to live lovingly with good-natured and meek persons; but he that can do so with the froward and precise, he only hath true charity. JEREMY TAYLOR.

Charity taken in its largest extent is nothing else but the sincere love of God and our neighbour. WAKE.

Free converse with persons of different sects will enlarge our charity towards others, and incline us to receive them into all the degrees of unity and affection which the word of God requires. DR. I. WATTS.

CHARLES THE SECOND.

Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled, as well as to rule and sit upon the throne; and, being oppressed, thou hast reason to know how hateful the oppressor is both to God and man: if after all these warnings and advertisements thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely great will be thy condemnation.

ROBERT BARCLAY:

To the King: preface to *An Apology for the True Christian Divinity*, 25th Nov. 1675.

The person given to us by Monk was a man without any sense of his duty as a prince, without any regard to the dignity of his crown, without any love to his people,—dissolute, false, venal, and destitute of any positive good quality whatsoever, except a pleasant temper, and the manners of a gentleman. Yet the restoration of our monarchy, even in the person of such a prince, was everything to us; for without monarchy in England, most certainly we never can enjoy either peace or liberty.

BURKE:

Letter to a Member of the National Assembly, *Jan.* 19, 1791.

Then came those days, never to be recalled without a blush, the days of servitude without loyalty and sensuality without love, of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds, the golden age of the coward, the bigot, and the slave. The King cringed to his rival that he might trample on his people, sank into a viceroy of France, and pocketed with complacent infamy her degrading insults and her more degrading gold. The caresses of harlots, and the jests of buffoons, regulated the policy of the state. The government had just ability enough to deceive, and just religion enough to persecute. The principles of liberty were the scoff of every grinning courtier, and the Anathema Maranatha of every fawning dean. In every high place, worship was paid to Charles and James, Belial and Moloch; and England propitiated those obscene and cruel idols with the blood of her best and bravest children. Crime succeeded to crime, and disgrace to disgrace, till the race, accursed of God and man, was a second time driven forth, to wander on the face of the earth, and to be a by-word and a shaking of the head to the nations.

LORD MACAULAY: *Milton*, Aug. 1825.

Then commenced the reflux of public opinion. The nation began to find out to what a man it had intrusted, without conditions, all its dearest interests, on what a man it had lavished all its fondest affection. On the ignoble nature of the restored exile adversity had exhausted all her discipline in vain. He had one immense advantage over most other princes. Though born in the purple, he was far better acquainted with the vicissitudes of life and the diversities of character than most of his subjects. He had known restraint, danger, penury, and dependence. He had often suffered from ingratitude, insolence, and treachery. He had received many signal proofs of faithful and heroic attachment. He had seen, if ever man saw, both sides of human nature. But only one side remained in his memory. He had learned only to despise and to distrust his species, to consider integrity in men, and modesty in women, as mere acting; nor did he think it worth while to keep his opinion to himself. He was incapable of friendship; yet he was perpetually led by favourites without being in the smallest degree duped by them. He knew that their regard to his interest was all simulated; but, from a certain easiness which had no connection with humanity, he submitted, half laughing at himself, to be made the tool of any woman whose person attracted him, or of any man whose tattle diverted him. He thought little and cared less about religion. He seems to have passed his life in dawdling suspense between Hobbism and Popery. He was crowned in his youth with the Covenant in his hand; he died at last with the Host sticking in his throat; and during most of the intermediate years was occupied in persecuting both Covenanters and Catholics. . . . To do him justice, his temper was good; his manners agreeable; his natural talents above mediocrity. But he was sensual, frivolous, false, and cold-hearted, beyond almost any prince of whom history makes mention.

LORD MACAULAY:
Sir James Mackintosh, July, 1835.

CHEERFULNESS.

If we consider cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul. His imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured about him, and does not feel the full weight of those accidental evils which may befall him.

If we consider him in relation to the persons whom he converses with, it naturally produces love and good will towards him. A cheerful mind is not only disposed to be affable and obliging, but raises the same good humour in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion. It is like a sudden sunshine that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards the person who has so kindly an effect upon it.

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the great Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the Divine Will in his conduct towards man.

ADDISON: *Spectator*, No. 381.

I have, in former papers, shown how great a tendency there is to cheerfulness in religion, and how such a frame of mind is not only the most lovely, but the most commendable, in a virtuous person. In short, those who represent religion in so unamiable a light are like the spies sent by Moses to make a discovery of the land of promise, when by their reports they discouraged the people from entering upon it. Those who show us the joy, the cheerfulness, the good humour, that naturally springs up in this happy state, are like the spies bringing along with them the clusters of grapes and delicious fruits that might invite their companions into the pleasant country which produced them.

ADDISON: *Spectator*, No. 494.

I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit, of the mind. ADDISON.

I would not laugh but to instruct; or, if my mirth ceases to be instructive, it shall never cease to be innocent. ADDISON.

To be free-minded and cheerfully disposed at hours of meat, sleep, and exercise, is one of the best precepts of long lasting.

LORD BACON.

Between levity and cheerfulness there is a wide distinction; and the mind which is most open to levity is frequently a stranger to cheerfulness. It has been remarked that transports of intemperate mirth are often no more than flashes from the dark cloud; and that in proportion to the violence of the effulgence is the succeeding gloom. Levity may be the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only. The one is an occasional agitation; the other a permanent habit. The one degrades the character; the other is perfectly consistent with the dignity of reason, and the steady and manly spirit of religion. To aim at a constant succes-

sion of high and vivid sensations of pleasure is an idea of happiness perfectly chimerical. Calm and temperate enjoyment is the utmost that is allotted to man. Beyond this we struggle in vain to raise our state; and in fact depress our joys by endeavouring to heighten them. Instead of those fallacious hopes of perpetual festivity with which the world would allure us, religion confers upon us a cheerful tranquillity. Instead of dazzling us with meteors of joy which sparkle and expire, it sheds around us a calm and steady light, more solid, more equal, and more lasting. HUGH BLAIR.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright. CARLYLE.

Be cheerful, no matter what reverse obstruct your pathway, or what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. If you are a young man, nature designed you to "be of good cheer;" and should you find your road to fortune, fame, or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. Far better spend a whole life in diligent, aye, cheerful and unremitting toil, though you never attain the pinnacle of your ambitious desires, than to turn back at the first appearance of misfortune, and allow despair to unnerve your energies, or sour your naturally sweet and cheerful disposition. If you are of the softer, fairer portion of humanity, be cheerful; though we know full well that most affections are sweet to you when compared with disappointment and neglect, yet let hope banish despair and ill forebodings. Be cheerful: do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the travelling monument of despair and melancholy.
SIR ARTHUR HELPS.

This gamesome humour of children should rather be encouraged, to keep up their spirits and improve their strength and health, than curbed or restrained. LOCKE.

There is no Christian duty that is not to be seasoned and set off with cheerishness,—which in a thousand outward and intermitting crosses may yet be done well, as in this vale of tears.
MILTON.

Mirth and cheerfulness are but the due reward of innocence of life. SIR T. MORE.

Quietness improves into cheerfulness enough to make me just so good-humoured as to wish the world well. POPE.

Whatever we do, we should keep the cheerfulness of our spirits, and never let them sink below an inclination at least to be well pleased. The way to this, is to keep our bodies in exercise, our minds at ease. That insipid state wherein neither are in vigour, is not to be accounted any part of our portion of being. When we are in the satisfaction of some innocent pleasure, or pursuit of some laudable design, we are in the possession of life, of human life. Fortune will give us disappointments enough, without our adding to the unhappy side of our account by our spleen or ill humour.
SIR R. STEELE: *Spectator*, No. 143.

Cheerfulness is always to be supported if a man is out of pain, but mirth to a prudent man should always be accidental. It should naturally arise out of the occasion, and the occasion seldom laid out for it: for those tempers who want mirth to be pleased are like the constitutions which flag without the use of brandy. Therefore I say, let your precept be, "Be easy." That mind is dissolute and ungoverned which must be hurried out of itself by loud laughter or sensual pleasure, or else be wholly inactive.
SIR R. STEELE.

Such a man, truly wise, creams off nature, leaving the sour and the dregs for philosophy and reason to lap up. SWIFT.

CHILDREN.

It is of the last importance to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.
ADDISON: *Spectator*, No. 201.

When I see the motherly airs of my little daughters when playing with their puppets, I cannot but flatter myself that their husbands and children will be happy in the possession of such wives and mothers. ADDISON.

Who can look at this exquisite little creature seated on its cushion, and not acknowledge its

prerogative of life—that mysterious influence which in spite of the stubborn understanding masters the mind, sending it back to days long past, when care was but a dream, and its most serious business a childish frolic? But we no longer think of childhood as the past, still less as an abstraction; we see it embodied before us, in all its mirth, and fun, and glee, and the grave man becomes again a child, to feel as a child, and to follow the little enchanter through all its wiles and never-ending labyrinth of pranks. What can be real if that is not which so takes us out of our present selves that the weight of years falls from us as a garment; that the freshness of life seems to begin anew; and the heart and the fancy, resuming their first joyous consciousness, to launch again into this moving world, as on a sunny sea whose pliant waves yield to the touch, sparkling and buoyant, carry them onward in their merry gambols? Where all the purposes of reality are answered, if there be no philosophy in admitting, we see no wisdom in disputing it. ALLSTON.

If the affection or aptness of the children be extraordinary, then it is good not to cross it.
LORD BACON.

Had it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity and the mediocrity of the age I live in, a sort of founder of a family: I should have left a son, who, in all the points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honour, in generosity, in humanity, in every liberal sentiment and every liberal accomplishment, would not have shown himself inferior to the Duke of Bedford, or to any of those whom he traces in his line. His Grace very soon would have wanted all plausibility in his attack upon that provision which belonged more to mine than to me. He would soon have supplied every deficiency, and symmetrized every disproportion. It would not have been for that successor to resort to any stagnant, wasting reservoir of merit in me, or in any ancestry. He had in himself a salient, living spring of generous and manly action. Every day he lived he would have repurchased the bounty of the crown, and ten times more, if ten times more he had received. He was made a public creature, and had no enjoyment whatever but in the performance of some duty. At this exigent moment the loss of a finished man is not easily supplied.

But a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained it in another manner, and (whatever my querulous weakness might suggest) a far better. The storm has gone over me; and I lie like one of those old oaks which the hurricane has scattered about me. I am stripped of all my honours, I am torn up by the roots, and lie prostrate on the earth. There, and prostrate there, I most unfeignedly recognize the Divine justice, and in some degree submit to it. But, whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for reprehending, and with a considerable degree of verbal asperity, those ill-natured neighbours of his who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. BURKE:
Letter to a Noble Lord on the Attacks upon his Pension, 1796.

Be ever gentle with the children God has given you; watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes: there is not one child in the circle round the table, healthful and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them, but amidst all let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger." ELIHU BURRITT.

Good Christian people! here lies for you an inestimable loan: take all heed thereof; in all carefulness employ it: with high recompense, or else with heavy penalty, will it one day be required back. CARLYLE.

I love these little people; and it is not a slight thing when they, who are so fresh from God, love us. DICKENS.

It always grieves me to contemplate the initiation of children into the ways of life when they are scarcely more than infants. It checks their confidence and simplicity, two of the best qualities that Heaven gives them, and demands that they share our sorrows before they are capable of entering into our enjoyments.
DICKENS.

A child is a man in a small letter, yet the best copy of Adam; and he is happy whose small practice in the world can only write his character. He is Nature's fresh picture newly drawn in oil, which time and much handling dims and defaces. His soul is yet a white paper, unscribbled with observations of the world, wherewith at length it becomes a blurred note-book. He is purely happy, because he knows no evil, nor hath made means by sin to be acquainted with misery. He arrives not at the mischief of being wise, nor endures evils to come by foreseeing them. He kisses and loves all, and when the smart of the rod is past, smiles on his beater. Nature and his parents alike dandle him, and entice him on with a bit of sugar to a draught

of wormwood. He plays yet like a young prentice the first day, and is not come to his task of melancholy. All the language he speaks yet is tears, and they serve him well enough to express his necessity. His hardest labour is his tongue, as if he were loth to use so deceitful an organ; and he is best company with it when he can but prattle. We laugh at his foolish sports, but his game is our earnest; and his drums, rattles, and hobby-horses, but the emblems and mockings of men's business. His father hath writ him as his own little story, wherein he reads those days of his life which he cannot remember, and sighs to see what innocence he has outlived. He is the Christian's example, and the old man's relapse; the one imitates his pureness, and the other falls into his simplicity. Could he put off his body with his little coat, he had got eternity without a burden, and exchanged but one heaven for another. BISHOP EARLE.

Hang me all the thieves in Gibbet Street tomorrow, and the place will be crammed with fresh tenants in a week; but catch me up the young thieves from the gutter and the doorsteps; take Jonathan Wild from the breast; send Mrs. Sheppard to Bridewell, but take hale young Jack out of her arms; teach and wash me this young unkempt vicious colt, and he will run for the Virtue Stakes yet; take the young child, the little lamb, before the great Jack Sheppard ruddles him and folds him for his own black flock in Hades; give him some soap, instead of whipping him for stealing a cake of brown Windsor; teach him the Gospel, instead of sending him to the treadmill for haunting chapels and purloining prayer-books out of pews; put him in the way of filling shoptills, instead of transporting him when he crawls on his hands and knees to empty them; let him know that he has a body fit and made for something better than to be kicked, bruised, chained, pinched with hunger, clad in rags or prison gray, or mangled with gaoler's cat; let him know that he has a soul to be saved. In God's name, take care of the children, somebody; and there will soon be an oldest inhabitant in Gibbet Street, and never a new one to succeed him! *Household Words.*

Suppose, again, that a teacher is gentle-spirited and of a loving disposition; the first soon dwindles into a feeble non-resistance of injuries, and the last hungers and thirsts often until it perishes of inanition. I know it is a shocking thing to say, but the children are mostly selfish: so long as you are administering to their amusement or comfort, they will love you, but the moment it becomes necessary to thwart a whim or control a passion, you are altogether hateful; and they hate you for the time being, very cordially. I have been loved and hated myself a dozen times a week; and I know a little damsel now who, when her temper is crossed, tells her governess that she hates her pet cat, and is not above giving the innocent pussy a sly blow or kick as proxy for its much-enduring mistress.

Household Words.

Tell me not of the trim, precisely-arranged homes where there are no children; "where," as the good Germans have it, "the fly-traps always hang straight on the wall;" tell me not of the never-disturbed nights and days, of the tranquil, unanxious hearts, where children are not! I care not for these things. God sends children for another purpose than merely to keep up the race:—to enlarge our hearts, to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims, and to call out all our faculties to extended enterprise and exertion; to bring round our fireside bright faces and happy smiles, and loving, tender hearts My soul blesses the Great Father every day, that he has gladdened the earth with little children.

MARY HOWITT.

All minds, even the dullest, remember the days of their childhood; but all cannot bring back the indescribable brightness of that blessed season. They who would know what they once were, must not merely recollect, but they must imagine, the hills and valleys—if any such there were—in which their childhood played; the torrents, the waterfalls, the lakes, the heather, the rocks, the heaven's imperial dome, the raven floating only a little lower than the eagle in the sky. To imagine what he then heard and saw, he must imagine his own nature. He must collect from many vanished hours the power of his untamed heart; and he must, perhaps, transfuse also something of his maturer mind into those dreams of his former being, thus linking the past with the present by a continuous chain, which, though often invisible, is never broken. So it is too with the calmer affections that have grown within the shelter of a roof. We do not merely remember, we imagine, our father's house, the fireside, all his features, then most living, now dead and buried, the very manner of his smile, every tone of his voice. We must combine, with all the passionate and plastic power of imagination, the spirit of a thousand happy hours into one moment; and we must invest with all that we ever felt to be venerable, such an image as alone can fill our filial hearts. It is thus that imagination, which first aided the growth of all our holiest and happiest affections, can preserve them to us unimpaired—

> "For she can bring us back the dead
> Even in the loveliest looks they wore."

WASHINGTON IRVING.

Young people who have been habitually gratified in all their desires will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently will, in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and

reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am firmly persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character. LORD JEFFREY.

Yet it may be doubted whether the pleasure of seeing children ripened into strength be not overbalanced by the pain of seeing some fall in the blossom, and others blasted in their growth; some shaken down by storms, some tainted with cankers, and some shrivelled in the shade; and whether he that extends his care beyond himself does not multiply his anxieties more than his pleasures, and weary himself to no purpose, by superintending what he cannot regulate.

DR. S. JOHNSON: *Rambler*, No. 69.

I know that a sweet child is the sweetest thing in nature, not even excepting the delicate creatures which bear them; but the prettier the kind of a thing is, the more desirable it is that it should be pretty of its kind. One daisy differs not much from another in glory; but a violet should look and smell the daintiest.

C. LAMB.

It requires a critical nicety to find out the genius or the propensions of a child.

L'ESTRANGE.

Children should always be heard, and fairly and kindly answered, when they ask after anything they would know, and desire to be informed about. Curiosity should be as carefully cherished in children as other appetites suppressed. LOCKE.

Children are travellers newly arrived in a strange country; we should therefore make conscience not to mislead them. LOCKE.

He that is about children should study their nature and aptitudes: what turns they easily take, and what becomes them; what their native stock is, and what it is fit for.

LOCKE.

If a child, when questioned for anything, directly confess, you must commend his ingenuity, and pardon the fault, be it what it will.

LOCKE.

To keep him at a distance from falsehood, and cunning, which has always a broad mixture of falsehood,—this is the fittest preparation of a child for wisdom. LOCKE.

When one is sure it will not corrupt or effeminate children's minds, and make them fond of trifles, I think all things should be contrived to their satisfaction. LOCKE.

I am sure children would be freer from diseases if they were not crammed so much as they are by fond mothers, and were kept wholly from flesh the first three years. LOCKE.

Silly people commend tame, unactive children, because they make no noise, nor give them any trouble. LOCKE.

I would not have children much beaten for their faults, because I would not have them think bodily pain the greatest punishment.

LOCKE.

If the mind be curbed and humbled too much in children; if their spirits be abused and broken too much by too strict an hand over them; they lose all their vivacity and industry. LOCKE.

Children, even when they endeavour their utmost, cannot keep their minds from straggling.

LOCKE.

If improvement cannot be made a recreation, they must be let loose to the childish play they fancy, which they should be weaned from by being made surfeit of it. LOCKE.

The main thing to be considered in every action of a child is how it will become him when he is bigger, and whither it will lead him when he is grown up. LOCKE.

Forcing the empty wits of children to compose themes, verses, and orations. MILTON.

To season them, and win them early to the love of virtue and true labour, ere any flattering seducement or vain principle seize them wandering, some easy and delightful book of education should be read to them. MILTON.

A child's eyes! those clear wells of undefiled thought; what on earth can be more beautiful! Full of hope, love, and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender! The man who never tried the companionship of a little child has carelessly passed by one of the great pleasures of life, as one passes a rare flower without plucking it or knowing its value. A child cannot understand you, you think: speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return: it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe; whether your grief is rational in proportion to your loss; whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours, and ingraft itself, as it were, on the feeling which is your feeling for the hour.

HON. MRS. NORTON.

I seem, for my own part, to see the benevolence of the Deity more clearly in the pleasures of very young children than in anything in the world. PALEY.

Amongst the causes assigned for the continuance and diffusion of the same moral sentiments amongst mankind, may be mentioned *imitation*. The efficacy of this principle is more observable in children; indeed, if there be anything in them which deserves the name of an *instinct*, it

is their *propensity* to *imitation*. Now, there is nothing which children imitate or apply more readily than expressions of affection and aversion, of approbation, hatred, resentment, and the like; and when these passions and expressions are once connected, which they soon will be by the same association which unites words with their ideas, the passion will follow the expression, and attach upon the object to which the child has been accustomed to apply the epithet.

PALEY.

Do not command children under six years of age to keep anything secret, not even the pleasure you may be preparing as a surprise for a dear friend. The cloudless heaven of youthful openheartedness should not be overcast, not even by the rosy dawn of shyness,—otherwise children will soon learn to conceal their own secrets as well as yours. RICHTER.

They who provide much wealth for their children, but neglect to improve them in virtue, do like those who feed their horses high, but never train them to the manage. SOCRATES.

Some who have been corrupt in their morals have yet been infinitely solicitous to have their children piously brought up. SOUTH.

A house is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten rising three weeks.

SOUTHEY.

Call not that man wretched who, whatever ills he suffers, has a child to love.

SOUTHEY.

These slight intimations will give you to understand that there are numberless little crimes which children take no notice of while they are doing, which, upon reflection, when they shall themselves become fathers, they will look upon with the utmost sorrow and contrition, that they did not regard before those whom they offended were to be no more seen. How many thousand things do I remember which would have highly pleased my father, and I omitted for no other reason but that I thought what he proposed the effect of humour and old age, which I am now convinced had reason and good sense in it! I cannot now go into the parlour to him and make his heart glad with an account of a matter which was of no consequence, but that I told it and acted in it. The good man and woman are long since in their graves, who used to sit and plot the welfare of us their children, while, perhaps, we were sometimes laughing at the old folks at the other end of the house.

SIR R. STEELE: *Spectator*, No. 263.

Fidelia, on her part, as I was going to say, as accomplished as she is, with all her beauty, wit, air, and mien, employs her whole time in care and attendance upon her father. How have I been charmed to see one of the most beauteous women the age has produced, on her knees, helping on an old man's slipper! Her filial regard to him is what she makes her diversion, her business, and her glory.

SIR R. STEELE: *Spectator*, No. 449.

There is another accidental advantage in marriage, which has likewise fallen to my share; I mean the having a multitude of children. These I cannot but regard as very great blessings. When I see my little troop before me, I rejoice in the additions which I have made to my species, to my country, and to my religion, in having produced such a number of reasonable creatures, citizens, and Christians. I am pleased to see myself thus perpetuated.

SIR R. STEELE: *Spectator*, No. 500.

All those instances of charity which usually endear each other, sweetness of conversation, affability, frequent admonition, all signification of love, tenderness, care, and watchfulness, must be expressed towards children.

JEREMY TAYLOR.

Nothing seems to weigh down their buoyant spirits long; misfortune may fall to their lot, but the shadows it casts upon their life-path are fleeting as the clouds that come and go in an April sky. Their future may, perchance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot wipe away, no wound that a mother's kiss cannot heal, no anguish which the sweet murmuring of her soft, low voice cannot soothe. The warm, generous impulses of their nature have not been fettered and cramped by the cold formalities of the world; they have not yet learned to veil a hollow heart with false smiles, or hide the basest purposes beneath honeyed words. Neither are they constantly on the alert to search out our faults and foibles with Argus eye: on the contrary, they exercise that blessed charity which "thinketh no evil." TEGNER.

By frequent conversing with him, and scattering short apothegms, and little pleasant stories, and making useful applications of them, his son was in his infancy taught to abhor vanity and vice as monsters. IZAAK WALTON: *Life of Sanderson.*

In order to form the minds of children, the first thing to be done is *to conquer their will.* To inform the understanding is a work of time, and must, with children, proceed by slow degrees, as they are able to bear it; but the subjecting the will must be done at once, *and the sooner the better;* for, by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered, and not without using such severity as would be as painful to me as the child. In the esteem of the world *they* pass for kind and indulgent, whom I call *cruel*, parents, who permit their children to get habits which they know must afterwards be broken. When the will of a child is subdued, and it is brought to revere and stand in awe of its parents, then a great many childish follies and inadvertencies may be passed by. Some should be overlooked, and others mildly reproved; but no *wilful* transgression ought to be forgiven without such chastisement, less or

more, as the nature and circumstances of the offence may require. I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents till its own understanding comes to maturity, and the principles of religion have taken root in the mind. MRS. S. WESLEY.

In books designed for children there are two extremes that should be avoided. The one, that reference to religious principles in connection with matters too trifling and undignified, arising from a well-intentioned zeal, causing a forgetfulness of the maxim whose notorious truth has made it proverbial, "Too much familiarity breeds contempt." And the other is the contrary, and still more prevailing, extreme, arising from a desire to preserve a due reverence for religion, at the expense of its useful application in conduct. But a line may be drawn which will keep clear of both extremes. We should not exclude the association of things sacred with whatever are to *ourselves* trifling matters (for these little things are great to children), but with whatever is viewed by *them* as trifling. Everything is great or small in reference to the parties concerned. The private concerns of any obscure individual are very insignificant to the world at large, but they are of great importance to himself; and all worldly affairs must be small in the sight of the Most High; but irreverent familiarity is engendered in the mind of any one, then, and then only, when things sacred are associated with such as are, to him, insignificant things.

WHATELY:
Annot. on Bacon's Essay, Of Studies.

The influence exercised by such works is overlooked by those who suppose that a child's character, moral and intellectual, is formed by those books only which are put into his hands with that *design*. As hardly anything can accidentally touch the soft clay without stamping its mark on it, so hardly any reading can interest a child without contributing in some degree, though the book itself be afterwards totally forgotten, to form the character; and the parents, therefore, who, merely requiring from him a certain course of *study*, pay little or no attention to story-books, are educating him they know not how. WHATELY:
Annot. on Bacon's Essay, Of Studies.

CHRIST.

But Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation, provided that we give no just occasion for them. We might produce an example of it in the behaviour of One, in whom it appeared in all its majesty, and One whose Silence, as well as his person, was altogether *divine*. When one considers this subject only in its sublimity, this great instance could not but occur to me; and since I only make use of it to show the highest example of it, I hope I do not offend in it. To forbear replying to an unjust reproach, and overlook it with a generous, or, if possible, with an entire neglect of it, is one of the most heroic acts of a great mind; and I must confess, when I reflect upon the behaviour of some of the greatest men of antiquity, I do not so much admire them that they deserved the praise of the whole age they lived in, as because they contemned the envy and detraction of it.

ADDISON: *Tatler*, No. 133.

What can be a stronger motive to a firm trust and reliance on the mercies of our Maker than the giving us his Son to suffer for us? What can make us love and esteem even the most inconsiderable of mankind, more than the thought that Christ died for him? Or what dispose us to set a stricter guard upon the purity of our own hearts, than our being members of Christ, and a part of the society of which that immaculate person is the head? But these are only a specimen of those admirable enforcements of morality which the apostle has drawn from the history of our blessed Saviour.

ADDISON: *Spectator*, No. 186.

Being convinced upon all accounts that they had the same reason to believe the history of our Saviour as that of any other person to which they themselves were not actually eye-witnesses, they were bound, by all the rules of historical faith and of right reason, to give credit to this history. ADDISON.

When these learned men saw sickness and frenzy cured, the dead raised, the oracles put to silence, the demons and evil spirits forced to confess themselves no gods, by persons who only made use of prayers and adjurations in the name of their crucified Saviour, how could they doubt of their Saviour's power on the like occasions?

ADDISON: *On the Christian Religion.*

However consonant to reason his precepts appeared, nothing could have tempted men to acknowledge him as their God and Saviour but their being firmly persuaded of the miracles he wrought. ADDISON.

Who would not believe that our Saviour healed the sick and raised the dead when it was published by those who themselves often did the same miracles? ADDISON.

Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection, there will still be in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, that without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible he should be saved. ADDISON.

We sometimes wish that it had been our lot to live and converse with Christ, to hear his divine discourses, and to observe his spotless behaviour; and we please ourselves with thinking how ready a reception we should have given to him and his doctrine. ATTERBURY.

The resurrection is so convincingly attested by such persons, with such circumstances, that they who consider and weigh the testimony, at what distance soever they are placed, cannot entertain any more doubt of the resurrection than the crucifixion of Jesus. ATTERBURY.

Our Saviour would love at no less rate than death; and from the supereminent height of glory, stooped and debased himself to the sufferance of the extremest of indignities, and sunk himself to the bottom of abjectedness, to exalt our condition to the contrary extreme.

BOYLE.

He that condescended so far, and stooped so low, to invite and bring us to heaven, will not refuse us a gracious reception there.

BOYLE.

You have the representatives of that religion which says that their God is love, that the very vital spirit of their institution is charity,—a religion which so much hates oppression, that, when the God whom we adore appeared in human form, he did not appear in a form of greatness and majesty, but in sympathy with the lowest of the people, and thereby made it a firm and ruling principle that their welfare was the object of all government, since the Person who was the Master of Nature chose to appear himself in a subordinate situation.

BURKE:
Impeachment of Warren Hastings.

He prophesied of the success of his gospel; which after his death immediately took root, and spread itself everywhere, maugre all opposition or persecution. BURNET.

He walked in Judea eighteen hundred years ago: his sphere melody, flowing in wild native tones, took captive the ravished souls of men, and being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them. CARLYLE.

In like manner did the King eternal, immortal, and invisible, surrounded as he is with the splendours of a wide and everlasting monarchy, turn him to our humble habitation; and the footsteps of God manifest in the flesh have been on the narrow spot of ground we occupy; and small though our mansion be amid the orbs and the systems of immensity, hither hath the King of glory bent his mysterious way, and entered the tabernacle of men, and in the disguise of a servant did he sojourn for years under the roof which canopies our obscure and solitary world. DR. T. CHALMERS:
Discourses on Mod. Astron., Disc. IV.

Tacitus has actually attested the existence of Jesus Christ; the reality of such a personage; his public execution under the administration of Pontius Pilate; the temporary check which this gave to the progress of his religion; its revival a short time after his death; its progress over the land of Judea, and to Rome itself, the metropolis of the empire;—all this we have in a Roman historian. DR. T. CHALMERS:
Evid. of Chris., chap. v.

For my own part, gentlemen, I have been ever deeply devoted to the truths of Christianity; and my firm belief in the Holy Gospel is by no means owing to the prejudices of education (though I was religiously educated by the best of parents), but has arisen from the fullest and most continued reflections of my riper years and understanding. It forms at this moment the great consolation of a life which as a shadow passes away; and without it I should consider my long course of health and prosperity (too long, perhaps, and too uninterrupted to be good for any man) only as the dust which the wind scatters, and rather as a snare than as a blessing.

LORD CHANCELLOR ERSKINE:
Speech in the Prosecution of Paine as author of The Age of Reason, 1794.

In the mystery of Christ's incarnation, who was God as well as man, in the humiliation of his life, and in his death upon the cross, we behold the most stupendous instance of compassion; while at the same moment the law of God received more honour than it could have done by the obedience and death of any, or of all, his creatures. In this dispensation of his grace he has reached so far beyond our highest hopes that, if we love him, we may be assured that he will with it freely give us all things. Access to God is now opened at all times, and from all places; and to such as sincerely ask it he has promised his Spirit to teach them to pray, and to help their infirmities. The sacrifice of Christ has rendered it just for him to forgive sin; and whenever we are led to repent of and to forsake it, even the righteousness of God is declared in the pardon of it. ROBERT HALL:
Excellency of the Christian Dispensation.

That he shall receive no benefit from Christ is the affirmation whereon his despair is founded; and one way of removing this dismal apprehension is, to convince him that Christ's death (if he perform the condition required) shall certainly belong to him.

HAMMOND: *Fundamentals.*

All the decrees whereof Scripture treateth are conditionate, receiving Christ as the gospel offers him, as Lord and Saviour; the former, as well as the latter, being the condition of Scripture election, and the rejecting, or not receiving him thus, the condition of the Scripture reprobation.

HAMMOND.

The end of his descent was to gather a church of holy Christian livers over the whole world.

HAMMOND.

If he sets industriously and sincerely to perform the commands of Christ, he can have no ground of doubting but it shall prove successful to him. HAMMOND.

By ascending, after that the sharpness of death was overcome, he took the very local possession of glory, and that to the use of all that are his, even as himself before had witnessed, I go to prepare a place for you. HOOKER.

In the beautiful character of the blessed Jesus there was not a more striking feature than a certain sensibility which disposed him to take part in every one's affliction to which he was a witness, and to be ready to afford it a miraculous relief. He was apt to be particularly touched by instances of domestic distress, in which the suffering arises from those feelings of friendship growing out of natural affection and habitual endearment, which constitute the perfection of man as a social creature, and distinguish the society of the human kind from the instinctive herdings of the lower animals.

BISHOP HORSLEY.

What man indeed that still retains, I will not say the faith of a Christian, but the modesty of a man of sense, must not feel that there is a literally infinite interval between himself and That Majestic One, Who, in the words of Jean Paul Richter, being the Holiest among the mighty, and the Mightiest among the holy, has lifted with His pierced Hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the Ages?

LIDDON.

Christ will bring all to life, and then they shall be put every one upon his own trial, and receive judgment. LOCKE.

Logicians may reason about abstractions. But the great mass of men must have images. The strong tendency of the multitude in all ages and nations to idolatry can be explained on no other principle. The first inhabitants of Greece, there is reason to believe, worshipped one invisible Deity. But the necessity of having something more definite to adore produced, in a few centuries, the innumerable crowds of Gods and Goddesses. In like manner the ancient Persians thought it impious to exhibit the Creator under a human form. Yet even these transferred to the sun the worship which, in speculation, they considered due only to the Supreme Mind. The history of the Jews is the record of a continued struggle between pure Theism, supported by the most terrible sanctions, and the strangely fascinating desire of having some visible and tangible object of adoration. Perhaps none of the secondary causes which Gibbon has assigned for the rapidity with which Christianity spread over the world, while Judaism scarcely ever acquired a proselyte, operated more powerfully than this feeling. God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. A philosopher might admire so noble a conception; but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions, were humbled in the dust.

LORD MACAULAY: *Milton*, Aug. 1825.

The Saviour of mankind himself, in whose blameless life malice could find no act to impeach, had been called in question for words spoken. False witnesses had suppressed a syllable which would have made it clear that those words were figurative, and had thus furnished the Sanhedrim with a pretext under which the foulest of all judicial murders had been perpetrated. LORD MACAULAY:

History of England, chap. v.

Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother: He asks for the human heart: He will have it entirely to himself: He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ. NAPOLEON I.:

Liddon's Bampton Lectures, 1866.

Alexander, Cæsar, Charlemagne, and I myself, have founded great empires: but upon what do these creations of our genius depend? Upon force. Jesus, alone, founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men; and I am a man: none else is like Him! Jesus Christ was more than man.

NAPOLEON I.:

Liddon's Bampton Lectures, 1866.

The exceeding umbrageousness of this tree he compareth to the dark and shadowed life of man; through which the sun of justice being not able to pierce, we have all remained in the shadow of death till it pleased Christ to climb the tree of the cross for our enlightening and redemption. SIR W. RALEIGH.

I will confess that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction: how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the sacred personage whose name it records should be himself a mere man? What sweetness, what purity, in his manner! What sublimity in his maxims! What profound wisdom in his discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. J. J. ROUSSEAU.

The vast distance that sin hath put between the offending creature and the offended Creator required the help of some great umpire and intercessor to open him a new way of access to God; and this Christ did for us as mediator. SOUTH.

The arguments brought by Christ for the confirmation of his doctrine were in themselves sufficient. SOUTH.

That spotless modesty of private and public life, that generous spirit which all other Christians ought to labour after, should look in us as if they were natural. SPRAT.

But however spirits of a superficial greatness may disdain at first sight to do anything, but from a noble impulse in themselves, without any future regards in this or any other being; upon stricter inquiry they will find, to act worthily, and expect to be rewarded only in another world, is as heroic a pitch of virtue as human nature can arrive at. If the tenor of our actions have any other motive than the desire to be pleasing in the eye of the Deity, it will necessarily follow that we must be more than men, if we are not too much exalted in prosperity and depressed in adversity. But the Christian world has a Leader, the contemplation of whose life and sufferings must administer comfort in affliction, while the sense of his power and omnipotence must give them humiliation in prosperity.

SIR R. STEELE: *Spectator*, No. 356.

Christ gave us his spirit to enable us to suffer injuries, and made that the parts of suffering evils should be the matter of three or four Christian graces,—of patience, of fortitude, of longanimity, and perseverance. JEREMY TAYLOR.

Our religion sets before us, not the example of a stupid stoic who had by obstinate principles hardened himself against all sense of pain beyond the common measures of humanity, but an example of a man like ourselves, that had a tender sense of the least suffering, and yet patiently endured the greatest. TILLOTSON.

Are we proud and passionate, malicious and revengeful? Is this to be like-minded with Christ, who was meek and lowly? TILLOTSON.

A mediator is considered two ways, by nature or by office, as the fathers distinguish. He is a mediator by nature, as partaking of both natures, divine and human; and mediator by office, as transacting matters between God and man. WATERLAND.

Perhaps there was nothing ever done in all past ages, and which was not a public fact, so well attested as the resurrection of Christ. DR. I. WATTS.

CHRISTIANITY.

What can that man fear who takes care to please a Being that is so able to crush all his adversaries? A Being that can divert any misfortune from befalling him, or turn any such misfortune to his advantage? ADDISON: *Guardian.*

The great received articles of the Christian religion have been so clearly proved, from the authority of that divine revelation in which they are delivered, that it is impossible for those who have ears to hear, and eyes to see, not to be convinced of them. But were it possible for anything in the Christian faith to be erroneous, I can find no ill consequences in adhering to it. The great points of the incarnation and sufferings of our Saviour produce naturally such habits of virtue in the mind of man, that, I say, supposing it were possible for us to be mistaken in them, the infidel himself must at least allow that no other system of religion could so effectually contribute to the heightening morality. They give us great ideas of the dignity of human nature, and of the love which the Supreme Being bears to his creatures, and consequently engage us in the highest acts of duty towards our Creator, our neighbour, and ourselves. ADDISON: *Spectator*, No. 186.

It can never be for the interest of a believer to do me a mischief, because he is sure, upon the balance of accounts, to find himself a loser by it. ADDISON.

The pre-eminence of Christianity to any other religious scheme which preceded it, appears from this, that the most eminent among the pagan philosophers disclaimed many of those superstitious follies which are condemned by revealed religion. ADDISON.

When religion was woven into the civil government, and flourished under the protection of the emperors, men's thoughts and discourses were full of secular affairs; but in the three first centuries of Christianity men who embraced this religion had given up all their interests in this world, and lived in a perpetual preparation for the next. ADDISON.

It happened, very providentially, to the honour of the Christian religion, that it did not take its rise in the dark illiterate ages of the world, but at a time when arts and sciences were at their height. ADDISON.

A few persons of an odious and despised country could not have filled the world with believers, had they not shown undoubted credentials from the divine person who sent them on such a message. ADDISON.

Such arguments had an invincible force of those Pagan philosophers who became Christians, as we find in most of their writings. ADDISON.

Arnobius asserts that men of the finest parts and learning,—rhetoricians, lawyers, physicians,—despising the sentiments they had once been fond of, took up their rest in the Christian religion. ADDISON.

There was never law, or sect, or opinion, did so much magnify goodness as the Christian religion doth. LORD BACON:
Essay XIII., Of Goodness, etc.

The countries of the Turk were once Christian, and members of the Church, and where the golden candlesticks did stand; though now they be utterly alienated, and no Christian left. LORD BACON.

No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. It makes right reason a law in every possible definition of the word. And therefore, even supposing it to have been purely a human invention, it had been the most amiable and the most useful invention that was ever imposed on mankind for their good. LORD BOLINGBROKE.

But the introduction of Christianity, which, under whatever form, always confers such inestimable benefits on mankind, soon made a sensible change in these rude and fierce manners. It is by no means impossible, that, for an end so worthy, Providence on some occasions might directly have interposed.
BURKE: *Abridgment of Eng. History.*

That the Christian religion cannot exist in this country with such a fraternity will not, I think, be disputed with me. On that religion, according to our mode, all our laws and institutions stand, as upon their base. That scheme is supposed in every transaction of life; and if that were done away, everything else, as in France, must be changed along with it. Thus, religion perishing, and with it this Constitution, it is a matter of endless meditation what order of things would follow it. BURKE.

What was it to the Pharaohs of Egypt of that old era, if Jethro the Midianite priest and grazier accepted the Hebrew outlaw as his herdsman? Yet the Pharaohs, with all their chariots of war, are buried deep in the wrecks of time; and that Moses still lives, not among his own tribe only, but in the hearts and daily business of all civilized nations. Or figure Mahomet in his youthful years "travelling to the horse-fairs of Syria." Nay, to take an infinitely higher instance: who has ever forgotten those lines of Tacitus; inserted as a small transitory altogether trifling circumstance in the history of such a potentate as Nero? To us it is the most earnest and strongly significant passage that we know to exist in writing: "'Ergo abolendo rumori, Nero subdidit reos, et quæsitissimis pœnis affecit, quos per flagitia invisos, vulgus *Christianos* appellabat. Auctor nominis ejus CHRISTUS, qui, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam originem ejus mali, sed per urbem etiam quo cuncta undique atrocia aut pudenda confluunt celebranturque.' So for the quieting of this rumour [of his having set fire to Rome], Nero judicially charged with the crime and punished with the most studied severities that class hated for their general wickedness whom the vulgar call *Christians*. The originator of that name was one CHRIST, who in the reign of Tiberius suffered death by the sentence of the Procurator Pontius Pilate. The baneful superstition, thereby suppressed for the time, again broke out not only over Judea, the native soil of that mischief, but in the City also, where from every side all atrocious and abominable things collect and flourish." Tacitus was the wisest, most penetrating man of his generation; and to such depth, and no deeper, has he seen into this transaction, the most important that has occurred or can occur in the annals of mankind. CARLYLE.

Had it been published by a voice from heaven, that twelve poor men, taken out of boats and creeks, without any help of learning, should conquer the world to the cross, it might have been thought an illusion against all the reason of men; yet we know it was undertaken and accomplished by them. They published this doctrine in Jerusalem, and quickly spread it over the greatest part of the world. Folly outwitted wisdom, and weakness overpowered strength. The conquest of the East by Alexander was not so admirable as the enterprise of these poor men. CHARNOCK: *Attributes.*

Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all. CHATEAUBRIAND.

I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing, competence obtained by honourable industry a great blessing—and a great blessing it is to have kind, faithful, and loving friends

and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. COLERIDGE.

Far beyond all other political powers of Christianity is the demiurgic power of this religion over the kingdoms of human opinion.

DE QUINCEY.

Christianity is the companion of liberty in all its conflicts,—the cradle of its infancy and the divine source of its claims.

DE TOCQUEVILLE.

The mysterious incarnation of our blessed Saviour . . . Milton made the grand conclusion of *Paradise Lost*, the zest of his finished labours, and the ultimate hope, expectation, and glory of the world. Thus you find all that is great or wise or splendid or illustrious among created beings, all the minds gifted beyond ordinary nature, if not inspired by their universal Author for the advancement and dignity of the world, though divided by distant ages and by clashing opinions, yet joining as it were in one sublime chorus to celebrate the truths of Christianity, and laying upon its holy altars the never-fading offerings of their immortal wisdom.

LORD CHANCELLOR ERSKINE:
Speech on Paine's Age of Reason.

The universal dispersion of the Jews throughout the world, their unexampled sufferings, and their wondrous preservation, would be sufficient to establish the truth of the Scriptures, if all other testimony were sunk to the bottom of the sea. LORD CHANCELLOR ERSKINE.

What other science can even make a pretension to dethrone oppression, to abolish slavery, to exclude war, to extirpate fraud, to banish violence, to revive the withered blossoms of paradise? Such are the pretensions and blessings of genuine Christianity; and wherever genuine Christianity prevails, they are experienced. Thus it accomplishes its promises on earth, where alone it has enemies: it will therefore accomplish them in heaven, where its friends reign.

OLINTHUS GREGORY:
Letters on the Christian Religion.

Now you say, alas! Christianity is hard: I grant it; but gainful and happy. I contemn the difficulty when I respect the advantage. The greatest labours that have answerable requitals are less than the least that have no reward. Believe me, when I look to the reward I would not have the work easier. It is a good Master whom we serve, who not only pays, but gives; not only after the proportion of our earnings, but of His own mercy.

BISHOP J. HALL.

Christianity, issuing perfect and entire from the hands of its Author, will admit of no mutilations nor improvements; it stands most secure on its own basis; and without being indebted to foreign aids, supports itself best by its own internal vigour. When, under the pretence of simplifying it, we attempt to force it into a closer alliance with the most approved systems of philosophy, we are sure to contract its bounds, and to diminish its force and authority over the consciences of men. It is dogmatic; not capable of being advanced with the progress of science, but fixed and immutable.

ROBERT HALL:
Sentiments Proper to the Present Crisis.

Whoever will compare the late defences of Christianity by Locke, Butler, or Clarke with those of the ancient apologists, will discern in the former far more precision and an abler method of reasoning than in the latter; which must be attributed chiefly to the superior spirit of inquiry by which modern times are distinguished. Whatever alarm then may have been taken at the liberty of discussion, religion it is plain hath been a gainer by it; its abuses corrected, and its divine authority settled on a firmer basis than ever. ROBERT HALL:
On the Right of Public Discussion.

The prime act and evidence of the Christian hope is to set industriously and piously to the performance of that condition on which the promise is made. HAMMOND.

Her coming [Christianity] found the heathen world without a single house of mercy. Search the Byzantine Chronicles and the pages of Publius Victor; and though the one describes all the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is to be found in either of a charitable institution. Search the ancient marbles in your museums; descend and ransack the graves of Herculaneum and Pompeii; and question the many travellers who have visited the ruined cities of Greece and Rome; and see, if amid all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts and palaces, mausoleums, columns and triumphal arches, a single fragment or inscription can be found telling us that it belonged to a refuge for human want or for the alleviation of human misery.

DR. JOHN HARRIS:
Great Commission.

There are two kinds of Christian righteousness; the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues. HOOKER.

Christianity did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument. No: it is intended to be the guide, the guardian, the companion of all hours; it is intended to be the food of our immortal spirits; it is intended to be the serious occupation of our whole existence. BISHOP JEBB.

The miracles which prove the Christian religion are attested by men who have no interest in deceiving us. . . . When we take the prophecies which have been so exactly fulfilled, we have most satisfactory evidence.

DR. S. JOHNSON: *Croker's Boswell*, ch. xvi.

As to the Christian religion, besides the strong evidence which we have for it, there is a balance in its favour from the number of great men who have been convinced of its truth after a serious consideration of the question. Grotius was an acute man, a lawyer, a man accustomed to examine evidence, and he was convinced. Grotius was not a recluse, but a man of the world, who certainly had no bias on the side of religion. Sir Isaac Newton set out an infidel, and came to be a very firm believer. DR. S. JOHNSON.

The influence of Christianity has been very efficient toward the introduction of a better and more enlightened sense of right and justice among the several governments of Europe. It taught the duty of benevolence to strangers, of humanity to the vanquished, of the obligation of good faith,—of the sin of murder, revenge, and rapacity. The history of Europe during the earlier periods of modern history abounds with interesting and strong cases to show the authority of the Church over turbulent princes and fierce warriors, and the effect of that authority in meliorating manners, checking violence, and introducing a system of morals which inculcated peace, moderation, and justice.

CHANCELLOR KENT:
Commentaries on Amer. Law, i. 9.

I hope it is no derogation to the Christian religion to say that . . . all that is necessary to be believed in it by all men is easy to be understood by all men. LOCKE.

Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you by immortality.
LORD E. G. E. L. B. LYTTON.

The "greatest happiness principle" of Mr. Bentham is included in the Christian morality, and, to our thinking, it is there exhibited in an infinitely more sound and philosophical form than in the Utilitarian speculations. For in the New Testament it is neither an identical proposition nor a contradiction in terms; and, as laid down by Mr. Bentham, it must be either the one or the other. "Do as you would be done by: Love your neighbour as yourself:" these are the precepts of Jesus Christ. Understood in an enlarged sense, these precepts are, in fact, a direction to every man to promote the greatest happiness of the greatest number. But this direction would be utterly unmeaning, as it actually is in Mr. Bentham's philosophy, unless it were accompanied by a sanction. In the Christian scheme, accordingly, it is accompanied by a sanction of immense force. To a man whose greatest happiness in this world is inconsistent with the greatest happiness of the greatest number is held out the prospect of an infinite happiness hereafter, from which he excludes himself by wronging his fellow-creatures here.

LORD MACAULAY:
Westminster Review's Defence of Mill, June, 1829.

The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent letters over the cross on which they have fixed her to perish in ignominy and pain.

LORD MACAULAY:
Southey's Colloquies on Society, Jan. 1830.

One single expression which Mr. Sadler employs on this subject is sufficient to show how utterly incompetent he is to discuss it. "On the Christian hypothesis," says he, "no doubt exists as to the origin of evil." He does not, we think, understand what is meant by the origin of evil. The Christian Scriptures profess to give no solution of the mystery. They relate facts; but they leave the metaphysical question undetermined. They tell us that man fell; but why he was not so constituted as to be incapable of falling, or why the Supreme Being has not mitigated the consequences of the Fall more than they actually have been mitigated, the Scriptures did not tell us, and, it may without presumption be said, could not tell us, unless we had been creatures different from what we are. There is something, either in the nature of our faculties or in the nature of the machinery employed by us for the purpose of reasoning, which condemns us on this and similar subjects to hopeless ignorance. Man can understand these high matters only by ceasing to be man, just as a fly can understand a lemma of Newton only by ceasing to be a fly. To make it an objection to the Christian system that it gives us no solution of these difficulties is to make it an

objection to the Christian system that it is a system formed for human beings. Of the puzzles of the Academy there is not one which does not apply as strongly to Deism as to Christianity, and to Atheism as to Deism. There are difficulties in everything. Yet we are sure that something must be true.

LORD MACAULAY:
Sadler's Refutation Refuted, Jan. 1831.

Sir, in supporting the motion of my honourable friend, I am, I firmly believe, supporting the honour and the interests of the Christian religion. I should think that I insulted that religion if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained. It triumphed over the superstitions of the most refined and of the most savage nations, over the graceful mythology of Greece and the bloody idolatry of the Northern forests. It prevailed over the power and policy of the Roman empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained not by the help of intolerance, but in spite of the opposition of intolerance. The whole history of Christianity proves that she has indeed little to fear from persecution as a foe, but much to fear from persecution as an ally. May she long continue to bless our country with her benignant influence, strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidences to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above every earthly fear! But let us not, mistaking her character and her interests, fight the battle of truth with the weapons of error, and endeavour to support by oppression that religion which first taught the human race the great lesson of universal charity.

LORD MACAULAY:
Speech in House of Commons, April 17, 1833, *On Jewish Disabilities*.

We led them [the people of India] to believe that we attached no importance to the difference between Christianity and heathenism. Yet how vast that difference is! I altogether abstain from alluding to topics which belong to divines. I speak merely as a politician anxious for the morality and the temporal well-being of society. And, so speaking, I say that to countenance the Brahminical idolatry, and to discountenance that religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization.

LORD MACAULAY:
Speech in House of Commons, March 9, 1843, *On the Gates of Somnauth*.

Rome must be imagined in the vastness and uniformity of its social condition, the mingling and confusion of races, languages, conditions, in order to conceive the slow, imperceptible, yet continuous progress of Christianity. Amid the affairs of the universal empire, the perpetual revolutions which were constantly calling up new dynasties, or new masters over the world, the pomp and state of the imperial palace, the commerce, the business flowing in from all parts of the world, the bustle of the Basilicas or courts of law, the ordinary religious ceremonies, or the more splendid rites on signal occasions, which still went on, if with diminishing concourse of worshippers, with their old sumptuousness, magnificence, and frequency, the public games, the theatres, the gladiatorial shows, the Lucullan or Apician banquets, Christianity was gradually withdrawing from the heterogeneous mass some of all orders, even slaves, out of the vices, the ignorance, the misery, of that corrupted social system. It was instilling humanity, yet unknown, or coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years, almost centuries, of degrading despotism; it was nurturing purity and modesty of manners in an unspeakable state of deprivation; it was enshrining the marriage-bed in a sanctity long almost entirely lost, and rekindling to a steady warmth the domestic affections; it was substituting a simple, calm, and rational faith and worship for the worn-out superstitions of heathenism; gently establishing in the soul of man the sense of immortality till it became a natural and inextinguishable part of his moral being.

MILMAN: *Latin Christianity*, i. 26.

He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue unexercised, and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat. MILTON.

Christianity bears all the marks of a divine original: it came down from heaven, and its gracious purpose is to carry us up thither. Its author is God; it was foretold by the beginning from prophecies, which grew clearer and brighter as they approached the period of their accomplishment. It was confirmed by miracles, which continued till the religion they illustrated was established. It was ratified by the blood of its author; its doctrines are pure, sublime, consistent; its precepts just and holy; its worship is spiritual; its service reasonable, and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting misery to the disobedient. It had no collusion with power, for power sought to

crush it; it could not be in any league with the world, for it set out by declaring itself the enemy of the world; it reprobated its maxims, it showed the vanity of its glories, the danger of its riches, the emptiness of its pleasures. This religion does not consist in external conformity to practices which, though right in themselves, may be adopted from human motives, and to answer secular purposes; it is not a religion of forms, and modes, and decencies; it is being transformed into the image of God; it is being like-minded with Christ; it is considering Him as our sanctification, as well as our redemption; it is endeavouring to live to Him here, that we may live with Him hereafter.

HANNAH MORE.

The propagation of Christianity, in the manner and under the circumstances in which it was propagated, is an unique in the history of the species. PALEY.

Lactantius also argues in defence of the religion from the consistency, simplicity, disinterestedness and sufferings of the Christian historians. PALEY.

We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been?—what his civilization? Christianity is mixed up with our very being and our daily life: there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it; not a law which does not owe its truth and gentleness to Christianity; not a custom which cannot be traced in all its holy, healthful parts to the Gospel.

JUDGE SIR J. A. PARK.

Christianity forbids no necessary occupations, no reasonable indulgences, no innocent relaxations. It allows us to use the world, provided we do not abuse it. It does not spread before us a delicious banquet, and then come with a "touch not, taste not, handle not." All it requires is, that our liberty degenerate not into licentiousness, our amusements into dissipation, our industry into incessant toil, our carefulness into extreme anxiety and endless solicitude. So far from forbidding us to engage in business, it expressly commands us not to be slothful in it, and to labour with our hands for the things that be needful; it enjoins every one to abide in the calling wherein he was called, and perform all the duties of it. It even stigmatizes those that provide not for their own, with telling them that they are worse than infidels. When it requires us to "be temperate in all things," it plainly tells us that we *may* use all things temperately; when it directs us to "make our moderation known unto all men," this evidently implies that, within the bounds of moderation, we may enjoy all the reasonable conveniences and comforts of the present life.

BISHOP PORTEUS.

If all were perfect Christians, individuals would do their duty; the people would be obedient to the laws; the magistrates incorrupt; and there would be neither vanity nor luxury in such a state. J. J. ROUSSEAU.

Christianity teaches nothing but what is perfectly suitable to and coincident with the ruling principle of a virtuous and well-inclined man. SOUTH.

Our religion is a religion that dares to be understood; that offers itself to the search of the inquisitive, to the inspection of the severest and the most awakened reason; for, being secure of her substantial truth and purity, she knows that for her to be seen and looked into is to be embraced and admired; as there needs no greater argument for men to love the light than to see it. SOUTH.

The Christian religion is the only means that God has sanctified to set fallen man upon his legs again, to clarify his reason, and to rectify his will. SOUTH.

Though it be not against strict justice for a man to do those things which he might otherwise lawfully do, albeit his neighbour doth take occasion from thence to conceive in his mind a false belief, yet Christian charity will, in many cases, restrain a man. SOUTH.

They might justly wonder that men so taught, so obliged to be kind to all, should behave themselves so contrary to such heavenly instructions, such indissoluble obligations. SOUTH.

It is owing to the forbidding and unlovely constraint with which men of low conceptions act when they think they conform themselves to religion, as well as to the more odious conduct of hypocrites, that the word Christian does not carry with it at first view all that is great, worthy, friendly, generous, and heroic. The man who suspends his hopes of the reward of worthy actions till after death, who can bestow unseen, who can overlook hatred, do good to his slanderer, who can never be angry at his friend, never revengeful to his enemy, is certainly formed for the benefit of society. Yet these are so far from heroic virtues, that they are but the ordinary duties of a Christian.

SIR R. STEELE: *Spectator*, No. 356.

If Christianity were once abolished, how could the free thinkers, the strong reasoners, and the men of profound learning, be able to find another subject so calculated, in all points, whereon to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine or distinguish themselves upon any other subject! We are daily complaining of the great decline of wit among us, and would take away the greatest, perhaps the only topic we have left. . . . For had an hun-

dred such pens as these been employed on the side of religion, they would have immediately sunk into silence and oblivion. SWIFT:
Argument against Abolishing Christianity.

He is a good man who grieves rather for him that injures him than for his own suffering; who prays for him who wrongs him, forgiving all his faults; who sooner shows mercy than anger; who offers violence to his appetite in all things; endeavouring to subdue the flesh to the spirit. This is an excellent abbreviature of the whole duty of a Christian.
JEREMY TAYLOR: *Guide to Devotion.*

Christianity came into the world with the greatest simplicity of thought and language, as well as life and manners, holding forth nothing but piety, charity, and humility, with the belief of the Messiah and of his kingdom.
SIR W. TEMPLE.

In the first ages of Christianity not only the learned and the wise, but the ignorant and illiterate, embraced torments and death.
TILLOTSON.

I have represented to you the excellency of the Christian religion in respect of its clear discoveries of the nature of God, and in respect of the perfection of its laws.
TILLOTSON.

What laws can be advised more proper and effectual to advance the nature of man to its highest perfection than these precepts of Christianity? TILLOTSON.

Christianity hath hardly imposed any other laws upon us but what are enacted in our natures or are agreeable to the prime and fundamental laws of it. TILLOTSON.

By this law of loving even our enemies the Christian religion discovers itself to be the most generous and best-natured institution that ever was in the world. TILLOTSON.

No religion that ever was so fully represents the goodness of God and his tender love to mankind, which is the more powerful argument to the love of God. TILLOTSON.

The Christian religion gives us a more lovely character of God than any religion ever did.
TILLOTSON.

Christianity secures both the private interests of men and the public peace, enforcing all justice and equity. TILLOTSON.

Do we not all profess to be of this excellent religion? but who will believe that we do so, that shall look upon the actions and consider the lives of the greatest part of Christians?
TILLOTSON.

Christianity is lost among them in the trappings and accoutrements of it, with which, instead of adorning religion, they have strangely disguised it, and quite stifled it in the crowd of external rites and ceremonies.
TILLOTSON.

The pure and benign light of revelation has had a meliorating influence on mankind.
WASHINGTON.

It is the peculiar nature of the inestimable treasure of Christian truth and religious knowledge, that the more it is withheld from people, the less they wish for it; and the more is bestowed upon them, the more they hunger and thirst after it. If people are kept upon a short allowance of food, they are eager to obtain it; if you keep a man thirsty, he will become the more and more thirsty; if he is poor, he is exceedingly anxious to become rich; but if he is left in a state of spiritual destitution, he will, and still more his children, cease to feel it, and cease to care about it. It is the last want men can be trusted (in the first instance) to supply for themselves. WHATELY:
Annot. on Bacon's Essay, Of Plantations.

Christianity cannot be improved, but men's views and estimates and comprehension of Christianity may be indefinitely improved.
WHATELY.

To believe in Christianity, without knowing why we believe it, is not Christian faith, but blind credulity. WHATELY.

The main distinction between real Christianity and the system of the bulk of nominal Christians chiefly consists in the different place which is assigned in the two schemes to the peculiar doctrines of the Gospel. These, in the scheme of nominal Christians, if admitted at all, appear but like the stars of the firmament to the ordinary eye. Those splendid luminaries draw forth, perhaps, occasionally a transient expression of admiration when we behold their beauty, or hear of their distances, magnitudes, or properties; now and then, too, we are led, perhaps, to muse upon their possible uses; but, however curious as subjects of speculation, it must, after all, be confessed they twinkle to the common observer with a vain and idle lustre; and except in the dreams of the astrologer have no influence on human happiness, or any concern with the course and order of the world. But to the *real* Christian, on the contrary, *these peculiar doctrines constitute the centre to which he gravitates!* the very *sun of his system! the origin of all that is excellent and lovely!* the *source of light, and life, and motion, and genial warmth, and plastic energy!* Dim is the light of reason, and cold and comfortless our state while left to her unassisted guidance. Even the Old Testament itself, though a revelation from Heaven, shines but with feeble and scanty rays. But the blessed truths of the Gospel are now unveiled to *our* eyes, and *we* are called upon to behold and to enjoy "the light of the knowledge of the glory of God, in the face of Jesus Christ," in the full radiance of its meridian splendour. The words of inspiration best express our highly-favoured state: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." WILBERFORCE.

Since the revelation of Christianity all moral thought has been sanctified by religion. Religion has given to it a purity, a solemnity, a sublimity which even amongst the noblest of the heathen we shall look for in vain. The knowledge that shone by fits and dimly on the eyes of Socrates and Plato, "that rolled in vain to find the light," has descended over many lands into the "huts where poor men lie;" and thoughts are familiar there, beneath the low and smoking roofs, higher far than ever flowed from Grecian sage meditating among the magnificence of his pillared temples. PROFESSOR JOHN WILSON:
Recreations of Christopher North.

There are two considerations upon which my faith in Christ is built as upon a rock: the fall of man, the redemption of man, and the resurrection of man, the three cardinal doctrines of our religion, are such as human ingenuity could never have invented; therefore they must be divine. The other argument is this: If the prophecies have been fulfilled (of which there is abundant demonstration), the Scripture must be the Word of God; and if the Scripture is the Word of God, Christianity must be true.
DR. EDWARD YOUNG, THE POET:
Cowper to Lady Hesketh, July 12, 1765.

CHURCH.

A discreet use of becoming ceremonies renders the service of the church solemn and affecting, inspirits the sluggish, and inflames even the devout worshipper. ATTERBURY.

If we would drive out the demon of fanaticism from the people, we must begin by exorcising the spirit of Epicureanism from the higher ranks, and restore to their teachers the true Christian enthusiasm, the vivifying influences of the altar, the censer, and the sacrifice.
COLERIDGE.

In every grand or main public duty which God requireth of his church, there is, besides that matter and form wherein the essence thereof consisteth, a certain outward fashion, whereby the same is in decent manner administered.
HOOKER.

The service of God in the solemn assembly of the saints is a work, though easy, yet withal very weighty, and of great respect. HOOKER.

Then are the public duties of religion best ordered when the militant church doth resemble by sensible means that hidden dignity and glory wherewith the church triumphant in heaven is beautified. HOOKER.

Churches have names; some as memorials of peace, some of wisdom, some in memory of the Trinity itself, some of Christ under sundry titles; of the blessed Virgin not a few; many of one apostle, saint, or martyr; many of all.
HOOKER.

Antiquity, custom, and consent, in the church of God, making with that which law doth establish, are themselves most sufficient reasons to uphold the same, unless some notable public inconvenience enforce the contrary.
HOOKER.

That which should make for them must prove that men ought not to make laws for church regiment, but only keep those laws which in Scripture they find made. HOOKER.

Christ could not suffer that the temple should serve for a place of mart, nor the apostle of Christ that the church should be made an inn.
HOOKER.

Manifest it is, that the very majesty and holiness of the place where God is worshipped hath, in regard to us, great virtue, force, and efficacy; for that it serveth as a sensible help to stir up devotion. HOOKER.

When neither the evidence of any law divine, nor the strength of any invincible argument otherwise found out by the law of reason, nor any notable public inconvenience, doth make against that which our own laws ecclesiastical have instituted for the ordering of these affairs, the very authority of the church itself sufficeth.
HOOKER.

It is no more disgrace to Scripture to have left things free to be ordered by the church, than for Nature to have left it to the wit of man to devise his own attire. HOOKER.

Everywhere throughout all generations and ages of the Christian world no church ever perceived the Word of God to be against it.
HOOKER.

The church has many times been compared by divines to the ark of which we read in the book of Genesis; but never was the resemblance more perfect than during that evil time when she rode alone, amidst darkness and tempest, on the deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring. LORD MACAULAY:
History of England.

We do not see that while we still affect, by all means, a rigid external formality, we may as soon fall again into a gross conforming stupidity, a stark and dead congealment of "wood, hay, and stubble," forced and frozen together; which is more to the sudden degenerating of a church than many subdichotomies of petty schisms.
MILTON.

What means the service of the church so imperfectly and by halves read over? What makes them mince and mangle that in their practice which they could swallow whole in their subscriptions? SOUTH.

After this time came on the midnight of the church, wherein the very names of the councils were forgotten, and men did only dream of what was past. STILLINGFLEET.

CHURCH AND STATE.

The consecration of the state by a state religious establishment is necessary also to operate with a wholesome awe upon free citizens; because, in order to secure their freedom, they must enjoy some determinate portion of power. To them, therefore, a religion connected with the state, and with their duty towards it, becomes even more necessary than in such societies where the people, by the terms of their subjection, are confined to private sentiments, and the management of their own family concerns. All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust, and that they are to account for their conduct in that trust to the one great Master, Author, and Founder of society.

BURKE:

Reflections on the Revolution in France, 1790.

Turn a Christian society into an established church, and it is no longer a voluntary assembly for the worship of God; it is a powerful corporation, full of such sentiments and passions as usually distinguish those bodies: a dread of innovation, an attachment to abuses, a propensity to tyranny and oppression.

ROBERT HALL:

Apology for the Freedom of the Press, Sect. V.

If Mr. Gladstone has made out, as he conceives, an imperative necessity for a State Religion, much more has he made it out to be imperatively necessary that every army should, in its collective capacity, profess a religion. Is he prepared to adopt this consequence?

On the morning of the 13th of August, in the year 1704, two great captains, equal in authority, united by close private and public ties, but of different creeds, prepared for a battle, on the event of which were staked the liberties of Europe. Marlborough had passed a part of the night in prayer, and before daybreak received the sacrament according to the rites of the Church of England. He then hastened to join Eugene, who had probably just confessed himself to a Popish priest. The generals consulted together, formed their plan in concert, and repaired each to his own post. Marlborough gave orders for public prayers. The English chaplains read the service at the head of the English regiments. The Calvinistic chaplains of the Dutch army, with heads on which hand of Bishop had never been laid, poured forth their supplications in front of their countrymen. In the mean time the Danes might listen to their Lutheran ministers; and Capuchins might encourage the Austrian squadrons, and pray to the Virgin for a blessing on the arms of the Holy Roman Empire. The battle commences, and these men of various religions all act like members of one body. The Catholic and the Protestant general exert themselves to assist and to surpass each other. Before sunset the Empire is saved. France has lost in a day the fruits of eighty years of intrigue and of victory. And the allies, after conquering together, return thanks to God separately, each after his own form of worship. Now, is this practical atheism? We [illegible] because the allied army had unity of action and a common interest, and because a heavy responsibility lay on its chief, it was therefore imperatively necessary that the army should, as an army, have one established religion, that Eugene should be deprived of his command for being a Catholic, that all the Dutch and Austrian colonels should be broken for not subscribing the Thirty-nine Articles? Certainly not. The most ignorant grenadier on the field of battle would have seen the absurdity of such a proposition. "I know," he would have said, "that the Prince of Savoy goes to mass, and that our Corporal John cannot abide it; but what has the mass to do with the taking of the village of Blenheim? The prince wants to beat the French, and so does Corporal John. If we stand by each other we shall most likely beat them. If we send all the Papists and Dutch away, Tallard will have every man of us." Mr. Gladstone himself, we imagine, would admit that our honest grenadier would have the best of the argument; and if so, what follows? Even this: that all Mr. Gladstone's general principles about power, and responsibility, and personality, and conjoint action, must be given up; and that, if his theory is to stand at all, it must stand on some other foundation.

LORD MACAULAY:

Gladstone on Church and State, April, 1839.

When Mr. Gladstone wishes to prove that the government ought to establish and endow a religion, and to fence it with a Test Act, government is τὸ κἂν in the moral world. Those who would confine it to secular ends take a low view of its nature. A religion must be attached to its agency; and this religion must be that of the conscience of the governor, or none. It is for the governor to decide between Papists and Protestants, Jansenists and Molinists, Arminians and Calvinists, Episcopalians and Presbyterians, Sabellians and Tritheists, Homoousians and Homoiousians, Nestorians and Eutychians, Monothelites and Monophysites, Pædobaptists and Anabaptists. It is for him to rejudge the acts of Nice and Rimini, of Ephesus and Chalcedon, of Constantinople and St. John Lateran, of Trent and Dort. It is for him to arbitrate between the Greek and the Latin procession, and to determine whether that mysterious *filioque* shall or shall not have a place in the national creed. When he has made up his mind, he is to tax the whole community in order to pay people to teach his opinion, whatever it may be. He is to rely on his own judgment, though it may be opposed to that of nine-tenths of the society. He is to act on his own judgment, at the risk of exciting the most formidable discontents. He is to inflict perhaps on a great majority of the population, what, whether Mr. Gladstone may choose to call it persecution or not, will always be felt as persecution by those who suffer it. He is, on account of differences often too slight for vulgar comprehension, to deprive the

state of the services of the ablest men. He is to debase and enfeeble the community which he governs, from a nation into a sect. In our own country, for example, millions of Catholics, millions of Protestant Dissenters, are to be excluded from all power and honours. A great hostile fleet is on the sea; but Nelson is not to command in the Channel if in the mystery of the Trinity he confounds the persons. An invading army has landed in Kent; but the Duke of Wellington is not to be at the head of our forces if he divides the substance. And, after all this, Mr. Gladstone tells us that it would be wrong to imprison a Jew, a Mussulman, or a Budhist, for a day; because really a government cannot understand these matters, and ought not to meddle with questions which belong to the Church. A singular theologian, indeed, the government! So learned that it is competent to exclude Grotius from office for being a Semi-Pelagian, so unlearned that it is incompetent to fine a Hindoo peasant a rupee for going on a pilgrimage to Juggernaut.

LORD MACAULAY:
Gladstone on Church and State.

We think that government, like every other contrivance of human wisdom, from the highest to the lowest, is likely to answer its main end best when it is constructed with a single view to that end. Mr. Gladstone, who loves Plato, will not quarrel with us for illustrating our proposition, after Plato's fashion, from the most familiar objects. Take cutlery, for example. A blade which is designed both to shave and to carve will certainly not shave so well as a razor, or carve so well as a carving-knife. An academy of painting which should also be a bank would, in all probability, exhibit very bad pictures and discount very bad bills. A gas company which should also be an infant society would, we apprehend, light the streets ill and teach the children ill. On this principle we think that government should be organized solely with a view to its main end; and that no part of its efficiency for that end should be sacrificed in order to promote any other end, however excellent. LORD MACAULAY:
Gladstone on Church and State.

CLASSIFICATION.

What is set down by order and division doth demonstrate that nothing is left out or omitted, but all is there. LORD BACON.

Hardly is there a similarity detected between two or three facts, than men hasten to extend it to all others. SIR W. HAMILTON.

In nature it is not convenient to consider every difference that is in things, and divide them into distinct classes: this will run us into particulars, and we shall be able to establish no general truth. LOCKE.

Ranking all things under general and special heads renders the nature or uses of a thing more easy to be found out, when we seek in what rank of being it lies. DR. I. WATTS.

CLERGY.

The essential point in the notion of a priest is this: that he is a person made necessary to our intercourse with God, without being necessary or beneficial to us morally,—an unreasonable, unmoral, unspiritual necessity. T. ARNOLD.

By the secular cares and avocations which accompany marriage the clergy have been furnished with skill in common life.
ATTERBURY.

The sacred function can never be hurt by their sayings, if not first reproached by our doings.
ATTERBURY.

These are not places merely of favour, the charge of souls lies upon them; the greatest account whereof will be required at their hands.
LORD BACON.

He was a priest, and looked for a priest's reward; which was our brotherly love, and the good of our souls and bodies.
LORD BACON.

Supposing, however, that something like moderation were visible in this political sermon, yet politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as that of religion by this confusion of duties. Those who quit their proper character to assume what does not belong to them are, for the greater part, ignorant both of the character they leave and of the character they assume. Wholly unacquainted with the world, in which they are so fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.
BURKE:
Reflections on the Revolution in France, 1790.

From the indisposition of mankind to direct their thoughts to a futurity; from their proneness to immerse themselves in present and sensible objects, and the ignorance which follows of course, it has been thought necessary to set apart a particular order of men to inculcate its truths and to exemplify its duties.
ROBERT HALL:
Fragment, On Village Preaching.

Recollect for your encouragement the reward that awaits the faithful minister. Such is the mysterious condescension of divine grace, that though it reserves to itself the exclusive honour of being the fountain of all, yet, by the em-

ployment of human agency in the completion of its designs, it contrives to multiply its gifts, and to lay a foundation for eternal rewards. When the church, in the perfection of unity, shall be presented to Christ as a bride adorned for her husband, the faithful pastor will come as the friend of the bridegroom, who, *praising his fellow-servant for the fruitfulness of his vineyard*, will say, Well done, good and faithful servant. His joy will be the joy of his Lord,—inferior indeed, but of the same nature, and arising from the same sources: where he will have the peculiar happiness of reflecting that he has contributed to it; a contribution humble indeed, but that glory and eternity of which he will be conscious he is utterly unworthy to partake. To have been himself one of the mercy, to have been the means of imparting it to others, and of dispensing the unsearchable riches of Christ, will produce a pleasure which can never be adequately felt or understood until we see him as he is.

ROBERT HALL.

Encouragement and Support of the Christian Minister.

Ministers of the gospel in this quarter of the globe resemble the commanders of an army stationed in a conquered country, whose inhabitants, overawed and subdued, yield a passive obedience. They have sufficient employment in attempting to reconcile the affections of the natives, and in tempering the exercise of arms and regulations of their power: some there is much latent disaffection, though no open rebellion, a strong partiality to their former rulers, with few attempts to evade the authority of the present.

ROBERT HALL.

Address to the Electors of Cambridge.

He [the country parson] is not wise, or learned, or eloquent, but by—a wonder! How together these things and holiness do meet, give no precept thereto.

GEORGE HERBERT.

We hold that God's clergy are a state which hath been, and will be as long as there is a church; somewhat, therefore, in the very world of God himself, a state ordained, the regular course whereof it is not for us to change, but to keep; God's prime mover in the world, the life whereof is spread through all the lower orbs, and stayeth not till it come unto us, to move in that which is next unto us.

HOOKER.

It cannot enter into man's heart to think a higher and more excellent thing than to be an instrument of bringing souls unto God, and working in them that blessed conformity unto his will, without which there can be no true joy.

HOOKER.

Let them [the clergy] be required, on both parts, at the hands of the clergy, to be in readiness of exercise for the profession, in the hearts of the laity, to be as they were under the tuition.

HOOKER.

There is nothing noble in a clergyman but burning zeal for the advancement of souls to everything good in the profession, and holiness and virtuous spirit.

LAW.

The ascendency of the sacerdotal order was long the ascendency which naturally and properly belongs to intellectual superiority.

LORD MACAULAY.

It is better that men should be governed by priestcraft than violence.

LORD MACAULAY.

Bishops are now unfit to govern, because of their learning. They are bred up in another law: they run to the text for something done among the Jews that concerns not England. To just as if a man would have a kettle and he would not go to our braziers to have it made as they used to do, but he would have it made as Hiram made his brass-work who wrought in Solomon's Temple.

SELDEN.

Gold is the fountain of honour, and the conduit by which he conveys it to the sons of men are virtues and generous practices. Some, indeed, may please and promise themselves high matters from rich revenues, stately palaces, court interests, and great dependences. But that which makes the clergy glorious, is to be knowing in their profession, unspotted in their lives, unite and laborious in their charges, bold and resolute in opposing seducers, and daring to look vice in the face, though never so potent and numerous; and, lastly, to be gentle, courteous, and compassionate to all. These are our robes and our mitres, our escutcheons and highest titles of honour.

SOUTH.

But as there are certain mountebanks and quacks in physic, so there are much the same also in divinity.

SOUTH.

It is a sad thing when men shall repair to the ministry not for preferment but refuge; like murderers flying to the altar only to save their lives.

SOUTH.

Faithful ministers are to stand and endure the brunt: a common soldier may fly, when it is the duty of him that holds the standard to die upon the place.

SOUTH.

Let the minister be low, his interest inconsiderable, the word will suffer for his sake; the message will still find reception according to the dignity of the messenger.

SOUTH.

The clergy prevent themselves from doing much service to religion by affecting so much to converse with each other, and caring so little to mingle with the laity.

SWIFT.

A divine dares hardly show his person among the gentlemen; or, if he fall into such company, he is in continual apprehension that some pert man of pleasure should break an unmannerly jest, and render him ridiculous.

SWIFT.

The clergy's business lies among the laity; nor is there a more effectual way to forward the salvation of men's souls than for spiritual persons to make themselves as agreeable as they can in the conversations of the world.

SWIFT.

If the clergy would a little study the arts of conversation, they might be welcome at every party where there was the least regard for politeness or good sense. SWIFT.

Neither is it rare to observe among excellent and learned divines a certain ungracious manner or an unhappy tone of voice, which they never have been able to shake off. SWIFT.

It seems to be in the power of a reasonable clergyman to make the most ignorant man comprehend his duty. SWIFT.

I cannot forbear warning you against endeavoring at wit in your sermons; because many of your calling have made themselves ridiculous by attempting it. SWIFT.

He [Bishop Atterbury] never attempts your passions until he has convinced your reason. All the objections which he can form are laid open and dispersed before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart; and never pretends to show the beauty of holiness until he hath convinced you of the truth of it.

Would every one of our clergymen be thus careful to recommend truth and virtue in their proper figures, and show so much concern for them as to give them all the additional force they were able, it is not possible that nonsense should have so many hearers as you find it has in dissenting congregations, for no reason in the world but because it is spoken extempore: for ordinary minds are wholly governed by their eyes and ears, and there is no way to come at their hearts but by power over their imaginations.

SWIFT and STEELE: *Tatler*, No. 66.

The truth is, mankind have an innate propensity, as to other errors, so, to that of endeavouring to serve God by proxy;—to commit to some distinct Order of men the care of their religious concerns, in the same manner as they confide the care of their bodily health to the physician, and of their legal transactions to the lawyer; deeming it sufficient to follow implicitly their directions, without attempting themselves to become acquainted with the *mysteries* of medicine or of law. For man, except when unusually depraved, retains enough of the image of his Maker to have a natural reverence for religion, and a desire that God should be worshipped; but, through the corruption of his nature, his heart is (except when divinely purified) too much alienated from God to take delight in serving Him. Hence the disposition men have ever shown to substitute the devotion of the priest for their own; to leave the duties of piety in his hands, and to let him serve God *in their stead*. This disposition is not so much the consequence, as itself the origin, of priestcraft WHATELY:

Errors of Romanism.

COINS.

There is a great affinity between coins and poetry, and your medallist and critic are much nearer related than the world imagines.

ADDISON.

Compare the beauty and comprehensiveness of legends on ancient coins. ADDISON.

Among the great variety of ancient coins which I saw at Rome I could not but take particular notice of such as relate to any of the buildings or statues which are still extant.

ADDISON.

Till about the end of the third century I do not remember to have seen the head of a Roman emperor drawn with a full face: they always appear in profile. ADDISON.

Old coins are like so many maps for explaining the ancient geography. ADDISON.

I have seen an antiquary lick an old coin, among other trials, to distinguish the age of it by its taste. ADDISON.

You will never, with all your medallic eloquence, persuade Eugenius that it is better to have a pocketful of Othos than of Jacobuses.

ADDISON.

COMEDY.

Comedy was satirical. Satire is best on the living. It was soon found that the best way to depress an hated character was to turn it into ridicule; and therefore the greater vices, which in the beginning were lashed, gave place to the contemptible. Its passion, therefore, became ridicule. Every writing must have its characteristic passion. What is that of comedy, if not ridicule? Comedy, therefore, is a satirical poem, representing an action carried on by dialogue, to excite laughter by describing ludicrous characters. See Aristotle. BURKE:

Hints for an Essay on the Drama.

Comedy . . . should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason, I cannot allow rhymes in comedy, unless they were put into the mouth and came out of the mouth of a mad poet.

LORD CHESTERFIELD:

Letters to his Son, Jan. 23, 1752.

It is not so difficult to fill a comedy with good repartee as might be at first imagined, if we consider how completely both parties are in the power of the author. The blaze of wit in The School for Scandal astonishes us less when we remember that the writer had it in his power to frame both the question and the answer; the reply and the rejoinder; the time and the place. He must be a poor proficient who cannot keep

up the game when both the ball, the wall, and the racket are at his sole command.

COLTON: *Lacon.*

Comedy is a representation of common life, in low subjects. DRYDEN.

In comedy there is somewhat more of the worse likeness to be taken, because it is often to produce laughter, which is occasioned by the sight of some deformity. DRYDEN.

In the name of art as well as in the name of virtue, we protest against the principle that the world of pure comedy is one into which no moral enters. If comedy be an imitation, under whatever conventions, of real life, how is it possible that it can have no reference to the great rule which directs life, and to feelings which are called forth by every incident of life? If what Mr. Charles Lamb says were correct, the inference would be that these dramatists did not in the least understand the very first principles of their craft. Pure landscape-painting into which no light or shade enters, pure portrait-painting into which no expression enters, are phrases less at variance with sound criticism than pure comedy into which no moral enters. But it is not the fact that the world of these dramatists is a world into which no moral enters. Morality constantly enters into that world, a sound morality, and an unsound morality; the sound morality to be insulted, derided, associated with everything mean and hateful; the unsound morality to be set off to every advantage, and inculcated by all methods, direct and indirect. LORD MACAULAY:
Comic Dramatists of the Restoration, Jan. 1841.

The sentimental comedy still reigned, and Goldsmith's comedies were not sentimental.

LORD MACAULAY.

The vast and inexhaustible variety of knavery, folly, affectation, humour, etc., etc., as mingled with each other, or as modified by difference of age, sex, temper, education, profession, and habit of body, are all within the royalty of the modern comic dramatist. . . . The ancients were much more limited in their circle of materials. SIR WALTER SCOTT.

COMMENTATORS.

There is another kind of pedant, who, with all Tom Folio's impertinences, hath greater superstructures and embellishments of Greek and Latin, and is still more insupportable than the other, in the same degree as he is more learned. Of this kind very often are editors, commentators, interpreters, scholiasts, and critics; and, in short, all men of deep learning without common sense.

These persons set a greater value on themselves for having found out the meaning of a passage in Greek, than upon the author for having written it; nay, will allow the passage itself not to have any beauty in it at the same time that they would be considered as the greatest men of the age for having interpreted it. They will look with contempt on the most beautiful poems that have been composed by any of their contemporaries; but will lock themselves up in their studies for a twelvemonth together, to correct, publish, and expound such trifles of antiquity, as a modern author would be condemned for.

ADDISON: *Tatler*, No. 158.

Men of the strictest morals, severest lives, and the gravest professions, will write volumes upon an idle sonnet, that is originally in Greek or Latin; give editions of the most immoral authors; and spin out whole pages upon the various readings of a lewd expression. All that can be said in excuse for them is, that their works sufficiently show they have no taste of their authors, and that what they do in this kind, is out of their great learning, and not out of any levity or lasciviousness of temper.

ADDISON: *Tatler*, No. 158.

Shallow pedants cry up one another much more than men of solid and useful learning. To read the titles they give an editor, or collator of a manuscript, you would take him for the glory of the commonwealth of letters, and the wonder of his age, when perhaps upon examination you find that he has only rectified a Greek particle, or laid out a whole sentence in proper commas.

They are obliged indeed to be thus lavish of their praises, that they may keep one another in countenance; and it is no wonder if a great deal of knowledge, which is not capable of making a man wise, has a natural tendency to make him vain and arrogant.

ADDISON: *Spectator*, No. 105.

I have often fancied with myself how enraged an old Latin author would be should he see the several absurdities in sense and grammar which are imputed to him by some or other of these various readings. In one he speaks nonsense; in another makes use of a word that was never heard of; and indeed there is scarce a solecism in writing which the best author is not guilty of, if we may be at liberty to read him in the words of some manuscript which the laborious editor has thought fit to examine in the prosecution of his work.

ADDISON: *Spectator*, No. 470.

We want short, sound, and judicious notes upon Scripture, without running into commonplaces, pursuing controversies, or reducing those notes to artificial method, but leaving them quite loose and native. For, certainly, as those wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are those doctrines best and sweetest which flow from a gentle crush of the Scriptures, and are not wrung into controversies and commonplaces.

LORD BACON.

Bentley wrote a letter . . . upon the scriptural glosses in our present copies of Hesychius, which he considered interpolations from a later hand.

DE QUINCEY.

Enlarging an author's sense, and building fancies of our own upon his foundation, we may call paraphrasing: but more properly, changing, adding, patching, piecing. FELTON.

All these together are the foundation of all those heaps of comments, which are piled so high upon authors that it is difficult sometimes to clear the text from the rubbish.

FELTON.

The obscurity is brought over them by ignorance and age, made yet more obscure by their pedantical elucidators. FELTON.

The best writers have been perplexed with notes and obscured with illustrations.

FELTON.

What a gift has John Harlebach, professor at Vienna, in tediousness! who, being to expound the prophet Isaiah to his auditors, read twenty-one years on the first chapter, and yet finished it not. T. FULLER.

Others spend their lives in remarks on language, or explanations of antiquities, and only afford materials for lexicographers and commentators, who are themselves overwhelmed by subsequent collectors, that equally destroy the memory of their predecessors by amplification, transposition, or contraction. Every new system of nature gives birth to a swarm of expositors whose business is to explain and illustrate it, and who can hope to exist no longer than the founder of their sect preserves his reputation.

DR. S. JOHNSON: *Rambler*, No. 106.

Scholiasts, those copious expositors of places, pour out a vain overflow of learning on passages plain and easy. LOCKE.

Of those scholars who have disdained to confine themselves to verbal criticism few have been successful. The ancient languages have, generally, a magical influence on their faculties. They were "fools called into a circle by Greek invocations." The Iliad and Æneid were to them not books, but curiosities, or rather reliques. They no more admired those works for their merits than a good Catholic venerates the house of the Virgin at Loretto for its architecture. Whatever was classical was good. Homer was a great poet, and so was Callimachus. The epistles of Cicero were fine, and so were those of Phalaris. Even with respect to questions of evidence they fell into the same error. The authority of all narrations, written in Greek or Latin, was the same with them. It never crossed their minds that the lapse of five hundred years, or the distance of five hundred leagues, could affect the accuracy of a narration;—that Livy could be a less veracious historian than Polybius;—or that Plutarch could know less about the friends of Xenophon than Xenophon himself. Deceived by the distance of time, they seem to consider all the Classics as contemporaries; just as I have known people in England, deceived by the distance of place, take it for granted that all persons who live in India are neighbours, and ask an inhabitant of Bombay about the health of an acquaintance at Calcutta. It is to be hoped that no barbarian deluge will ever again pass over Europe. But should such a calamity happen, it seems not improbable that some future Rollin or Gillies will compile a history of England from Miss Porter's Scottish Chiefs, Miss Lee's Recess, and Sir Nathaniel Wraxall's Memoirs.

LORD MACAULAY:
On the Athenian Orators, Aug. 1824.

They show their learning uselessly, and make a long periphrasis on every word of the book they explain. DR. I. WATTS.

The commentator's professed object is to explain, to enforce, to illustrate doctrines claimed as true. WHEWELL.

The spirit of commentation turns to questions of taste, of metaphysics, of morals, with far more avidity than to physics. WHEWELL.

COMMERCE.

I am wonderfully delighted to see such a body of men thriving in their own private fortunes, and at the same time promoting the public stock; or, in other words, raising estates for their own families by bringing into their country whatever is wanting, and carrying out of it whatever is superfluous. Nature seems to have taken a particular care to disseminate her blessings among the different regions of the world with an eye to this mutual intercourse and traffic among mankind, that the natives of the several parts of the globe might have a kind of dependence upon one another, and be united together by their common interest.

ADDISON: *Spectator*, No. 69.

There are not more useful members in a commonwealth than merchants. They knit mankind together in a mutual intercourse of good offices, distribute the gifts of nature, find work for the poor, and wealth to the rich, and magnificence to the great. . . . Trade, without enlarging the British territories, has given us a kind of additional empire: it has multiplied the number of the rich, made our landed estates infinitely more valuable than they were formerly, and added to them an accession of other estates as valuable as the lands themselves.

ADDISON.

You will be convinced, Sir, that I am not mistaken, if you reflect how generally it is true, that commerce, the principal object of that office, flourishes most when it is left to itself. Interest, the great guide of commerce, is not a blind one. It is very well able to find its own way; and its necessities are its best laws. BURKE:
Speech on the Plan for Economical Reform, Feb. 11, 1780.

Of all things, an indiscreet tampering with the trade of provisions is the most dangerous, and it is always worst in the time when men are most disposed to it,—that is, in the time of scarcity; because there is nothing on which the passions of men are so violent, and their judgment so weak, and on which there exists such a multitude of ill-founded popular prejudices.

BURKE:
Thoughts and Details on Scarcity, 1795.

COMMON SENSE.

Common sense is a phrase employed to denote that degree of intelligence, sagacity, and prudence, which is common to all men.

FLEMING.

Common sense meant once something very different from that plain wisdom, the common heritage of men, which we now call by this name, having been bequeathed to us by a very complex theory of the senses, and of a sense which was the common bond of them all, and which passed its verdicts on the reports which they severally made of it. R. C. TRENCH.

COMPANY.

Bad company is like a nail driven into a post, which after the first or second blow may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.

ST. AUGUSTINE.

No man in effect doth accompany with others but he learneth, ere he is aware, some gesture, voice, or fashion.

LORD BACON: *Natural History.*

A crowd is not company, and faces are but a gallery of pictures, where there is no love.

LORD BACON.

In young minds there is commonly a strong propensity to particular intimacies and friendships. Youth, indeed, is the season when friendships are sometimes formed which not only continue through succeeding life, but which glow to the last, with a tenderness unknown to the connections begun in cooler years. The propensity, therefore, is not to be discouraged, though, at the same time, it must be regulated with much circumspection and care. Too many of the pretended friendships of youth are mere combinations in pleasure. They are often founded on capricious likings, suddenly contracted and as suddenly dissolved. Sometimes they are the effect of interested complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connections should be avoided, lest they afterwards load us with dishonour.

We should ever have it fixed in our memories, that by the character of those whom we choose for our friends, our own is likely to be formed, and will certainly be judged of by the world. We ought, therefore, to be slow and cautious in contracting intimacy; but when a virtuous friendship is once established, we must ever consider it as a sacred engagement.

BLAIR.

A company consisting wholly of people of the first quality cannot for that reason be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merits or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

LORD CHESTERFIELD:
Letters to his Son, Oct. 12, 1748.

Be cautious with whom you associate, and never give your company or your confidence to persons of whose good principles you are not certain. No person that is an enemy to God can be a friend to man. He that has already proved himself ungrateful to the Author of every blessing, will not scruple, when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you. A bad man is a curse to others; as he is secretly, notwithstanding all his boasting and affected gaiety, a burden to himself. Shun him as you would a serpent in your path. Be not seduced by his rank, his wealth, his wit, or his influence. Think of him as already in the grave; think of him as standing before the everlasting God in judgment. This awful reality will instantly strip off all that is now so imposing, and present him in his true light, the object rather of your compassion and of your prayers than of your wonder or imitation.

BISHOP W. H. COLERIDGE.

In all societies it is advisable to associate if possible with the highest: not that the highest are always the best, but because, if disgusted there, we can at any time descend; but if we begin with the lowest, to ascend is impossible. In the grand theatre of human life, a *box ticket* takes us through the house.

COLTON: *Lacon.*

They who constantly converse with men far above their estates shall reap shame and loss thereby: if thou payest nothing, they will count thee a sucker, no branch; a wen, no member of their company. T. FULLER.

There is a certain magic or charm in company, for it will assimilate, and make you like to them, by much conversation with them: if they be good company, it is a great means to make you good, or confirm you in goodness;

but if they be bad, it is twenty to one but they will infect and corrupt you. Therefore be wary and shy in choosing and entertaining, or frequenting any company or companions; be not too hasty in committing yourself to them; stand off awhile till you have inquired of some (that you know by experience to be faithful) what they are; observe what company they keep; be not too easy to gain acquaintance, but stand off, and keep a distance yet awhile, till you have observed and learnt touching them. Men or women that are greedy of acquaintance, or hasty in it, are oftentimes snared in ill company before they are aware, and entangled so that they cannot easily loose from it after, when they would. SIR M. HALE.

One that has well digested his knowledge, both of books and men, has little enjoyment but in the company of a few select companions. He feels too sensibly how much all the rest of mankind fall short of the notions which he has entertained; and his affections being thus confined within a narrow circle, no wonder he carries them further than if they were more general and undistinguished.

DAVID HUME: *Essays.*

Good or bad company is the greatest blessing or greatest plague of life. L'ESTRANGE.

All matches, friendships, and societies are dangerous and inconvenient, where the contractors are not equal. L'ESTRANGE.

Let them have ever so learned lectures of breeding, that which will most influence their carriage will be the company they converse with and the fashion of those about them.

LOCKE.

Mirth from company is but a fluttering, unquiet motion, that beats about the breast for a few moments, and after leaves it empty.

POPE.

Company, in any action, gives credit and countenance to the agent; and so much as the sinner gets of this so much he casts off of shame.

SOUTH.

Company, though it may reprieve a man from his melancholy, yet cannot secure him from his conscience. SOUTH.

Company, he thinks, lessens the shame of vice by sharing it, and abates the torrent of a common odium by deriving it into many channels, and thereby if he cannot wholly avoid the eye of the observer, he hopes to distract it at least by a multiplicity of the object.

SOUTH.

Learning, wit, gallantry, and good breeding are all but subordinate qualities in society, and are of no value, but as they are subservient to benevolence, and tend to a certain manner of being or appearing equal to the rest of the company; for conversation is composed of an assembly of men, as they are men, and not as they are distinguished by fortune.

SIR R. STEELE: *Tatler*, No. 45.

That part of life which we spend in company is the most pleasing of all our moments; and therefore I think our behaviour in it should have its laws as well as the part of our being which is generally esteemed the more important. From hence it is, that from long experience I have made it a maxim, That however we may pretend to take satisfaction in sprightly mirth and high jollity, there is no great pleasure in any company where the basis of the society is not mutual good will. When this is in the room, every trifling circumstance, the most minute accident, the absurdity of a servant, the repetition of an old story, the look of a man when he is telling it, the most indifferent and the most ordinary occurrences, are matters which produce mirth and good-humour.

SIR R. STEELE: *Tatler*, No. 219.

Men would come into company with ten times the pleasure they do, if they were sure of hearing nothing that would shock them, as well as expected what would please them. When we know every person that is spoken of is represented by one who has no ill will, and everything that is mentioned described by one that is apt to set it in the best light, the entertainment must be delicate, because the cook has nothing brought to his hand but what is the most excellent in its kind. Beautiful pictures are the entertainments of pure minds, and deformities of the corrupted. It is a degree towards the life of angels when we enjoy conversation wherein there is nothing presented but in its excellence: and a degree towards that of demons, wherein nothing is shown but in its degeneracy.

SIR R. STEELE: *Spectator*, No. 100.

As a man is known by his company, so a man's company may be known by his manner of expressing himself. SWIFT.

No man can be provident of his time, who is not prudent in the choice of his company.

JEREMY TAYLOR.

Company are to be avoided that are good for nothing; those to be sought and frequented that excel in some quality or other.

SIR W. TEMPLE.

COMPOSITION.

The great art of a writer shows itself in the choice of pleasing allusions, which are generally to be taken from the great or beautiful works of art or nature; for, though whatever is new or uncommon is apt to delight the imagination, the chief design of an allusion being to illustrate and explain the passages of an author, it should be always borrowed from what is more known and common than the passages which are to be explained. ADDISON: *Spectator*, No. 421.

When I read an author of genius who writes without method, I fancy myself in a wood that abounds with a great many noble objects, rising among one another in the greatest confusion and disorder. When I read a methodical discourse,

I am in a regular plantation, and can place myself in its several centres, so as to take a view of all the lines and walks that are struck from them. You may ramble in the one a whole day together, and every moment discover something or other that is new to you; but when you have done, you will have but a confused, imperfect notion of the place: in the other your eye commands the whole prospect, and gives you such an idea of it as is not easily worn out of the memory. ADDISON: *Spectator*, No. 476.

There is in all excellencies of composition a kind of poverty or a casualty or jeopardy.
LORD BACON.

A fourth rule for constructing sentences with proper strength is to make the members of them go on rising and growing in their importance above one another. This sort of arrangement is called a climax, and is always considered as a beauty in composition. BLAIR.

I wish our clever young poets would remember my homely definitions of prose and poetry: that is, Prose is words in their best order; Poetry, the best words in the best order.
COLERIDGE.

A man by tumbling his thoughts and forming them into expressions gives them a new kind of fermentation; which works them into a finer body, and makes them much clearer than they were before. JEREMY COLLIER.

In quatrains the last line of the stanza is to be considered in the composition of the first.
DRYDEN.

Claudian perpetually closes his sense at the end of a verse, commonly called golden, or two substantives and two adjectives, with a verb betwixt them to keep the peace. DRYDEN.

I have endeavoured, throughout this discourse, that every former part might give strength unto all that follow, and every latter bring some light unto all before. HOOKER.

The numbers themselves, though of the heroic measure, should be the smoothest imaginable.
POPE.

Long sentences in a short composition are like large rooms in a little house.
SHENSTONE.

He that writes well in verse will often send his thoughts in search through all the treasure of words that express any one idea in the same language, that so he may comport with the measures of the rhyme, or with his own most beautiful and vivid sentiments of the thing he describes. DR. I. WATTS.

CONFESSION.

As in confession the revealing is for the ease of a man's heart, so secret men come to the knowledge of many things, while men rather discharge than impart their minds.
LORD BACON.

He that confesses his sin, and prays for pardon, hath punished his fault: and then there is nothing left to be done by the offended party but to return to charity. JEREMY TAYLOR.

There is a great measure of discretion to be used in the performance of confession, so that you neither omit it when your own heart may tell you that there is something amiss, nor overscrupulously pursue it when you are not conscious to yourself of notable failings.
JEREMY TAYLOR.

You must not only acknowledge to God that you are a sinner, but must particularly enumerate the kinds of sin whereof you know yourself guilty. WAKE.

CONFIDENCE.

Too great confidence in success is the likeliest to prevent it; because it hinders us from making the best use of the advantages which we enjoy.
ATTERBURY.

Use such as have prevailed before in things you have employed them; for that breeds confidence, and they will strive to maintain their prescription. LORD BACON.

Audacity and confidence doth in business so great effects as a man may doubt that, besides the very daring and earnestness and persisting and importunity, there should be some secret binding and stooping of other men's spirits to such persons. LORD BACON.

Better to be despised for too anxious apprehensions than ruined by too confident security.
BURKE.

Confidence is a plant of slow growth in an aged bosom. LORD CHATHAM.

Confidence, as opposed to modesty, and distinguished from decent assurance, proceeds from self-opinion, occasioned by ignorance and flattery. JEREMY COLLIER.

Sith evils, great and unexpected, doth cause oftentimes even them to think upon divine power with fearfu'lest suspicions, which have been otherwise the most sacred adorers thereof; how should we look for any constant resolution of mind in such cases, saving only where unfeigned affection to God hath bred the most assured confidence to be assisted by his hand?
HOOKER.

He that has confidence to turn his wishes into demands, will be but a little way from thinking he ought to obtain them. LOCKE.

A persuasion that we shall overcome any difficulties that we meet with in the sciences seldom fails to carry us through them. LOCKE.

Confidence in one's self is the chief nurse of magnanimity; which confidence, notwithstanding, doth not leave the care of necessary furniture for it; and therefore, of all the Grecians, Homer doth ever make Achilles the best armed.
SIR P. SIDNEY.

It concerns all who think it worth while to be in earnest with their immortal souls not to abuse themselves with a false confidence; a thing so easily taken up, and so hardly laid down.
SOUTH.

Be not confident and affirmative in an uncertain matter, but report things modestly and temperately, according to the degree of that persuasion which is or ought to be begotten by the efficacy of the authority or the reason inducing thee. JEREMY TAYLOR.

He that puts his confidence in God only is neither overjoyed in any great good things of this life, nor sorrowful for a little thing.
JEREMY TAYLOR.

But surely modesty never hurt any cause, and the confidence of man seems to me to be much like the wrath of man. TILLOTSON.

A true and humble sense of your own unworthiness will not suffer you to rise up to that confidence which some men unwarrantably pretend to, nay, unwarrantably require of others.
WAKE.

A confident dependence ill-grounded creates such a negligence as will certainly ruin us in the end. WAKE.

CONSCIENCE.

The unanswerable reasonings of Butler never reached the ear of the gray-haired pious peasant, but he needs not their powerful aid to establish his sure and certain hope of a blessed immortality. It is no induction of logic that has transfixed the heart of the victim of deep remorse, when he withers beneath an influence unseen by mortal eye, and shrinks from the anticipation of a reckoning to come. In both the evidence is within, a part of the original constitution of every rational mind, planted there by Him who framed the wondrous fabric. This is the power of conscience: with an authority which no man can put away from him it pleads at once for his own future existence, and for the moral attributes of an omnipresent and ever-present Deity. In a healthy state of the moral feelings, the man recognizes its claim to supreme dominion. Amid the degradation of guilt it still raises its voice and asserts its right to govern the whole man; and though its warnings are disregarded, and its claims disallowed, it proves within his inmost soul an accuser that cannot be stilled, and an avenging spirit that never is quenched.
DR. J. ABERCROMBIE.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behaviour is thus warranted and confirmed by the opinion of all that know him. ADDISON: *Spectator*, No. 122.

A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. ADDISON.

Merit and good works is the end of man's motion, and conscience of the same is the accomplishment of man's rest. LORD BACON.

He has a secret spring of spiritual joy and the continual feast of a good conscience within that forbids him to be miserable. BENTLEY.

Conscience is too great a power in the nature of man to be altogether subdued: it may for a time be repressed and kept dormant; but conjectures there are in human life which awaken it; and when once re-awakened, it flashes on the sinner's mind with all the horrors of an invisible ruler and a future judgment. BLAIR.

Men want arguments to reconcile their minds to what is done, as well as motives originally to act right. BURKE:
To the Marquis of Rockingham, Nov. 14, 1769.

It is thus, and for the same end, that they endeavour to destroy that tribunal of conscience which exists independently of edicts and decrees. Your despots govern by terror. They know that he who fears God fears nothing else; and therefore they eradicate from the mind, through their Voltaire, their Helvetius, and the rest of that infamous gang, that only sort of fear which generates true courage. Their object is, that their fellow-citizens may be under the dominion of no awe but that of their Committee of Research and of their *lanterne*. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

A tender conscience, of all things, ought to be tenderly handled: for if you do not, you injure not only the conscience, but the whole moral frame and constitution is injured, recurring at times to remorse, and seeking refuge only in making the conscience callous. BURKE:
Speech on the Petition of the Unitarians, May 11, 1792.

What act of oblivion will cover them from the wakeful memory, from the notices and issues of the grand remembrancer—the God within?
BURKE:
To Rev. Dr. Hussey, Dec. 1796.

Conscience is a great ledger-book, in which all our offences are written and registered.
ROBERT BURTON.

Light as a gossamer is the circumstance which can bring enjoyment to a conscience which is not its own accuser. W. CARLETON.

To say that we have a clear conscience is to utter a solecism: had we never sinned, we should have had no conscience. CARLYLE.

In the wildest anarchy of man's insurgent appetites and sins, there is still a reclaiming voice; a voice which, even when in practice disregarded, it is impossible not to own; and to which, at the very moment that we refuse our obedience, we find that we cannot refuse the homage of what ourselves do feel and acknowledge to be the best, the highest principles of our nature. DR. T. CHALMERS.

Even in the fiercest uproar of our stormy passions, conscience, though in her softest whispers, gives to the supremacy of rectitude the voice of an undying testimony. DR. T. CHALMERS.

Conscience is nothing but an actuated or reflex knowledge of a superior power and an equitable law; a law impressed, and a power above it impressing it. Conscience is not the lawgiver, but the remembrancer to mind us of that law of nature imprinted upon our souls, and actuate the considerations of the duty and penalty, to apply the rule to our acts, and pass judgment upon matter of fact: it is to give the charge, urge the rule, enjoin the practice of those notions of right, as part of our duty and obedience. But man is as much displeased with the directions of conscience, as he is out of love with the accusations and condemning sentence of this officer of God: we cannot naturally endure any quick and lively practical thoughts of God and his will, and distaste our own consciences for putting us in mind of it: they therefore like not to retain God in their knowledge; that is, God in their own consciences; they would blow it out, as it is the candle of the Lord in them to direct them and their acknowledgments of God, to secure themselves against the practice of its principles.

CHARNOCK: *Attributes.*

Every man's conscience testifies that he is unlike what he ought to be, according to that law engraven upon his heart. In some, indeed, conscience may be seared or dimmer; or suppose some men may be devoid of conscience, shall it be denied to be a thing belonging to the nature of man? Some men have not their eyes, yet the power of seeing the light is natural to man, and belongs to the integrity of the body. Who would argue that, because some men are mad, and have lost their reason by a distemper of the brain, that therefore reason hath no reality, but is an imaginary thing? But I think it is a standing truth that every man hath been under the scourge of it, one time or other, in a less or a greater degree; for, since every man is an offender, it cannot be imagined conscience, which is natural to man, and an active faculty, should always lie idle, without doing this part of its office. CHARNOCK: *Attributes.*

Man in the first instant of the use of reason, finds natural principles within himself; directing and choosing them, he finds a distinction between good and evil; how could this be if there were not some rule in him to try and distinguish good and evil? If there were not such a law and rule in man, he could not sin; for where there is no law there is no transgression. If man were a law to himself, and his own will his law, there could be no such thing as evil; whatsoever he willed would be good and agreeable to the law, and no action could be accounted sinful; the worst act would be as commendable as the best. Everything at man's appointment would be good or evil. If there were no such law, how should men that are naturally inclined to evil disapprove of that which is unlovely, and approve of that good which they practise not? No man but inwardly thinks well of that which is good, while he neglects it; and thinks ill of that which is evil, while he commits it. Those that are vicious, do praise those that practise the contrary virtues. Those that are evil would seem to be good, and those that are blameworthy yet will rebuke evil in others. This is really to distinguish between good and evil; whence doth this arise, by what rule do we measure this, but by some innate principle? CHARNOCK: *Attributes.*

Man witnesseth to a God in the operations and reflections of conscience. (Rom. ii. 15.) Their thoughts are accusing or excusing. An inward comfort attends good actions, and an inward torment follows bad ones; for there is in every man's conscience fear of punishment and hope of reward: there is, therefore, a sense of some superior judge, which hath the power both of rewarding and punishing. If man were his supreme rule, what need he fear punishment, since no man would inflict any evil or torment on himself; nor can any man be said to reward himself, for all rewards refer to another, to whom the action is pleasing, and is a conferring some good a man had not before; if an action be done by a subject or servant, with hopes of reward, it cannot be imagined that he expects a reward from himself, but from the prince or person whom he eyes in that action, and for whose sake he doth it. CHARNOCK: *Attributes.*

From the transgression of this law of nature, fears do arise in the consciences of men. Have we not known or heard of men, struck by so deep a dart, that could not be drawn out by the strength of men, or appeased by the pleasure of the world; and men crying out with horror, upon a death-bed, of their past life, when "their fear hath come as a desolation, and destruction as a whirlwind" (Prov. i. 27): and often in some sharp affliction, the dust hath been blown off from men's consciences, which for a while hath obscured the writing of the law. If men stand in awe of punishment, there is then some superior to whom they are accountable; if there were no God, there were no punishment to fear. What reason of any fear, upon the dissolution of the knot between the soul and body, if there were not a God to punish, and the soul remained not in being to be punished?

CHARNOCK: *Attributes.*

Terrified consciences, that are *Magor-missabib*, see nothing but matter of fear round about. As they have lived without the bounds of the law, they are afraid to fall under the

stroke of his justice: fear wishes the destruction of that which it apprehends hurtful: it considers him as a God to whom vengeance belongs, as the Judge of all the earth. The less hopes such an one hath of his pardon, the more joy he would have to hear that his judge should be stripped of his life: he would entertain with delight any reasons that might support him in the conceit that there were no God: in his present state such a doctrine would be his security from an account: he would as much rejoice if there were no God to inflame an hell for him, as any guilty malefactor would if there were no judge to order a gibbet for him.

CHARNOCK: *Attributes.*

There are excusing, as well as accusing reflections of conscience, when things are done as works of the "law of nature" (Rom. ii. 15): as it doth not forbear to accuse and torture, when a wickedness, though unknown to others, is committed, so when a man hath done well, though he be attacked with all the calumnies the wit of man can forge, yet his conscience justifies the action, and fills him with a singular contentment. As there is torture in sinning, so there is peace and joy in well doing. Neither of those it could do, if it did not understand a Sovereign Judge, who punishes the rebel, and rewards the well-doer. Conscience is the foundation of all religion; and the two pillars upon which it is built, are the being of God, and the bounty of God to those who diligently seek him. CHARNOCK: *Attributes.*

What is conscience? If there be such a power, what is its office? It would seem to be simply this: to approve of our own conduct when we do what we believe to be right, and to censure us when we commit whatever we judge to be wrong. DR. A. CROMBIE.

A good conscience is a port which is landlocked on every side, where no winds can possibly invade. There a man may not only see his own image, but that of his Maker, clearly reflected from the undisturbed and silent waters.

DRYDEN.

Your modesty is so far from being ostentatious of the good you do, that it blushes even to have it known: and therefore I must leave you to the satisfaction of your own conscience, which, though a silent panegyric, is yet the best.

DRYDEN.

Of late years, and by the best writers, the term conscience, and the phrases "moral faculty," "moral judgment," "faculty of moral perception," "moral sense," "susceptibility of moral emotion," have all been applied to that faculty by which we have ideas of right and wrong in reference to actions, and correspondent feelings of approbation and disapprobation.

FLEMING.

There is not on earth a more capricious, accommodating, or abused thing than *Conscience*. It would be very possible to exhibit a curious classification of consciences in genera and species. What copious matter for speculation among the varieties of—lawyer's conscience—cleric conscience—lay conscience—lord's conscience—peasant's conscience—hermit's conscience—tradesman's conscience—philosopher's conscience—Christian's conscience—conscience of reason—conscience of faith—healthy man's conscience—sick man's conscience—ingenious conscience—simple conscience, &c., &c., &c., &c. JOHN FOSTER: *Journal.*

If thou desirest ease, in the first take care of the ease of thy mind, for that will make other sufferings easy. T. FULLER.

Hither conscience is to be referred: If by a comparison of things done with the rule there be a consonancy, then follows the sentence of approbation; if discordant from it, the sentence of disapprobation. SIR M. HALE.

What may we suppose is the reason of this? why are so many impressed and so few profited? It is unquestionably because they are not obedient to the *first* suggestion of conscience. What that suggestion is it may not be easy precisely to determine; but it certainly is *not* to make haste to efface the impression by frivolous amusement, by gay society, by entertaining reading, or even by secular employment: it is probably to meditate and pray. Let the first whisper, be what it may, of the internal monitor be listened to as an oracle, as the still small voice which Elijah heard when he wrapped his face in his mantle, recognizing it to be the voice of God. Be assured it will not mislead you; it will conduct you one step at least towards happiness and truth; and by a prompt and punctual compliance with it you will be prepared to receive ampler communications and superior light. ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

Consciousness is thus, on the one hand, the recognition by the mind or "ego" of its acts and affections:—in other words, the self-affirmation that certain modifications are known by me, and that these modifications are mine.

SIR W. HAMILTON.

If, therefore, mediate knowledge be in propriety a knowledge, consciousness is not coextensive with knowledge.

SIR W. HAMILTON.

The legal brocard, "Falsus in uno, falsus in omnibus," is a rule not more applicable to other witnesses than to consciousness.

SIR W. HAMILTON.

What is sorrow and contrition for sin? A being grieved with the conscience of sin, not only that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God. HAMMOND.

Every man's heart and conscience doth in good or evil, even secretly committed, and known to none but itself, either like or disallow itself. HOOKER.

Because conscience, and the fear of swerving from that which is right, maketh them diligent observers of circumstances, the loose regard whereof is the nurse of vulgar folly.
HOOKER.

Person belongs only to intelligent agents, capable of a law, and happiness and misery: this personality extends itself beyond present existence to what is past only by consciousness, whereby it imputes to itself past actions, just upon the same ground that it does the present.
LOCKE.

To have countenanced in him irregularity, and disobedience to that light which he had, would have been to have authorized disorder, confusion, and wickedness in his creatures.
LOCKE.

Let a prince be guarded with soldiers, attended by councillors, and shut up in forts; yet if his thoughts disturb him, he is miserable.
PLUTARCH.

An honest mind is not in the power of a dishonest: to break its peace there must be some guilt or consciousness. POPE.

In the commission of evil, fear no man so much as thyself: another is but one witness against thee; thou art a thousand; another thou mayest avoid; thyself thou canst not. Wickedness is its own punishment. F. QUARLES.

Conscience is at most times a very faithful and prudent admonitor. SHENSTONE.

I seek no better warrant than my own conscience, nor no greater pleasure than mine own contentation. SIR P. SIDNEY.

"Conscience" is a Latin word, and, according to the very notation of it, imports a double or joint knowledge; one of a divine law, and the other of a man's own action; and so is the application of a general law to a particular instance of practice. SOUTH.

Every man brings such a degree of this light into the world with him, that though it cannot bring him to heaven, yet it will carry him so far that if he follows it faithfully he shall meet with another light which shall carry him quite through. SOUTH.

There is an innate light in every man, discovering to him the first lines of duty in the common notions of good and evil. SOUTH.

The authority of conscience stands founded upon its vicegerency and deputation under God.
SOUTH.

Conscience never commands nor forbids any thing authentically but there is some law of God which commands or forbids it first. SOUTH.

If conscience be naturally apprehensive and sagacious, certainly we should trust and rely upon the reports of it. SOUTH.

Let every one, therefore, attend the sentence of his conscience; for he may be sure it will not daub nor flatter. SOUTH.

The reason of mankind cannot suggest any solid ground of satisfaction but in making God our friend, and in carrying a conscience so clear as may encourage us with confidence to cast ourselves upon him. SOUTH.

Conscience is its own counsellor, the sole master of its own secrets; and it is the privilege of our nature that every man should keep the key of his own breast. SOUTH.

If a man accustoms himself to slight those first motions to good, or shrinkings of his conscience from evil, conscience will by degrees grow dull and unconcerned. SOUTH.

All resistance of the dictates of conscience brings a hardness and stupefaction upon it.
SOUTH.

No honour, no fortune, can keep a man from being miserable when an enraged conscience shall fly at him, and take him by the throat.
SOUTH.

The testimony of a good conscience will make the comforts of heaven descend upon man's weary head like a refreshing dew or shower upon a parched land. It will give him lively earnests and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly, and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, mighty and unspeakable, and not to be understood till it is felt.
SOUTH.

A palsy may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave,—he never outlives it; and that for this cause only, because he cannot outlive himself. SOUTH.

It is not necessary for a man to be assured of the righteousness of his conscience by such an infallible certainty of persuasion as amounts to the clearness of a demonstration; but it is sufficient if he knows it upon grounds of such a probability as shall exclude all rational grounds of doubting. SOUTH.

Were men so enlightened and studious of their own good, as to act by the dictates of their reason and reflection, and not the opinion of others, conscience would be the steady ruler of human life; and the words truth, law, reason, equity, and religion, could be but synonymous terms for that only guide which makes us pass our days in our own favour and approbation.
SIR R. STEELE: *Tatler*, No. 48.

It is necessary to any easy and happy life, to possess our minds in such a manner as to be always well satisfied with our own reflections. The way to this state is to measure our actions by our own opinion, and not by that of the rest of the world. The sense of other men ought

to prevail over us in things of less consideration, but not in concerns where truth and honour are engaged. SIR R. STEELE:
Tatler, No. 251.

No word more frequently in the mouths of men than conscience; and the meaning of it is, in some measure, understood: however, it is a word extremely abused by many who apply other meanings to it which God Almighty never intended. SWIFT.

Conscience signifies that knowledge which a man hath of his own thoughts and actions; and because if a man judgeth fairly of his actions by comparing them with the law of God, his mind will approve or condemn him, this knowledge or conscience may be both an accuser and a judge. SWIFT.

God is present in the consciences of good and bad: he is there a remembrancer to call our actions to mind, and a witness to bring them to judgment. JEREMY TAYLOR.

What is called by the Stoics apathy or dispassion [is called] by the Sceptics indisturbance, by the Molinists quietism, by common men peace of conscience. SIR W. TEMPLE.

Methinks though a man had all science and all principles yet it might not be amiss to have some conscience. TILLOTSON.

What comfort does overflow the devout soul from a consciousness of its own innocence and integrity! TILLOTSON.

The most sensual man that ever was in the world never felt so delicious a pleasure as a good conscience. TILLOTSON.

He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place, look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy; therefore value it, and be thankful for it. IZAAK WALTON.

Conscientious sincerity is friendly to tolerance, as latitudinarian indifference is to intolerance. WHATELY.

As science means knowledge, conscience etymologically means self-knowledge. . . . But the English word implies a moral standard of action in the mind, as well as a consciousness of our own actions. . . . Conscience is the reason employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation. WHEWELL.

CONSISTENCY.

This mode of arguing from your having done *any* thing in a certain line to the necessity of doing *every* thing has political consequences of other moment than those of a logical fallacy. BURKE:
Appeal from the New to the Old Whigs, 1791.

One who wishes to preserve consistency, but who would preserve consistency by varying his means to secure the unity of his end. BURKE.

Steady to my principles, and not dispirited with my afflictions, I have, by the blessing of God on my endeavours, overcome all difficulties; and, in some measure, acquitted myself of the debt which I owed the public when I undertook this work. DRYDEN.

This discovers to us the expedient of a steadiness and consistency of conduct, and renders the having willed a thing a motive with us to will it still, until some cogent reason shall occur to the contrary. A. TUCKER.

Another of these pretenders to being, or being thought to be, wise, prides himself on what he calls his *consistency*,—on his never changing his opinions or plans; which, as long as man is fallible, and circumstances change, is the wisdom of one either too dull to detect his mistakes, or too obstinate to own them. WHATELY:
Annot. on Bacon's Essay, Of Seeming Wise.

It is a mere idle declamation about consistency to represent it as a disgrace to a man to confess himself wiser to-day than yesterday. WHATELY.

CONSTANCY.

I must confess, there is something in the changeableness and inconstancy of human nature that very often both dejects and terrifies me. Whatever I am at present, I tremble to think what I may be. While I find this principle, how can I assure myself that I shall be always true to my God, my friend, or myself? In short, without constancy there is neither love, friendship, nor virtue in the world. ADDISON.

How much happier is he who . . . remains immovable, and smiles at the madness of the dance about him! DRYDEN.

It is not to be imagined how far constancy will carry a man; however, it is better walking slowly in a rugged way than to break a leg and be a cripple. LOCKE.

The lasting and crowning privilege, or rather property, of friendship is constancy. SOUTH.

Constancy is such a stability and firmness of friendship as overlooks and passes by lesser failures of kindness, and yet still retains the same habitual good will to a friend. SOUTH.

CONTEMPLATION.

There is a sweet pleasure in contemplation. All others grow flat and insipid on frequent use; and when a man hath run through a set of vanities in the declension of his age, he knows not what to do with himself, if he cannot think. SIR T. P. BLOUNT.

Contemplative men may be without the pleasure of discovering the secrets of state, and men of action are commonly without the pleasure of tracing the secrets of divine art.

GREW: *Cosmologia.*

Contemplation is keeping the idea which is brought into the mind, for some time actually in view. LOCKE.

So many kinds of creatures might be to exercise the contemplative faculty of man.

RAY: *On the Creation.*

There are two functions, contemplation and practice, according to the general division of objects; some of which entertain our speculation, others employ our actions. SOUTH.

There is not much difficulty in confining the mind to contemplate what we have a great desire to know. DR. I. WATTS.

Conceive of things clearly and distinctly, in their own nature; conceive of things completely, in all their parts; conceive of things comprehensively, in all their properties and relations; conceive of things extensively, in all their kinds; conceive of things orderly, or in a proper method. DR. I. WATTS.

CONTEMPT.

Nothing, says Longinus, can be great, the contempt of which is great. ADDISON.

Contempt putteth an edge upon anger more than the hurt itself; and when men are ingenious in picking out circumstances of contempt, they do kindle their anger much.

LORD BACON.

Every man is not ambitious, or covetous, or passionate; but every man has pride enough in his composition to feel and resent the least slight and contempt. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known than their crimes; and if you hint to a man that you think him silly, ignorant, or even ill bred, or awkward, he will hate you more and longer than if you tell him plainly that you think him a rogue. LORD CHESTERFIELD:

Letters to his Son, Sept. 5, 1748.

It is often more necessary to conceal contempt than resentment; the former being never forgiven, but the latter sometimes forgot.

LORD CHESTERFIELD.

There is no action in the behaviour of one man towards another of which human nature is more impatient than of contempt; it being an undervaluing of a man upon a belief of his utter uselessness and inability, and a spiteful endeavour to engage the rest of the world in the same slight esteem of him. SOUTH.

Nothing can be a reasonable ground of despising a man but some fault chargeable upon him; and nothing can be a fault that is not naturally in a man's power to prevent: otherwise it is a man's unhappiness, his mischance or calamity, but not his fault. SOUTH.

CONTENTMENT.

This virtue [content] does indeed produce, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the disquietudes arising out of a man's mind, body, or fortune, it makes him easy under them. It has indeed a kindly influence on the soul of man in respect of every being to whom he stands related. It extinguishes all murmur, repining, and ingratitude towards that Being who has allotted to him his part to act in this world. It destroys all inordinate ambition, and every tendency to corruption, with regard to the community wherein he is placed. It gives sweetness to his conversation, and a perpetual serenity to all his thoughts. Among the many methods which might be made use of for the acquiring of this virtue, I shall mention the two following: First of all, a man should always consider how much he has more than he wants; and secondly, how much more unhappy he might be than he really is.

ADDISON: *Spectator*, No. 574.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and a happy purchase. J. BALGUY.

He that would live at ease should always put the best construction on business and conversation. JEREMY COLLIER.

As for a little more money and a little more time, why it's ten to one if either one or the other would make you a whit happier. If you had more time, it would be sure to hang heavily. It is the working man is the happy man. Man was made to be active, and he is never so happy as when he is so. It is the idle man is the miserable man. What comes of holidays, and far too often of sight-seeing, but evil? Half the harm that happens is on those days. And as for money—Don't you remember the old saying, "Enough is as good as a feast?" Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord than great treasure, and trouble therewith."

BENJ. FRANKLIN.

Man doth not seem to rest satisfied either with fruition of that wherewith his life is preserved, or with performance of such actions as advance him most deservedly in estimation.

HOOKER.

When the best things are not possible, the best may be made of those that are.

HOOKER.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

HUME.

It is justly remarked by Horace, that howsoever every man may complain occasionally of the hardships of his condition, he is seldom willing to change it for any other on the same level; for whether it be that he who follows an employment made choice of it at first on account of its suitableness to his inclination; or that when accident, or the determination of others, have placed him in a particular station, he, by endeavouring to reconcile himself to it, gets the custom of viewing it only on the fairest side; or whether every man thinks that class to which he belongs the most illustrious, merely because he has honoured it with his name; it is certain that, whatever be the reason, most men have a very strong and active prejudice in favour of their own vocation, always working upon their minds, and influencing their behaviour.

DR. S. JOHNSON: *Rambler*, No. 9.

The indolency we have sufficing for our present happiness, we desire not to venture the change; being content; and that is enough.

LOCKE.

The highest point outward things can bring one unto is the contentment of the mind, with which no estate is miserable.

SIR P. SIDNEY.

It is not for man to rest in absolute contentment. He is born to hopes and aspirations, as the sparks fly upwards, unless he has brutified his nature, and quenched the spirit of immortality which is his portion. SOUTHEY.

When the mind has been perplexed with anxious cares and passions, the best method of bringing it to its usual state of tranquillity is, as much as we possibly can, to turn our thoughts to the adversities of persons of higher consideration in virtue and merit than ourselves. By this means all the little incidents of our own lives, if they are unfortunate, seem to be the effect of justice upon our faults and indiscretions. When those whom we know to be excellent, and deserving of a better fate, are wretched, we cannot but resign ourselves, whom most of us know to merit a much worse state than that we are placed in.

SIR R. STEELE: *Tatler*, No. 233.

There are thousands so extravagant in their ideas of contentment as to imagine that it must consist in having everything in this world turn out the way they wish—that they are to sit down in happiness, and feel themselves so at ease on all points as to desire nothing better and nothing more. I own there are instances of some who seem to pass through the world as if all their paths had been strewed with rosebuds of delight; but a little experience will convince us 'tis a fatal expectation to go upon. We are "born to trouble;" and we may depend upon it whilst we live in this world we shall have it, though with intermissions;—that is, in whatever state we are, we shall find a mixture of good and evil; and therefore the true way to contentment is to know how to receive these certain vicissitudes of life,—the returns of good and evil, so as neither to be exalted by the one nor overthrown by the other, but to bear ourselves towards everything which happens with such ease and indifference of mind, as to hazard as little as may be. This is the true temperate climate fitted for us by nature, and in which every wise man would wish to live. STERNE.

There is scarce any lot so low but there is something in it to satisfy the man whom it has befallen; Providence having so ordered things that in every man's cup, how bitter soever, there are some cordial drops—some good circumstances, which, if wisely extracted, are sufficient for the purpose he wants them—that is, to make him contented, and, if not happy, at least resigned. STERNE.

A quiet mediocrity is still to be preferred before a troubled superfluity.

SIR J. SUCKLING.

To secure a contented spirit, measure your desires by your fortunes, and not your fortunes by your desires. JEREMY TAYLOR.

It conduces much to our content, if we pass by those things which happen to our trouble, and consider that which is prosperous; that by the representation of the better, the worse may be blotted out. JEREMY TAYLOR.

Submission is the only reasoning between a creature and its Maker, and contentment in his will is the best remedy we can apply to misfortunes. SIR W. TEMPLE.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough. ZIMMERMANN.

CONTROVERSY.

The universities of Europe, for many years, carried on their debates by syllogism, insomuch that we see the knowledge of several centuries laid out into objections and answers, and all the good sense of the age cut and minced into almost an infinitude of distinctions.

When our universities found there was no end

of wrangling this way, they invented a kind of argument, which is not reducible to any mood or figure in Aristotle. It was called the Argumentum Basilinum (others write it Bacilinum or Baculinum), which is pretty well expressed in our English word club-law. When they were not able to refute their antagonist, they knocked him down. It was their method, in these polemical debates, first to discharge their syllogisms, and afterwards betake themselves to their clubs, until such time as they had one way or other confounded their gainsayers.

ADDISON: *Spectator*, No. 239.

Mr. Bayle compares the answering of an immethodical author to the hunting of a duck: when you have him full in your sight, he gives you the slip and becomes invisible.

ADDISON.

He is perpetually puzzled and perplexed amidst his own blunders, and mistakes the sense of those he would confute. ADDISON.

The harshness of reasoning is not a little softened and smoothed by the effusions of mirth and pleasantry. ADDISON.

To think everything disputable is a proof of a weak mind and captious temper.

BEATTIE.

The captious turn of an habitual wrangler deadens the understanding, sours the temper, and hardens the heart. BEATTIE.

I cannot fall out, or contemn a man for an error, or conceive why a difference in opinion should divide an affection: for controversies, disputes, and argumentations, both in philosophy and in divinity, if they meet with discreet and peaceable natures, do not infringe the laws of charity. In all disputes, so much as there is of passion so much there is of nothing to the purpose; for then reason, like a bad hound, spends upon a false scent, and forsakes the question first started. And this is one reason why controversies are never determined: for though they be amply proposed they are scarce at all handled, they do so swell with unnecessary digressions: and the parenthesis on the party is often as large as the main discourse upon the subject. SIR T. BROWNE.

In order to keep that temper which is so difficult, and yet so necessary to preserve, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another because he is not of your opinion. The interests, education, and means by which men attain their knowledge, are so very different, that it is impossible they should all think alike; and he has at least as much reason to be angry with you, as you with him. Sometimes, to keep yourself cool, it may be of service to ask yourself fairly, what might have been your opinion, had you all the biasses of education and interest your adversary may possibly have?

BUDGELL: *Spectator*, No. 197.

Avoid as much as you can, in mixed companies, argumentative, polemical conversations; which, though they should not, yet certainly do, indispose for a time the contending parties towards each other: and if the controversy grows warm and noisy, endeavour to put an end to it by some genteel levity or joke. I quieted such a conversation hubbub once by representing to them that, though I was persuaded none there present would repeat out of company what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

LORD CHESTERFIELD:
Letters to his Son, Oct. 19, 1748.

Men of many words sometimes argue for the sake of talking; men of ready tongues frequently dispute for the sake of victory; men in public life often debate for the sake of opposing the ruling party, or from any other motive than the love of truth. CRABB: *Synonymes.*

The precipitancy of disputation, and the stir and noise of passions that usually attend it, must needs be prejudicial to verity: its calm insinuations can no more be heard in such a bustle than a whistle among a crowd of sailors in a storm.

GLANVILL.

The sparks of truth being forced out of contention, as the sparks of fire out of the collision of flint and steel. HAKEWILL.

However some may affect to dislike controversy, it can never be of ultimate disadvantage to the interests of truth or the happiness of mankind. Where it is indulged to its full extent, a multitude of ridiculous opinions will no doubt be obtruded upon the public; but any ill influence they may produce cannot continue long, as they are sure to be opposed with at least equal ability and that superior advantage which is ever attendant on truth. The colours with which wit or eloquence may have adorned a false system will gradually die away, sophistry be detected, and everything estimated at length according to its value. ROBERT HALL:
On the Right of Public Discussion.

Suspense of judgment and exercise of charity were safer and seemlier for Christian men than the hot pursuit of these controversies.

HOOKER.

It is impossible to fall into any company where there is not some regular and established subordination, without finding rage and vehemence produced only by difference of sentiments about things in which neither of the disputants have any other interest, than what proceeds from their mutual unwillingness to give way to any opinion that may bring upon them the disgrace of being wrong.

I have heard of one that, having advanced some erroneous doctrines of philosophy, refused to see the experiments by which they were confuted.

DR. S. JOHNSON: *Rambler*, No. 31.

It is almost always the unhappiness of a victorious disputant, to destroy his own authority by claiming too many consequences, or diffusing his proposition to an indefensible extent. When we have heated our zeal in a cause, and elated our confidence with success, we are naturally inclined to pursue the same train of reasoning, to establish some collateral truth, to remove some adjacent difficulty, and to take in the whole comprehension of our system.

DR. S. JOHNSON: *Rambler*, No. 66.

Akenside was a young man, warm with every notion connected with liberty, and, by an eccentricity which such dispositions do not easily avoid, a lover of contradiction.

DR. S. JOHNSON.

Consider what the learning of disputation is, and how they are employed for the advantage of themselves or others whose business is only the vain ostentation of sounds. LOCKE.

Amongst men who examine not scrupulously their own ideas, and strip them not from the marks men use for them, but confound them with words, there must be endless dispute.

LOCKE.

I am yet apt to think that men find their simple ideas agree, though in discourse they confound one another with different names.

LOCKE.

Hunting after arguments to make good one side of a question, and wholly to neglect those which favour the other, is wilfully to misguide the understanding; and is so far from giving truth its due value, that it wholly debases it.

LOCKE.

If we consider the mistakes in men's disputes and notions, how great a part is owing to words, and their uncertain or mistaken significations: this we are the more carefully to be warned of, because the arts of improving it have been made the business of men's study. LOCKE.

This exactness is absolutely necessary in inquiries after philosophical knowledge, and in controversies about truth. LOCKE.

There is no such way to give defence to absurd doctrines, as to guard them round about with legions of obscure and undefined words; which yet make these retreats more like the dens of robbers, or holes of foxes, than the fortresses of fair warriors. LOCKE.

It happens in controversial discourses as it does in the assaulting of towns, where, if the ground be but firm whereon the batteries are erected, there is no farther enquiry whom it belongs to, so it affords but a fit rise for the present purpose. LOCKE.

A way that men ordinarily use to force others to submit to their judgments, and receive their opinion in debate, is to require the adversary to admit what they allege as a proof, or to assign a better. LOCKE.

Men that do not perversely use their words, or on purpose set themselves to cavil, seldom mistake the signification of the names of simple ideas. LOCKE.

There is no learned man but will confess he hath much profited by reading controversies,—his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic, they teach that contraries laid together more evidently appear: it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth. MILTON.

Having newly left those grammatic shallows, where they stuck unreasonably to learn a few words, on the sudden are transported to be tost and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy.

MILTON.

What Tully says of war may be applied to disputing,—it should be always so managed as to remember that the only true end of it is peace: but generally true disputants are like true sportsmen,—their whole delight is in the pursuit; and a disputant no more cares for the truth than the sportsman for the hare.

POPE: *Thoughts on Various Subjects.*

The like censurings and despisings have embittered the spirits, and whetted both the tongues and pens, of learned men one against another.

SANDERSON.

It is very unfair in any writer to employ ignorance and malice together; because it gives his answerer double work. SWIFT.

It will happen continually that rightly to distinguish between two words will throw great light upon some controversy in which words play a principal part; nay, will virtually put an end to that controversy altogether.

R. C. TRENCH.

Disputation carries away the mind from that calm and sedate temper which is so necessary to contemplate truth. DR. I. WATTS.

Young students, by a constant habit of disputing, grow impudent and audacious, proud and disdainful. DR. I. WATTS.

A spirit of contradiction is so pedantic and hateful that a man should watch against every instance of it. DR. I. WATTS.

A person of a whiffing and unsteady turn of mind cannot keep close to a point of controversy, but wanders from it perpetually.

DR. I. WATTS.

When the state of the controversy is plainly determined, it must not be altered by another disputant in the course of the disputation.

DR. I. WATTS.

It is to diffuse a light over the understanding, in our enquiries after truth, and not to furnish the tongue with debate and controversy.

DR. I. WATTS.

Controversy, though always an evil in itself, is sometimes a necessary evil. To give up everything worth contending about, in order to prevent hurtful contentions, is, for the sake of extirpating noxious weeds, to condemn the field to perpetual sterility. Yet, if the principle that it is an evil only to be incurred when necessary for the sake of some important good, were acted upon, the two classes of controversies mentioned by Bacon would certainly be excluded. The first, controversy on subjects too deep and mysterious, is indeed calculated to gender strife. For, in a case where correct knowledge is impossible to any and where all are, in fact, in the wrong, there is but little likelihood of agreement: like men who should rashly venture to explore a strange land in utter darkness, they will be scattered into a thousand devious paths. The second class of subjects that would be excluded by this principle, are those which relate to matters too minute and trifling.

WHATELY:
Annot. on Bacon's Essay, Of Unity in Religion.

CONVERSATION.

Conversation, like the Romish religion, was so encumbered with show and ceremony, that it stood in need of a reformation to retrench its superfluities, and restore it to its natural good sense and beauty. At present, therefore, an unconstrained carriage, and a certain openness of behaviour, are the height of good breeding. The fashionable world is grown free and easy; our manners sit more loose upon us. Nothing is so modish as an agreeable negligence. In a word, good breeding shows itself most, where to an ordinary eye it appears the least.

ADDISON: *Spectator*, No. 119.

Conversation with men of a polite genius is another method for improving our natural taste. It is impossible for a man of the greatest parts to consider anything in its whole extent, and in all of its variety of lights. Every man, besides those general observations which are to be made upon an author, forms several reflections that are peculiar to his own manner of thinking; so that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own.

ADDISON: *Spectator*, No. 409.

Method is not less requisite in ordinary conversation than in writing, provided a man would talk to make himself understood. I who hear a thousand coffee-house debates every day, am very sensible of this want of method in the thoughts of my honest countrymen. There is not one dispute in ten which is managed in those schools of politics, where, after the three first sentences, the question is not entirely lost. Our disputants put me in mind of the scuttle-fish, that, when he is unable to extricate himself, blackens all the water about him until he becomes invisible. The man who does not know how to methodize his thoughts, has always, to borrow a phrase from the Dispensary, "a barren superfluity of words:" the fruit is lost amidst the exuberance of leaves.

ADDISON: *Spectator*, No. 476.

The superiority of Sir James Mackintosh to Jeffrey in conversation was then very manifest. His ideas succeeded each other much more rapidly; his expressions were more brief and terse, his repartee most felicitous. Jeffrey's great talent consisted in amplification and illustration, and there he was eminently great; and he had been accustomed to Edinburgh society, where he had been allowed by his admiring auditors, male and female, to prelect and expand *ad libitum*. Sir James had not greater quickness of mind,—for nothing could exceed Jeffrey in that respect,—but much greater power of condensed expression, and infinitely more rapidity in changing the subject of conversation. "*Tout toucher, rien approfondir*," was his practice, as it is of all men in whom the real conversational talent exists, and where it has been trained to perfection by frequent collision, in polished society, with equal or superior men and elegant and charming women. Jeffrey, in conversation, was like a skilful swordsman flourishing his weapon in the air; while Mackintosh, with a thin, sharp rapier, in the middle of his evolutions, ran him through the body.

SIR A. ALISON:
History of Europe, 1815–1852.

Some in their discourse desire rather commendation of wit, in being able to hold all arguments, than of judgment, in discerning what is true; as if it were a praise to know what might be said, and not what should be thought. Some have certain common-places and themes, wherein they are good, and want variety; which kind of poverty is for the most part tedious; and, when it is once perceived, ridiculous.

LORD BACON:
Essay XXXIII., Of Discourse.

He that questioneth much shall learn much, and content much; but especially if he apply his questions to the skill of the persons whom he asketh; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge: but let his questions not be troublesome, for that is fit for a poser; and let him be sure to leave other men their turns to speak: nay, if there be any that would reign and take up all the time, let him find means to take them off, and to bring others on; as musicians use to do with those that dance too long galliards. . . . Discretion of speech is more than eloquence; and to speak agreeable to him with whom we deal, is more than to speak in good words, or in good order.

LORD BACON:
Essay XXXIII., Of Discourse.

Whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the communicating and discoursing with another; he marshalleth his thoughts more orderly, he seeth how they look when they are turned into words.

LORD BACON.

Such facetiousness is not unreasonable or unlawful which ministereth harmless divertisement and delight to conversation; harmless, I say, that is, not intrenching upon piety, nor infringing charity or justice, not disturbing peace. For Christianity is not so tetrical, so harsh, so envious, as to bar us continually from innocent, much less from wholesome and useful, pleasure, such as human life doth need or require. And if jocular discourse may serve to good purposes of this kind; if it may be apt to raise our drooping spirits, to allay our irksome cares, to whet our blunted industry, to recreate our minds, being tired and cloyed with graver occupations; if it may breed alacrity, or maintain good humour among us; if it may conduce to sweeten conversation and endear society, then it is not inconvenient or unprofitable. If for these ends we may use other recreations, employing on them our ears and eyes, our hands and feet, our other instruments of sense and motion, why may we not so well accommodate our organs of speech and interior sense? Why should those games which excite our wit and fancies be less reasonable, since they are performed in a manly way, and have in them a smack of reason; seeing, also, they may be so managed as not only to divert and please, but to improve and profit the mind, rousing and quickening it, yea, sometimes enlightening and instructing it, by good sense, conveyed in jocular expression? BARROW.

If anything in my conversation has merited your regard, I think it must be the openness and freedom with which I commonly express my sentiments. You are too wise a man not to know that such freedom is not without its use; and that by encouraging it, men of true ability are enabled to profit by hints thrown out by understandings much inferior to their own, and which they who first produce them are, by themselves, unable to turn to the best account.

BURKE:
To the Comte de Mercey, Aug. 1793.

Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical Butler was sullen or biting. Gray seldom talked or smiled. Hogarth and Swift were very absent-minded in company. Milton was unsociable, and even irritable, when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meagre and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid; he could not describe what he had just seen; but then he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull, his humour saturnine and reserved. Corneille in conversation was so insipid that he never failed in wearying: he did not even speak correctly that language of which he was such a master. Ben Jonson used to sit silent in company and suck *his* wine and *their* humours. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox in conversation never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquacious. Grotius was talkative. Goldsmith "wrote like an angel, and talked like poor Poll." Burke was eminently entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity: he soared into every region, and was at home in all. Dr. Birch dreaded a pen as he did a torpedo; but he could talk like running water. Dr. Johnson wrote monotonously and ponderously, but in conversation his words were close and sinewy; and "if his pistol missed fire, he knocked down his antagonist with the butt of it." Coleridge in his conversation was full of acuteness and originality. Leigh Hunt has been well termed the philosopher of hope, and likened to a pleasant stream in conversation. Carlyle doubts, objects, and constantly demurs. Fisher Ames was a powerful and effective orator, and not the less distinguished in the social circle. He possessed a fluent language, a vivid fancy, and a well-stored memory. A. W. CHAMBERS.

One must be extremely exact, clear, and perspicuous in everything one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected; some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast and sputter that they are not to be understood neither; some always speak as loud as if they were talking to deaf people, and others so low that one cannot hear them. All these habits are awkward and disagreeable; and are to be avoided by attention: they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people, with great talents, ill received, for want of having these talents too; and others well received, only from their little talents, and who had no great ones.

LORD CHESTERFIELD:
Letters to his Son, July 25, *N. S.*, 1791.

When you find your antagonist beginning to grow warm, put an end to the dispute by some genteel badinage. LORD CHESTERFIELD.

The advantage of conversation is such that, for want of company, a man had better talk to a post than let his thoughts lie smoking and smothering. JEREMY COLLIER.

Conversation is the music of the mind; an intel'ectual orchestra, where all the instruments

should bear a part, but where none should play together. Each of the performers should have a just appreciation of his own powers; otherwise an unskilful noviciate, who might usurp the first fiddle, would infallibly get into a *scrape*. To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers: if too dissimilar there will be no harmony, if too few there will be no variety, and if too numerous there will be no order: for the presumption of one prater might silence the eloquence of a Burke, or the wit of a Sheridan; as a single kettledrum would drown the finest solo of a Gioniwich or a Jordini.

COLTON: *Lacon.*

It has been well observed that the tongue discovers the state of the mind no less than that of the body; but in either case, before the philosopher or the physician can judge, the patient must *open his mouth*. Some men envelope themselves in such an impenetrable cloak of silence, that the tongue will afford us no symptoms of the temperament of the mind. Such taciturnity, indeed, is wise if they are fools, but foolish if they are wise; and the only method to form a judgment of these mutes is narrowly to observe when, where, and how they smile. It shows much more stupidity to be grave at a good thing than to be merry at a bad one; and of all ignorance that which is silent is the least productive; for praters may suggest an idea, if they cannot start one. COLTON: *Lacon.*

Were we as eloquent as angels, yet should we please some men, some women, and some children much more by listening than by talking.

COLTON: *Lacon.*

We have fixed our view on those uses of conversation which are ministerial to intellectual culture. DE QUINCEY.

It was not by an insolent usurpation that Coleridge persisted in monology through his whole life. DE QUINCEY.

There are certain garbs and modes of speaking which vary with the times; the fashion of our clothes being not more subject to alteration than that of our speech. SIR J. DENHAM.

Struck in two instances, with the immense importance, to a man of sense, of obtaining a conversational predominance in order to be of any use in any company exceeding the smallest number. JOHN FOSTER: *Journal.*

Conversation warms the mind, enlivens the imagination, and is continually starting fresh game that is immediately pursued and taken, and which would never have occurred in the duller intercourse of epistolary correspondence.

BENJ. FRANKLIN:
Letter to Lord Kames: Sparks's Life and Corresp. of Franklin.

The study of books is a languishing and feeble motion, that heats not; whereas conference teaches and exercises at once. If I confer with an understanding man and a rude jester, he presses hard upon me on both sides: his imagination raises up mine to more than ordinary pitch. Jealousy, glory, and contention, stimulate and raise me up to something above myself; and a consent of judgment is a quality totally offensive in conference. THOMAS FULLER:
The Holy State and the Profane State.

Let your words be few, especially when your superiors, or strangers, are present, lest you betray your own weakness, and rob yourselves of the opportunity which you might otherwise have had, to gain knowledge, wisdom, and experience, by hearing those whom you silence by your impertinent talking. . . . Be careful not to interrupt another when he is speaking: hear him out, and you will understand him the better, and be able to give him the better answer.

SIR M. HALE.

It has been said that the Table-Talk of Selden is worth all the Ana of the Continent. In this I should be disposed to concur; but they are not exactly works of the same class.

HALLAM: *Lit. Hist.*

They have nearly an equal range of reading and of topics of conversation: but in the mind of the one we see nothing but *fixtures*; in the other everything is fluid. The ideas of the one are as formal and tangible as those of the other are shadowy and evanescent. Sir James Mackintosh walks over the ground; Mr. Coleridge is always flying off from it. The first knows all that has been said upon a subject; the last has something to say that was never said before. . . . The conversation of Sir James Mackintosh has the effect of reading a well-written book; that of his friend is like hearing a bewildering dream. The one is an encyclopædia of knowledge; the other is a succession of Sibylline leaves. WILLIAM HAZLITT:
Spirit of the Age.

That conversation may answer the ends for which it was designed, the parties who are to join in it must come together with a determined resolution to please and to be pleased. If a man feels that an east wind has rendered him dull and sulky, he should by all means stay at home till the wind changes, and not be troublesome to his friends: for dulness is infectious, and one sour face will make many, as one cheerful countenance is productive of others. If two gentlemen desire to quarrel, it should not be done in a company met to enjoy the pleasures of conversation.

BISHOP GEORGE HORNE:
Olla Podrida, No. 7.

We hear a great deal of lamentation nowadays, proceeding mostly from elderly people, on the decline of the Art of Conversation among us. Old ladies and gentlemen, with vivid recollections of the charms of society fifty years ago, are constantly asking each other why the great talkers of their youthful days have found no successors in this inferior present time. Where

—they inquire mournfully—where are the illustrious men and women gifted with a capacity for perpetual outpouring from the tongue, who used to keep enraptured audiences deluged in a flow of eloquent monologue for hours together? Where are the solo talkers in this degenerate age of nothing but choral conversation? Embalmed in social tradition, or imperfectly preserved in books for the benefit of an ungrateful posterity, which reviles their surviving contemporaries, and would perhaps even have reviled them, as Bores.

Household Words, Oct. 25, 1856.

What a change seems indeed to have passed over the face of society since the days of the great talkers! If they could rise from the dead, and wag their unresting tongues among us now, would they win their reputations anew, just as easily as ever? Would they even get listeners? Would they be actually allowed to talk? I should venture to say, decidedly not. They would surely be interrupted and contradicted; they would have their nearest neighbours at the dinner-table talking across them; they would find impatient people opposite, dropping things noisily, and ostentatiously picking them up; they would hear confidential whispering and perpetual fidgeting in distant corners, before they had got through their first half-dozen of eloquent opening sentences. Nothing appears to me so wonderful as that none of these interruptions (if we are to believe report) should ever have occurred in the good old times of the great talkers.

Household Words, Oct. 25, 1856.

Mr. Spoke Wheeler is one of those men—a large class, as it appears to me—who will talk, and who have nothing whatever in the way of a subject of their own to talk about. His constant practice is to lie silently in ambush for subjects started by other people, to take them forthwith from their rightful owners, turn them coolly to his own uses, and then cunningly wait again for the next topic, belonging to somebody else, that passes within his reach. It is useless to give up, and leave him to take the lead—he invariably gives up, too, and declines the honour. It is useless to start once more, hopefully, seeing him apparently silenced—he becomes talkative again the moment you offer him the chance of seizing on your new subject—disposes of it without the slightest fancy, taste, or novelty of handling, in a moment—then relapses into utter speechlessness as soon as he has silenced the rest of the company by taking their topic away from them.

Household Words, Oct. 25, 1856.

Mrs. Marblemug has one subject of conversation—her own vices. On all other topics she is sarcastically indifferent and scornfully mute. General conversation she consequently never indulges in; but the person who sits next to her is sure to be interrupted as soon as he attracts her attention by talking to her, by receiving a confession of her vices—not made repentantly, or confusedly, or jocularly—but slowly declaimed with an ostentatious cynicism, with a hard eye, a hard voice, a hard—no, an adamantine—manner. In early youth, Mrs. Marblemug discovered that her business in life was to be eccentric and disagreeable, and she is one of the women of England who fulfils her mission.

Household Words, Oct. 25, 1856.

In all his productions the riches of his knowledge and the subtlety and force of his understanding are alike conspicuous; but I am not sure whether his characteristic qualities did not display themselves in a more striking way in his conversation. It was here, at least, that his astonishing memory—astonishing equally for its extent, exactness, and promptitude—made the greatest impression.

LORD JEFFREY:
On Sir James Mackintosh: Mackintosh's Life.

Perhaps no kind of superiority is more flattering or alluring than that which is conferred by the powers of conversation, by extemporaneous sprightliness of fancy, copiousness of language, and fertility of sentiment. In other exertions of genius the greater part of the praise is unknown and unenjoyed: the writer, indeed, spreads his reputation to a wider extent, but receives little pleasure or advantage from the diffusion of his name, and only obtains a kind of nominal sovereignty over regions which pay no tribute. The colloquial wit has always his own radiance reflected on himself, and enjoys all the pleasure which he bestows; he finds his power confessed by every one that approaches him, sees friendship kindling with rapture, and attention swelling into praise.

The desire which every man feels of importance and esteem is so much gratified by finding an assembly, at his entrance, brightened with gladness, and hushed with expectation, that the recollection of such distinctions can scarcely fail to be pleasing whensoever it is innocent.

DR. S. JOHNSON: *Rambler*, No. 101.

He that can only converse upon questions about which only a small part of mankind has knowledge sufficient to make them curious, must lose his days in unsocial silence, and live in the crowd of life without a companion. He that can only be useful on great occasions, may die without exerting his abilities, and stand a helpless spectator of a thousand vexations which fret away happiness, and which nothing is required to remove but a little dexterity of conduct and readiness of expedients.

DR. S. JOHNSON: *Rambler*, No. 137.

Burke is an extraordinary man. His stream of talk is perpetual; and he does not talk from any desire of distinction, but because his mind is full. . . . He is the only man whose common conversation corresponds with the general fame which he has in the world. Take him up where you please, he is ready to meet you. . . . No man of sense could meet Burke by accident under a gateway, to avoid a shower, without being

convinced that he was the first man in England. . . . If he should go into a stable, and talk a few minutes with the hostlers about horses, they would venerate him as the wisest of human beings. They would say, "We have had an extraordinary man here."

DR. S. JOHNSON:
Boswell's Johnson.

He that would please in company must be attentive to what style is most proper. The scholastic should never be used but in a select company of learned men. The didactic should seldom be used, and then only by judicious aged persons, or those who are eminent for piety or wisdom. No style is more extensively acceptable than the narrative, because this does not carry an air of superiority over the rest of the company, and therefore is most likely to please them: for this purpose we should store our memory with short anecdotes and entertaining pieces of history. Almost every one listens with eagerness to extemporary history. Vanity often co-operates with curiosity, for he that is a hearer in one place wishes to qualify himself to be a principal speaker in some inferior company, and therefore more attention is given to narrations than anything else in conversation. It is true, indeed, that sallies of wit and quick replies are very pleasing in conversation, but they frequently tend to raise envy in some of the company; but the narrative way neither raises this, nor any other evil passion, but keeps all the company nearly on an equality, and, if judiciously managed, will at once entertain and improve them all. DR. S. JOHNSON.

To stated and public instruction he [Dr. Watts] added familiar visits and personal application, and was careful to improve the opportunities which conversation offered of diffusing and increasing the influence of religion.

DR. S. JOHNSON: *Life of Dr. I. Watts.*

That is the happiest conversation where there is no competition, no vanity, but only a calm, quiet interchange of sentiment.

DR. S. JOHNSON.

Amongst such as out of cunning hear all and talk little, be sure to talk less; or if you must talk, say little. LA BRUYÈRE.

Before a man can speak on any subject it is necessary to be acquainted with it. LOCKE.

He must be little skilled in the world who thinks that men's talking much or little shall hold proportion only to their knowledge.

LOCKE.

Whatever was valuable in the compositions of Sir James Mackintosh was the ripe fruit of study and meditation. It was the same with his conversation. In his most familiar talk there was no wildness, no inconsistency, no amusing nonsense, no exaggeration for the sake of momentary effect. His mind was a vast magazine admirably arranged: everything was there, and everything was in its place. His judgments on men, on sects, on books, had been often and carefully tested and weighed, and had then been committed each to its proper receptacle in the most capacious and accurately-constructed memory that any human being ever possessed. It would have been strange, indeed, if you had asked for anything that was not to be found in that immense warehouse. . . . You never saw his opinions in the making,—still rude, still inconsistent, and requiring to be fashioned by thought and discussion. They came forth, like the pillars of that temple in which no sound of axes or hammers was heard, finished, rounded, and exactly suited to their places.

LORD MACAULAY:
Sir James Mackintosh, July, 1835.

His [Goldsmith's] fame was great, and was constantly rising. He lived in what was intellectually far the best society of the kingdom, in a society in which no talent or accomplishment was wanting, and in which the art of conversation was cultivated with splendid success. There probably were never four talkers more admirable in four different ways than Johnson, Burke, Beauclerc, and Garrick; and Goldsmith was on terms of intimacy with all the four. He aspired to share in their colloquial renown; but never was ambition more unfortunate. It may seem strange that a man who wrote with so much perspicuity, vivacity, and grace, should have been, whenever he took a part in conversation, an empty, noisy, blundering rattle. But on this point the evidence is overwhelming.

LORD MACAULAY:
Life of Oliver Goldsmith, in Encyc. Brit. (Feb. 1856), 8th edit.

But though his [Dr. S. Johnson's] pen was now idle, his tongue was active. The influence exercised by his conversation, directly upon those with whom he lived, and indirectly on the whole literary world, was altogether without a parallel. His colloquial talents were indeed of the highest order. He had strong sense, quick discernment, wit, humour, immense knowledge of literature and of life, and an infinite store of curious anecdotes. As respected style, he spoke far better than he wrote. Every sentence which dropped from his lips was as correct in structure as the most nicely balanced period of the Rambler. But in his talk there were no pompous triads, and little more than a fair proportion of words in *osity* and *ation*. All was simplicity, ease, and vigour. He uttered his short, weighty, and pointed sentences with a power of voice, and a justness and energy of emphasis, of which the effect was rather increased than diminished by the rollings of his huge form, and by the asthmatic gaspings in which the peals of his eloquence generally ended. Nor did the laziness which made him unwilling to sit down to his desk prevent him from giving instruction or entertainment orally. To discuss questions of taste, of learning, of casuistry, in language so exact and so forcible that it might have been printed without the alteration of a word, was to him no exertion, but a pleas-

ure. He loved, as he said, to fold his legs and have his talk out. He was ready to bestow the overflowings of his full mind on anybody who would start a subject,—on a fellow-passenger in a stage-coach, or on the person who sate at the same table with him in an eating-house. But his conversation was nowhere so brilliant and striking as when he was surrounded by a few friends whose abilities and knowledge enabled them, as he once expressed it, to send him back every ball that he threw.

LORD MACAULAY:
Life of Samuel Johnson, in Encyc. Brit. (Dec. 1856), 8th edit.

I never met with any person whose conversation was at once so delightful and so instructive. He possesses a vast quantity of well-arranged knowledge, grace, and facility of expression, and gentle and obliging manners. It would be hard to find another person of equal talents and acquirements so perfectly unassuming, or one so ready to talk whose conversation was so well worth listening to.

EARL OF DUDLEY:
On Sir James Mackintosh: Mackintosh's Life.

Conversation opens our views, and gives our faculties a more vigorous play; it puts us upon turning our notions on every side, and holds them up to a light that discovers those latent flaws which would probably have lain concealed in the gloom of unagitated abstraction. Accordingly, one may remark that most of those wild doctrines which have been let loose upon the world have generally owed their birth to persons whose circumstances or dispositions have given them the fewest opportunities of canvassing their respective systems in the way of free and friendly debate. Had the authors of many an extravagant hypothesis discussed their principles in private circles ere they had given vent to them in public, the observation of Varro had never perhaps been made (or never, at least, with so much justice), that "there is no opinion so absurd but has some philosopher or other to produce in its support."

Upon this principle I imagine it is that some of the finest pieces of antiquity are written in the dialogue manner. Plato and Tully, it should seem, thought truth could never be examined with more advantage than amidst the amicable opposition of well-regulated converse.

MELMOTH:
Letters by Sir T. Fitzosborne.

It is probable, indeed, that subjects of a serious and philosophical kind were more frequently the topics of Greek and Roman conversation than they are of ours; as the circumstances of the world had not yet given occasion to those prudential reasons which may now perhaps restrain a more free exchange of sentiments amongst us. There was something likewise in the very scenes themselves where they usually assembled that almost unavoidably turned the stream of their conversations into this useful channel. Their rooms and gardens were generally adorned, you know, with the statues of the greatest masters of reason that had then appeared in the world; and while Socrates or Aristotle stood in their view it is no wonder their discourse fell upon those subjects which such animating representations would naturally suggest. It is probable, therefore, that many of those ancient pieces which are drawn up in the dialogue manner were no imaginary conversations invented by their authors, but faithful transcripts from real life. And it is this circumstance, perhaps, as much as any other, which contributes to give them that remarkable advantage over the generality of modern compositions which have been formed upon the same plan. I am sure, at least, I could scarcely name more than three or four of this kind which have appeared in our language worthy of notice. My Lord Shaftesbury's dialogue entitled The Moralists, Mr. Addison's upon Ancient Coins, Mr. Spence's upon the Odyssey, together with those of my very ingenious friend Philemon to Hydaspes, are almost the only productions in this way which have hitherto come forth amongst us with advantage. These, indeed, are all masterpieces of the kind, and written in the true spirit of learning and politeness. The conversation in each of these most elegant performances is conducted, not in the usual absurd method of introducing one disputant to be tamely silenced by the other, but in the more lively dramatic manner, where a just contrast of characters is preserved throughout, and where the several speakers support their respective sentiments with all the strength and spirit of a well-bred opposition.

MELMOTH:
Letters by Sir T. Fitzosborne.

From grammatic flats and shallows they are on the sudden transported to be tossed and turmoiled with their unballasted wits, in fathomless and unquiet depths of controversy.

MILTON.

The conversation of Burke must have been like the procession of a Roman triumph, exhibiting power and riches at every step,—occasionally, perhaps, mingling the low Fescennine jest with the lofty music of its march, but glittering all over with the spoils of the whole ransacked world.

T. MOORE:
Life of Sheridan, vol. ii. ch. iv.

Macaulay wonderful: never perhaps was there combined so much talent with so marvellous a memory. To attempt to record his conversation, one must be as wonderfully gifted with memory as himself.

T. MOORE:
Memoirs, vol. vii.

Be humble and gentle in your conversation, of few words, I charge you, but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as if you would persuade, not impose.

WILLIAM PENN:
Advice to his Children.

There is nothing so delightful as the hearing or the speaking of truth. For this reason there

is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. PLATO.

The pith of conversation does not consist in exhibiting your own superior knowledge on matters of small importance, but in enlarging, improving, and correcting the information you possess, by the authority of others.

SIR WALTER SCOTT.

The progress of a private conversation between two persons of different sexes is often decisive of their fate, and gives it a turn very distinct perhaps from what they themselves anticipated. Gallantry becomes mingled with conversation, and affection and passion come gradually to mix with gallantry. Nobles, as well as shepherd swains, will, in such a trying moment, say more than they intended, and queens, like village maidens, will listen longer than they should. SIR WALTER SCOTT.

Till subdued by age and illness, his [Sir James Mackintosh's] conversation was more brilliant and instructive than that of any human being I ever had the good fortune to be acquainted with. His memory (vast and prodigious as it was) he so managed as to make it a source of pleasure and instruction, rather than that dreadful engine of colloquial oppression into which it is sometimes erected. He remembered things, words, thoughts, dates, and everything that was wanted. His language was beautiful, and might have gone from the fireside to the press.

REV. SYDNEY SMITH:
Mackintosh's Life, and *Smith's Works*.

There are three things in speech that ought to be considered before some things are spoken, —the *manner*, the *place*, and the *time*.

SOUTHEY.

I shall begin with him we usually call a Gentleman, or man of conversation.

It is generally thought, that warmth of imagination, quick relish of pleasure, and a manner of becoming it, are the most essential qualities for forming this sort of man. But any one that is much in company will observe, that the height of good breeding is shown rather in never giving offence, than in doing obliging things; thus he that never shocks you, though he is seldom entertaining, is more likely to keep your favour, than he who often entertains, and sometimes displeases you. The most necessary talent therefore in a man of conversation, which is what we ordinarily intend by a fine Gentleman, is a good judgment. He that hath this in perfection is master of his companion, without letting him see it; and has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times his strength.

SIR R. STEELE: *Tatler*, No. 21.

His judgment is so good and unerring, and accompanied with so cheerful a spirit, that his conversation is a continual feast, at which he helps some, and is helped by others, in such a manner that the equality of society is perfectly kept up, and every man obliges as much as he is obliged; for it is the greatest and justest skill, in a man of superior understanding, to know how to be on a level with his companions.

SIR R. STEELE: *Tatler*, No. 21.

Among others in that company we had Florio, who never interrupted any man living when he was speaking; or ever ceased to speak but others lamented that he had done. His discourse ever arises from a fulness of the matter before him, and not from ostentation or triumph of his understanding; for though he seldom delivers what he need fear being repeated, he speaks without having that end in view; and his forbearance of calumny or bitterness is owing rather to his good nature than his discretion; for which reason he is esteemed a gentleman perfectly qualified for conversation, in whom a general good will to mankind takes off the necessity of caution and circumspection.

SIR R. STEELE: *Tatler*, No. 45.

It is a melancholy thing to consider, that the most engaging sort of men in conversation are frequently the most tyrannical in power, and the least to be depended upon in friendship. It is certain this is not to be imputed to their own disposition; but he, that is to be led by others, has only good luck if he is not the worst, though in himself the best, man living.

SIR R. STEELE: *Tatler*, No. 176.

An easy manner of conversation is the most desirable quality a man can have; and for that reason coxcombs will take upon them to be familiar with people whom they never saw before. What adds to the vexation of it is, that they will act upon the foot of knowing you by fame; and rally with you, as they call it, by repeating what your enemies say of you; and court you, as they think, by uttering to your face, at a wrong time, all the kind things your friends speak of you in your absence.

These people are the more dreadful, the more they have of what is usually called wit: for a lively imagination, when it is not governed by a good understanding, makes such miserable havoc both in conversation and business, that it lays you defenceless, and fearful to throw the least word in its way that may give it new matter for its farther errors.

Tom Mercet has as quick a fancy as any one living; but there is no reasonable man can bear him half an hour. His purpose is to entertain, and it is of no consequence to him what is said, so it be what is called well said: as if a man must bear a wound with patience, because he that pushed at you came up with a good air and mien. SIR R. STEELE: *Tatler*, No. 219.

The hours which we spend in conversation are the most pleasing of any which we enjoy: yet methinks there is very little care taken to improve ourselves for the frequent repetition of them.

The common fault in this case is that of growing too intimate, and falling into displeasing familiarities; for it is a very ordinary thing for men to make no other use of a close acquaintance with each other's affairs, but to tease one another with unacceptable allusions. One would pass over patiently such as converse like animals, and salute each other with bangs on the shoulder, sly raps with canes, or other robust pleasantries practised by the rural gentry of this nation: but even among those who should have more polite ideas of things, you see a set of people who invert the design of conversation, and make frequent mention of ungrateful subjects; nay, mention them because they are ungrateful; as if the perfection of society were in knowing how to offend on the one part, and how to bear an offence on the other.

SIR R. STEELE: *Tatler*, No. 225.

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of the society. Familiarity in inferiors is sauciness; in superiors, condescension; neither of which are to have being among companions, the very word implying that they are to be equal. When, therefore, we have abstracted the company from all considerations of their quality or fortune, it will immediately appear, that to make it happy and polite, there must nothing be started which shall discover that our thoughts run upon any such distinctions. Hence it will arise, that benevolence must become the rule of society, and he that is most obliging must be most diverting.

SIR R. STEELE: *Tatler*, No. 225.

In conversation, the medium is neither to affect silence or eloquence; not to value our approbation, and to endeavour to excel us who are of your company, are equal injuries. The great enemies therefore to good company, and those who transgress most against the laws of equality, which is the life of it, are the clown, the wit, and the pedant.

SIR R. STEELE: *Tatler*, No. 244.

It is a secret known but to few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him. The latter is the more general desire, and I know very able flatterers that never speak a word in praise of the persons from whom they obtain daily favours, but still practise a skilful attention to whatever is uttered by those with whom they converse.

SIR R. STEELE: *Spectator*, No. 49.

That part of life which we ordinarily understand by the word conversation, is an indulgence to the sociable part of our make; and should incline us to bring our proportion of good-will or good humour among the friends we meet with, and not to trouble them with relations which must of necessity oblige them to a real or feigned affliction. Cares, distresses, diseases, uneasinesses, and dislikes of our own, are by no means to be obtruded upon our friends. If we would consider how little of this vicissitude of motion and rest, which we call life, is spent with satisfaction, we should be more tender of our friends, than to bring them little sorrows which do not belong to them. There is no real life but cheerful life; therefore valetudinarians should be sworn, before they enter into company, not to say a word of themselves until the meeting breaks up.

SIR R. STEELE: *Spectator*, No. 143.

Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.

SIR R. STEELE.

One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid; nor can there anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

SWIFT.

Old threadbare phrases will often make you go out of your way to find and apply them, and are nauseous to rational hearers. SWIFT.

One can revive a languishing conversation by a sudden surprising sentence; another is more dexterous in seconding; a third can fill the gap with laughing. SWIFT.

There is no point wherein I have so much laboured as that of improving and polishing all parts of conversation between persons of quality.

SWIFT.

The only invention of late years which hath contributed towards politeness in discourse is that of abbreviating, or reducing words of many syllables into one by lopping off the rest.

SWIFT.

Since the ladies have been left out of all meetings except parties of play, our conversation hath degenerated. SWIFT.

Entertain no long discourse with any but, if you can, bring in something to season it with religion. JEREMY TAYLOR.

The great endearments of prudent and temperate speech. JEREMY TAYLOR.

The first ingredient in conversation is truth, the next good sense, the third good humour, and the fourth wit. SIR W. TEMPLE.

In conversation, humour is more than wit, easiness more than knowledge.

SIR W. TEMPLE.

Amongst too many other instances of the great corruption and degeneracy of the age wherein we live, the great and general want of sincerity in conversation is none of the least. The world is grown so full of dissimulation and compliment, that men's words are hardly any signification of their thoughts; and if any man

measure his words by his heart, and speaks as he thinks, and do not express more kindness to every man than men usually have for any man, he can hardly escape the censure of want of breeding. TILLOTSON:

Sermon on Sincerity, July 29, 1694.

The dialect of conversation is nowadays so swelled with vanity and compliment, and so surfeited (as I may say) of expressions of kindness and respect, that if a man that lived an age or two ago should return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true intrinsic value of the phrase in fashion; and would hardly at first believe at what a low rate the highest strains and expressions of kindness imaginable do commonly pass in current payment; and when he should come to understand it, it would be a great while before he could bring himself with a good countenance, and a good conscience, to converse with men upon equal terms and in their own way.

TILLOTSON.

When a warm and imprudent talker adorns some common character with excessive praises, and carries it up to the stars, the moderate man puts in a cautious word, and thinks it is sufficient to raise it half so high. Or when he hears a vast and unreasonable load of accusation and infamy thrown upon some lesser mistakes in life, the moderate man puts in a soft word of excuse, lightens the burden of reproach, and relieves the good name of the sufferer from being pressed to death.

DR. I. WATTS: *Christian Morality.*

What we obtain by conversation is oftentimes lost again as soon as the company breaks up, or, at least, when the day vanishes.

DR. I. WATTS.

What we obtain by conversation soon vanishes unless we note down what remarkables we have found. DR. I. WATTS.

Let useful observations be at least some part of the subject of your conversation.

DR. I. WATTS.

Many a man thinks admirably well, who has a poor utterance; while others have a charming manner of speech, but their thoughts are trifling.

DR. I. WATTS.

Conversation with foreigners enlarges our minds, and sets them free from many prejudices we are ready to imbibe concerning them.

DR. I. WATTS.

Among the many just and admirable remarks in this essay on "Discourse," Bacon does not notice the distinction—which is an important one—between those who speak because they *wish to say something*, and those who speak because they *have something to say:* that is, between those who are aiming at displaying their own knowledge or ability, and those who speak from fulness of matter, and are thinking only of the matter, and not of themselves and the opinion that will be formed of them. This latter, Bishop Butler calls (in reference to writings) "a man writing with simplicity and in earnest." It is curious to observe how much more agreeable is even inferior conversation of this latter description, and how it is preferred by many—they know not why—who are not accustomed to analyze their own feelings, or to inquire why they like or dislike.

Something nearly coinciding with the above distinction, is that which some draw between an "unconscious" and a "conscious" manner; only that the latter extends to persons who are not courting applause, but anxiously guarding against censure. By a "conscious" manner is meant, in short, a continual thought about oneself, and about what the company will think of us. The continual effort and watchful care on the part of the speaker, either to obtain approbation, or at least to avoid disapprobation, always communicates itself in a certain degree to the hearers.

Some draw a distinction, again, akin to the above, between the *desire to please*, and the *desire to give pleasure;* meaning by the former an anxiety to obtain for yourself the good opinion of those you converse with, and by the other, the wish to gratify them.

Aristotle, again, draws the distinction between the Eiron and the Bomolochus,—that the former seems to throw out his wit for his own amusement, and the other for that of the company. It is this latter, however, that is really the "conscious" speaker; because he is evidently seeking to obtain credit as a wit by his diversion of the company. The word seems nearly to answer to what we call a "wag." The other is letting out his good things merely from his own fulness.

WHATELY:

Annot. on Bacon's Essay, Of Discourse.

CONVERSION.

No sooner was a convert initiated, but by an easy figure he became a new man, and both acted and looked upon himself as one regenerated, and born a second time into another state of existence. ADDISON.

It is pleasant to see a notorious profligate seized with a concern for religion, and converting his spleen into zeal. ADDISON.

In what way, or by what manner of working, God changes a soul from evil to good, how He impregnates the barren rock—the priceless gems and gold—is to the human mind an impenetrable mystery in all cases alike.

COLERIDGE.

As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with Him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.

GOETHE.

What is it but a continued perpetual voice from heaven, to give men no rest in their sins, no quiet from Christ's importunity, till they awake from the lethargic sleep, and arise from so dead, so mortiferous a state, and permit him to give them life? HAMMOND.

These by obtruding the beginning of a change for the entire work of new life will fall under the former guilt. HAMMOND.

Till some admirable or unusual accident happens, as it hath in some, to work the beginning of a better alteration in the mind, disputation about the knowledge of God commonly prevaileth little. HOOKER.

'Tis not for a desultory thought to atone for a lewd course of life; nor for anything but the superinducing of a virtuous habit upon a vicious one, to qualify an effectual conversion.

L'ESTRANGE.

COPYRIGHT.

When a man by the exertion of his rational powers has produced an original work, he seems to have clearly a right to dispose of that identical work as he pleases, and any attempt to vary the disposition he has made of it appears to be an invasion of that right. Now, the identity of a literary composition consists entirely in the *sentiment* and the *language*: the same conceptions, clothed in the same words, must necessarily be the same composition; and whatever method be taken of exhibiting that composition to the ear or the eye of another, by recital, by writing, or by printing, in any number of copies, or at any period of time, it is always the identical work of the author which is so exhibited; and no other man (it hath been thought) can have a right to exhibit it, especially for profit, without the author's consent.

BLACKSTONE:
Comment., book ii. chap. 26.

Now, this is the sort of boon which my honourable and learned friend holds out to authors. Considered as a boon to them it is a mere nullity; but considered as an impost on the public it is no nullity, but a very serious and pernicious reality. I will take an example. Dr. Johnson died fifty-six years ago. If the law were what my honourable and learned friend wishes to make it, somebody would now have the monopoly of Dr. Johnson's works. Who that somebody would be it is impossible to say; but we may venture to guess. I guess, then, that it would have been some bookseller, who was the assign of another bookseller, who was the grandson of a third bookseller, who had bought the copyright from Black Frank, the doctor's servant and residuary legatee, in 1785 or 1786. Now, would the knowledge that this copyright would exist in 1841 have been a source of gratification to Johnson? Would it have stimulated his exertions? Would it have once drawn him out of his bed before noon? Would it have once cheered him under a fit of the spleen? Would it have induced him to give us one more allegory, one more life of a poet, one more imitation of Juvenal? I firmly believe not. I firmly believe that a hundred years ago, when he was writing out debates for the Gentleman's Magazine, he would very much rather have had twopence to buy a plate of shin of beef at a cook's shop underground. Considered as a reward to him, the difference between a twenty years' and sixty years' term of posthumous copyright would have been nothing, or next to nothing. But is the difference nothing to us? I can buy Rasselas for sixpence: I might have had to give five shillings for it. I can buy the Dictionary, the entire genuine Dictionary, for two guineas, perhaps for less: I might have had to give five or six guineas for it. Do I grudge this to a man like Dr. Johnson? Not at all. Show me that the prospect of this boon roused him to any vigorous effort, or sustained his spirits under depressing circumstances, and I am quite willing to pay the price of such an object, heavy as that price is. But what I do complain of is that my circumstances are to be worse and Johnson's none the better; that I am to give five pounds for what to him was not worth a farthing. LORD MACAULAY:
Speech on Copyright, Feb. 5, 1841.

My honourable and learned friend dwells on the claims of the posterity of great writers. Undoubtedly, Sir, it would be very pleasing to see a descendant of Shakspeare living in opulence on the fruits of his great ancestor's genius. A house maintained in splendour by such a patrimony would be a more interesting and striking object than Blenheim is to us, or than Strathfieldsaye will be to our children. But, unhappily, it is scarcely possible that, under any system, such a thing can come to pass. My honourable and learned friend does not propose that copyright shall descend to the eldest son, or shall be bound up by irrevocable entail. It is to be merely personal property. It is therefore highly improbable that it will descend during sixty years or half that term from parent to child. The chance is that more people than one will have an interest in it. They will in all probability sell it and divide the proceeds. The price which a bookseller will give for it will bear no proportion to the sum which he will afterwards draw from the public if his speculation proves successful. He will give little, if anything, more for a term of sixty years than for a term of thirty or five-and-twenty. The present value of a distant advantage is always small; but where there is great room to doubt whether a distant advantage will be any advantage at all, the present value sinks to almost nothing. Such is the inconstancy of the public taste that no sensible man will venture to pronounce with confidence what the sale of any book published in our days will be in the years between 1890 and 1900. The whole fashion of thinking and writing has often undergone a change in a much shorter period than that to which my honourable and learned friend would

extend posthumous copyright. What would have been considered the best literary property in the earlier part of Charles the Second's reign? I' imagine, Cowley's Poems. Overleap sixty years, and you are in the generation of which Pope asked, "Who now reads Cowley?" What works were ever expected with more impatience by the public than those of Lord Bolingbroke, which appeared, I think, in 1754? In 1814 no bookseller would have thanked you for the copyright of them all, if you had offered it to him for nothing. What would Paternoster Row give now for the copyright of Hayley's Triumphs of Temper, so much admired within the memory of people still living? I say, therefore, that from the very nature of literary property it will almost always pass away from an author's family; and I say that the price given for it will bear a very small proportion to the tax which the purchaser, if his speculation turns out well, will in the course of a long series of years levy on the public.

LORD MACAULAY:
Speech on Copyright, Feb. 5, 1841.

The principle of copyright is this: It is a tax on readers for the purpose of giving a bounty to writers. The tax is an exceedingly bad one; it is a tax on one of the most innocent and most salutary of human pleasures; and never let us forget that a tax on innocent pleasures is a premium on vicious pleasures. I admit, however, the necessity of giving a bounty to genius and learning. In order to give such a bounty I willingly submit even to this severe and burdensome tax. Nay, I am ready to increase the tax if it can be shown that by so doing I should proportionally increase the bounty.

LORD MACAULAY:
Speech on Copyright, Feb. 5, 1841.

COQUETTES.

First of all, I would have them seriously think on the shortness of their time. Life is not long enough for a coquette to play all her tricks in. A timorous woman drops into her grave before she is done deliberating. Were the age of man the same that it was before the flood, a lady might sacrifice half a century to a scruple, and be two or three ages in demurring. Had she nine hundred years good, she might hold out to the conversion of the Jews before she thought fit to be prevailed upon. But, alas! she ought to play her part in haste, when she considers that she is suddenly to quit the stage, and make room for others.

In the second place, I would desire my female readers to consider that as the term of life is short, that of beauty is much shorter. The finest skin wrinkles in a few years, and loses the strength of its colouring so soon, that we have scarce time to admire it. I might embellish this subject with roses and rainbows, and several other ingenious conceits, which I may possibly reserve for another opportunity.

There is a third consideration which I would likewise recommend to a Demurrer, and that is the great danger of her falling in love when she is about threescore, if she cannot satisfy her doubts and scruples before that time.

ADDISON: *Spectator*, No. 89.

A coquette is one that is never to be persuaded out of the passion she has to please, nor out of a good opinion of her own beauty: time and years she regards as things that only wrinkle and decay other women; forgets that age is written in the face, and that the same dress which became her when she was young, now only makes her look the older. Affectation cleaves to her even in sickness and pain; she dies in a high-head and coloured ribbons. LA BRUYÈRE.

CORPULENCE.

Fortunately, we are able to reassure our fat friends; no operation is involved in the modern system of treating their superfluities. Dr. Dancel's grand principle is this: to diminish embonpoint without affecting the health, the patient must live principally on meat (eating but a small quantity of other aliment) and drinking but little, and that little not water. In a hundred parts of human fat, there are seventy-nine of carbon, fifteen and a fraction of hydrogen, and five and a fraction of oxygen. But water is nothing but the protoxide of hydrogen; and hydrogen is one of the main elements of fat. Therefore, the aspirant after leanness must eat but few vegetables, or watery messes, or hot rolls, puddings, tarts, potatoes, haricots, pease-soup, charlottes, sweet biscuits, apple-rolls, nor cakes in any of their protean forms; because all these dainties have carbon and oxygen for their principal bases. If he will persist in living on leguminous, farinaceous, and liquid diet, he will make fat as certainly as the bee makes honey by sucking flowers. *Household Words.*

COUNSEL.

A man may think, if he will, that two eyes see no more than one; or that a gamester seeth always more than a looker-on; . . . but when all is done, the help of good counsel is that which setteth business strait.

LORD BACON:
Essay XXVIII., Of Friendship.

Though I may not be able to inform men more than they know, yet I may give them the occasion to consider. SIR W. TEMPLE.

COUNTRY LIFE.

Groves, fields, and meadows are at any season of the year pleasant to look upon, but never so much as in the opening of the spring, when they are all new and fresh, with their first glow

upon them, and not yet too much accustomed and familiar to the eye. For this reason there is nothing that more enlivens a prospect than rivers, jetteaus, or falls of water, where the scene is perpetually shifting, and entertaining the sight every moment with something that is new. ADDISON: *Spectator*, No. 412.

Rural recreations abroad, and books at home, are the innocent pleasures of a man who is early wise; and give fortune no more hold of him than of necessity he must. DRYDEN.

Tasso, in his similitudes, never departed from the woods; that is, his representations were taken from the country. DRYDEN.

Take the case of a common English landscape;—green meadows with fat cattle; canals, or navigable rivers; well-fenced, well-cultivated fields; neat, clean, scattered cottages; humble antique church, with church-yard elms; and crossing hedge-rows, all seen under bright skies, and in good weather: there is much beauty, as every one will acknowledge, in such a scene. But in what does the beauty consist? Not, certainly, in the mere mixture of colours and forms; for colours more pleasing, and lines more graceful (according to any theory of grace that may be preferred), might be spread upon a board, or a painter's pallet, without engaging the eye to a second glance, or raising the least emotion in the mind; but in the picture of human happiness that is presented to our imaginations and affections,—and in the visible and unequivocal signs of comfort, and cheerful and peaceful enjoyment—and of that secure and successful industry that insures its continuance—and of the piety by which it is exalted—and of the simplicity by which it is contrasted with the guilt and the fever of a city life,—in the images of health and temperance and plenty which it exhibits to every eye, and in the glimpses which it affords to warmer imaginations of those primitive or fabulous times when man was uncorrupted by luxury and ambition; and of those humble retreats in which we still delight to imagine that love and philosophy may find an unpolluted asylum. LORD JEFFREY.

Cato Major, who had with great reputation borne all the great offices of the commonwealth, has left us an evidence, under his own hand, how much he was versed in country affairs. LOCKE.

In those vernal seasons of the year when the air is soft and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake of her rejoicings with heaven and earth. MILTON.

Very few people [husband and wife] that have settled entirely in the country but have grown at length weary of one another. The lady's conversation generally falls into a thousand impertinent effects of idleness; and the gentleman falls *in* love with his dogs and his horses, and *out* of love with everything else. . . . 'Tis my opinion, 'tis necessary to be happy that we neither of us think any place more agreeable than that where we are.

LADY M. W. MONTAGUE:
To E. W. Montague (*before marriage*).

There is no character more deservedly esteemed than that of a country gentleman who understands the station in which Heaven and Nature have placed him. He is father to his tenants, and patron to his neighbours, and is more superior to those of lower fortune by his benevolence than his possessions. He justly divides his time between solitude and company so as to use one for the other. His life is spent in the good offices of an advocate, a referee, a companion, a mediator, and a friend. His counsel and knowledge are a guard to the simplicity and innocence of those of lower talents, and the entertainment and happiness of those of equal. When a man in a country life has this turn, as it is hoped thousands have, he lives in a more happy condition than any that is described in the pastoral description of poets, or the vain-glorious solitudes recorded by philosophers.

SIR R. STEELE: *Tatler*, No. 169.

I must detain you a little longer, to tell you that I never enter this delicious retirement but my spirits are revived, and a sweet complacency diffuses itself over my whole mind. And how can it be otherwise, with a conscience void of offence, where the music of falling waters, the symphony of birds, the gentle humming of bees, the breath of flowers, the fine imagery of painting and sculpture, in a word, the beauties and the charms of nature and of art, court all my faculties, refresh the fibres of the brain, and smooth every avenue of thought? What pleasing meditations, what agreeable wanderings of the mind, and what delicious slumbers, have I enjoyed here! And when I *turn up* some masterly writer to my imagination, methinks here his beauties appear in the most advantageous light, and the rays of his genius shoot upon me with greater force and brightness than ordinary.

SIR R. STEELE: *Tatler*, No. 179.

COURAGE.

Courage that grows from constitution very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion That courage which arises from the sense of our duty, and from the fear of offending Him that made us, acts always in an uniform manner, and according to the dictates of right reason.

ADDISON: *Guardian*.

Dangers are light, if they once seem light; and more dangers have deceived men than forced them. LORD BACON.

An intrepid courage is at best but a holiday kind of virtue, to be seldom exercised, and never

but in cases of necessity: affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue,—I mean good nature,—are of daily use; they are the bread of mankind and staff of life.

DRYDEN.

Courage may be virtue, where the daring act is extreme; and extreme fear no vice, when the danger is extreme. HOBBES.

As to moral courage, I have very rarely met with *the two o'clock in the morning courage*. I mean, unprepared courage, that which is necessary on an unexpected occasion, and which, in spite of the most unforeseen events, leaves full freedom of judgment and decision.

NAPOLEON I.: *Las Cases*, vol. i. part ii.

As knowledge without justice ought to be called cunning rather than wisdom; so a mind prepared to meet danger, if excited by its own eagerness and not the public good, deserves the name of audacity rather than of courage.

PLATO.

True courage has so little to do with anger, that there lies always the strongest suspicion against it, where this passion is highest. True courage is cool and calm. The bravest of men have the least of a brutal bullying insolence, and in the very time of danger are found the most serene, pleasant, and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of courage.

SHAFTESBURY.

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the Flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see his success afterwards; but at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first-cousins and particular friends, that he has no more time to follow their advice. REV. SYDNEY SMITH.

Some are brave one day, and cowards another, as great captains have often told me, from their own experience and observation.

SIR W. TEMPLE.

Cruelty . . . argues not only a depravedness of nature, but also a meanness of courage and imbecility of mind. SIR W. TEMPLE.

COURTSHIP.

The pleasantest part of a man's life is generally that which passes in courtship, provided his passion be sincere, and the party beloved kind with discretion.

ADDISON: *Spectator*, No. 261.

Every man in the time of courtship, and in the first entrance of marriage, puts on a behaviour like my correspondent's holiday suit.

ADDISON.

Tom hinting at his dislike of some trifle his mistress had said, she asked him how he would talk to her after marriage if he talked at this rate before? ADDISON.

To return to my own case. It is very hard, I think, that no provision is made for bashful men like me, who want to declare the state of their affections, who are not accustomed to female society, and who are habitually startled and confused, even on ordinary occasions, whenever they hear the sound of their own voices. There are people ready to assist us in every other emergency of our lives; but in the greatest difficulty of all, we are inhumanly left to help ourselves. There have been one or two rare occasions, on which one or two unparalleled women have nobly stepped forward and relieved us of our humiliating position as speechless suitors, by taking all the embarrassment of making the offer on their own shoulders.

Household Words.

For the whole endeavour of both parties, during the time of courtship, is to hinder themselves from being known, and to disguise their natural temper, and real desires, in hypocritical imitation, studied compliance, and continued affectation. From the time that their love is avowed, neither sees the other but in a mask, and the cheat is managed often on both sides with so much art, and discovered afterward with so much abruptness, that each has reason to suspect that some transformation has happened on the wedding-night, and that, by a strange imposture, one has been courted and another married.

I desire you, therefore, Mr. Rambler, to question all who shall hereafter come to you with matrimonial complaints, concerning their behaviour in the time of courtship, and inform them that they are neither to wonder nor repine, when a contract begun with fraud has ended in disappointment.

DR. S. JOHNSON: *Rambler*, No. 45.

When a woman is deliberating with herself whom she shall choose of many near each other in other pretensions, certainly he of best understanding is to be preferred. Life hangs heavily in the repeated conversation of one who has no imagination to be fired at the several occasions and objects which come before him, or who cannot strike out of his reflections new paths of pleasing discourse.

SIR R. STEELE: *Spectator*, No. 522.

The advantages, as I was going to say, of sense, beauty, and riches, are what are certainly the chief motives to a prudent young woman of fortune for changing her condition; but as she is to have her eye upon each of these, she is to ask herself whether the man who has most of these recommendations in the lump is not the most desirable. He that has excellent talents, with a moderate estate, and an agreeable person, is preferable to him who is only rich, if it were only that good faculties may purchase riches; but riches cannot purchase worthy endowments. I do not mean that wit, and a capacity to entertain, is what should be highly valued, except it is founded on good nature and humanity. There are many ingenious men whose abilities do little else but make themselves and those about them uneasy.

SIR R. STEELE: *Spectator*, No. 522.

Courtship consists in a number of quiet attentions, not so pointed as to alarm, nor so vague as not to be understood. STERNE.

COVETOUSNESS.

Some men are so covetous as if they were to live forever; and others so profuse, as if they were to die the next moment.

ARISTOTLE.

There is not in nature anything so remotely distant from God, or so extremely opposite to him, as a greedy and griping niggard.

BARROW.

The covetous man is a downright servant, a man condemned to work in mines, which is the lowest and hardest condition of servitude; and, to increase his misery, a worker there for he knows not whom: "He heapeth up riches, and knows not who shall enjoy them:" it is only sure that he himself neither shall nor can enjoy them. He is an indigent, needy slave; he will hardly allow himself clothes and board-wages; he defrauds not only other men, but his own genius; he cheats himself for money. But the servile and miserable condition of this wretch is so apparent, that I leave it, as evident to every man's sight as well as judgment.

COWLEY.

Let not the covetous design of growing rich induce you to ruin your reputation, but rather satisfy yourself with a moderate fortune; and let your thoughts be wholly taken up with acquiring to yourself a glorious name. DRYDEN.

I have just occasion to complain of them who, because they understand not Chaucer, would hoard him up as misers do their grandam gold, only to look on it themselves, and hinder others from making use of it. DRYDEN.

Rich people who are covetous are like the cypress-tree: they may appear well, but are fruitless; so rich persons have the means to be generous, yet some are not so: but they should consider that they are only trustees for what they possess, and should show their wealth to be more in doing good than merely in having it. They should not reserve their benevolence for purposes after they are dead: for those who give not till they die, show that they would not then, if they could keep it any longer.

BISHOP J. HALL.

The desire of more and more rises by a natural gradation to most, and after that to all.

L'ESTRANGE.

The character of covetousness is what a man generally acquires more through some niggardliness or ill grace in little and inconsiderable things than in expenses of any consequence. A very few pounds a year would ease that man of the scandal of avarice. POPE:

Thoughts on Various Subjects.

Our language, by a peculiar significance of dialect, calls the covetous man the miserable man. SOUTH.

The covetous man heaps up riches, not to enjoy them, but to have them; and starves himself in the midst of plenty, and most unnaturally cheats and robs himself of that which is his own; and makes a hard shift to be as poor and miserable with a great estate as any man can be without it. TILLOTSON.

The man who enslaves himself to his money is proclaimed in our very language to be a miser, or a miserable man. R. C. TRENCH.

CREATION.

These duplicates in those parts of the body, without which a man might have very well subsisted, though not so well as with them, are a plain demonstration of an all-wise Contriver, as those more numerous copyings which are found among the vessels of the same body are evident demonstrations that they could not be the work of chance. This argument receives additional strength if we apply it to every animal and insect within our knowledge, as well as to those numberless living creatures that are objects too minute for a human eye: and if we consider how the several species in this whole world of life resemble one another in very many particulars, so far as is convenient for their respective states of existence, it is much more probable that a hundred millions of dice should be casually thrown a hundred millions of times in the same number than that the body of any single animal should be produced by the fortuitous concourse of matter. And that the like chance should arise in innumerable instances requires a degree of credulity that is not under the direction of common sense. We may carry this consideration yet farther if we reflect on the two sexes in every living species, with their resemblances to each other, and those particular distinctions that were necessary for the keeping up of this great world of life.

ADDISON: *Spectator*, No. 543.

If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and everything which is possessed in rich abundance by those whom men esteem fortunate; and if these beings could receive tidings of the might and majesty of the gods, and could then emerge from their hidden dwellings through the open fissures of the earth to the places which we inhabit; if they could suddenly behold the earth and the sea and the vault of heaven; could recognize the expanse of the cloudy firmament, and the might of the winds of heaven, and admire the sun in his majesty, beauty, and radiant effulgence; and lastly, when night veiled the earth in darkness, they could behold the starry heavens, the changing moon, and the stars rising and setting in the unvarying course ordained from eternity, they would surely exclaim, "There are gods! and such great things must be the work of their hands." ARISTOTLE:

Quoted by Humboldt in his Cosmos.

A spontaneous production is against matter of fact; a thing without example not only in man, but the vilest of weeds. BENTLEY.

An eternal sterility must have possessed the world where all things had been fixed and fastened everlastingly with the adamantine chains of specific gravity, if the Almighty had not spoken and said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, after its kind:" and it was so.

BENTLEY.

The order and beauty of the inanimate parts of the world, the discernible ends of them, the meliority above what was necessary to be, do evince by a reflex argument, that it is the workmanship, not of blind mechanism, or blinder chance, but of an intelligent and benign agent.

BENTLEY.

That all these distances, motions, and quantities of matter should be so accurately and harmoniously adjusted in this great variety of our system, is above the fortuitous hits of blind material causes, and must certainly flow from that eternal fountain of wisdom.

BENTLEY.

Let there be an admiration of those divine attributes and prerogatives for whose manifesting he was pleased to construct this vast fabric.

BOYLE.

God may rationally be supposed to have framed so great and admirable an automaton as the world, for several ends and purposes.

BOYLE.

We are raised by science to an understanding of the infinite wisdom and goodness which the Creator has displayed in all His works. Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill everywhere conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we feel no hesitation in concluding that if we knew the whole scheme of Providence, every part would appear to be in harmony with a plan of absolute benevolence. Independently, however, of this most consoling inference, the delight is inexpressible of being able to follow the marvellous works of the Great Author of nature, and to trace the unbounded power and exquisite skill which are exhibited by the most minute as well as the mightiest parts of His system. LORD BROUGHAM.

Nothing can act before it will be. The first man was not, and therefore could not make himself to be. For anything to produce itself is to act; if it acted before it was, it was then something and nothing at the same time; it then had a being before it had a being; it acted when it brought itself into being. How could it act without a being, without it was? So that if it were the cause of itself, it must be before itself as well as after itself; it was before it was; it was as a cause before it was as an effect.

CHARNOCK: *Attributes.*

Let us carry ourselves back in spirit to the mysterious week, to the teeming work-days of the Creator, as they rose in vision before the eye of the inspired historian of the generations of the heavens and the earth, in the days that the Lord God made the earth and the heavens. And who that hath watched their ways with an understanding heart could contemplate the filial and loyal bee, the home-building, wedded, and divorceless sparrow, and, above all, the manifoldly intelligent ant-tribes, with their commonwealths and confederacies, their warriors and miners, the husband-folk that fold in their tiny flocks on the honeyed leaf, and the virgin sisters with the holy instincts of maternal love, detached, and in selfless purity, and not say to himself, Behold the shadow of approaching humanity, the sun arising from behind, in the kindling morning of the creation! S. T. COLERIDGE:

Aids to Reflection, App. xxxvi.

That divers limners at a distance, without either copy or design, should draw the same picture to an undistinguishable exactness, is more conceivable than that matter, which is so diversified, should frame itself so unerringly, according to the idea of its kind.

GLANVILL.

Certain passive strictures, or signatures, of that wisdom which hath made and ordered all things with the highest reason.

SIR M. HALE.

Why, it will be said, may we not suppose the world has always continued as it is; that is, that there has been a constant succession of finite beings appearing and disappearing on the earth from all eternity? I answer, Whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design visible in all finite beings. Nor is the absurdity of supposing a contrivance without a

contriver diminished by this imaginary succession; but rather increased, by being repeated at every step of the series.

Besides, an eternal succession of finite beings involves in it a contradiction, and is therefore plainly impossible. As the supposition is made to get rid of the idea of any one having existed from eternity, each of the beings in succession must have begun in time: but the succession itself is eternal. We have then the succession of beings infinitely earlier than any being in the succession; or, in other words, a series of beings running on *ad infinitum* before it reached any particular being, which is absurd. From these considerations it is manifest there must be some eternal Being, or nothing could ever have existed; and since the beings which we behold bear in their whole structure evident marks of wisdom and design, it is equally certain that he who formed them is a wise and intelligent agent.

ROBERT HALL:
Modern Infidelity, Preface.

Whoever considers the study of anatomy I believe will never be an atheist; the frame of man's body and coherence of his parts being so strange and paradoxical that I hold it to be the greatest miracle of nature.

LORD HERBERT OF CHERBURY.

The wisdom and goodness of the Maker plainly appears in the parts of this stupendous fabric, and the several degrees and ranks of creatures in it. LOCKE.

There is not so contemptible a plant or animal that does not confound the most enlarged understanding. LOCKE.

It is suitable to the magnificent harmony of the universe that the species of creatures should, by gentle degrees, ascend upward from us toward his perfection, as we see they gradually descend from us downward. LOCKE.

Is it possible that a promiscuous jumble of printing letter should often fall into a method which should stamp on paper a coherent discourse? LOCKE.

We cannot look around us without being struck by the surprising variety and multiplicity of the sources of Beauty of Creation, produced by form, or by colour, or by both united. It is scarcely too much to say, that every object in nature, animate or inanimate, is in some manner beautiful: so largely has the Creator provided for our pleasures through the sense of sight. It is rare to see anything which is in itself distasteful, or disagreeable to the eye, or repulsive: while on this, however, they are alone entitled to pronounce who have cultivated the faculty in question; since, like every other quality of mind as of body, it is left to ourselves to improve that of which the basis has been given to us, as the means of cultivating it have been placed in our power.

May I not also say, that this beauty has been conferred in wisdom, as in beneficence? It is one of the revelations which the Creator has made of Himself to man. He was to be admired and loved: it was through the demonstrations of His character that we could alone see Him and judge of Him: and in thus inducing or compelling us to admire and love the visible works of His hand, He has taught us to love and adore Himself. This is the great lesson which the beauty of Creation teaches, in addition to the pleasure which it affords; but, for this, we must cultivate that simple and surely amiable piety which learns to view the Father of the Universe in all the works of that universe. Such is the lesson taught by that certainly reasonable philosophy which desires to unite what men have too much laboured to dissever; a state of mind which is easily attainable, demands no effort of feeling beyond that of a simple and good heart, and needs not diverge into a weak and censurable enthusiasm. Much therefore is he to be pitied or condemned who has not cultivated this faculty in this manner; who is not forever looking round on creation in feeling and in search of those beauties; that he may thus bend in gratitude and love before the Author of all Beauty. DR. J. MACCULLOCH.

Could necessity infallibly produce quarries of stone, which are the materials of all magnificent structures? SIR T. MORE.

It became him who created them to set them in order: and if he did so, it is unphilosophical to seek for any other origin of the world, or to pretend that it might arise out of a chaos by the mere laws of nature. SIR I. NEWTON.

Let us then consider the works of God, and observe the operations of his hands: let us take notice of and admire his infinite wisdom and goodness in the formation of them. No creature in this sublunary world is capable of so doing beside man; yet we are deficient herein: we content ourselves with the knowledge of the tongues, and a little skill in philology, or history perhaps, and antiquity, and neglect that which to me seems more material,—I mean natural history and the works of the creation.

JOHN RAY:
The Wisdom of God Manifested in the Works of the Creation.

There is no greater, at least no more palpable and convincing, argument of the existence of a Deity than the admirable art and wisdom that discovers itself in the make and constitution, the order and disposition, the ends and uses, of all the parts and members of this stately fabric of heaven and earth. For if in the works of art, as for example a curious edifice or machine, counsel, design, and direction to an end, appearing in the whole frame, and in all the several pieces of it, do necessarily infer the being and operation of some intelligent architect or engineer, why shall not also in the works of nature, that grandeur and magnificence, that excellent contrivance for beauty, order, use, etc., which is observable in them, wherein they do as

much transcend the effects of human art as infinite power and wisdom exceeds finite, infer the existence and efficiency of an Omnipotent and All-wise Creator? RAY.

A wonder it must be that there should be any man found so stupid as to persuade himself that this most beautiful world could be produced by the fortuitous concourse of atoms. RAY.

Should he find upon one single sheet of parchment an oration written full of profound sense, adorned with elegant phrase, the wit of man could not persuade him that this was done by the temerarious dashes of an unguided pen. RAY.

It is more worthy of the Deity to attribute the creation of the world to the exundation and overflowing of his transcendent and infinite goodness. RAY.

To run the world back to its first original, and view nature in its cradle, to trace the outgoings of the Ancient of days in the first instance of his creative power, is a research too great for mortal inquiry. SOUTH.

Aristotle held that it streamed by connatural result and emanation from God; so that there was no instant assignable of God's eternal existence in which the world did not also co-exist. SOUTH.

God, surveying the works of creation, leaves us this general impress or character upon them, that they were exceeding good. SOUTH.

That the universe was formed by a fortuitous concourse of atoms, I will no more believe than that the accidental jumbling of the alphabet would fall into a most ingenious treatise of philosophy. SWIFT.

How often might a man after he had jumbled a set of letters in a bag fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose! And may not a little book be as easily made by chance as this great volume of the world? How long might a man be in sprinkling colours upon a canvas with a careless hand before they could happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, which should be sent out from the several remote parts of England, wander up and down before they would all meet in Salisbury Plains, and fall into rank and file in the exact order of an army? And yet this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. TILLOTSON: *Sermons.*

Researches into the springs of natural bodies and their motions should awaken us to admiration at the wondrous wisdom of our Creator in all the works of nature. DR. I. WATTS.

CRIMES.

Crimes lead into one another. They who are capable of being forgers are capable of being incendiaries. BURKE:
To Sir A. I. Elton, Jan. 30, 1777.

Crimes are the actions of physical beings with an evil intention abusing their physical powers against justice and to the detriment of society. BURKE:
Imp. of W. Hastings; Report on the Lords' Journal, 1794.

Thank God, my Lords, men that are greatly guilty are never wise. I repeat it—men that are greatly guilty are never wise. In their defence of one crime they are sure to meet the ghost of some former defence, which, like the spectre in Virgil, drives them back. BURKE: *Imp. of W. Hastings.*

Great crimes are commonly produced either out of a cold intensity of selfishness, or out of a hot intensity of passion. It is not difficult for any one to say which will lead to the more detestable results. The visible ferocity, the glare of envy or wild hatred in the criminal who slays his enemy—foul and detestable as it must ever be—is not so loathsome as the tranquil good humour of the wretch utterly lost in self-content, ready without a particle of malice or compunction to pluck neighbours' lives, as fruit, for his material refreshment. *Household Words.*

CRITICISM.

Of this shallow species there is not a more unfortunate, empty, and conceited animal than that which is generally known by the name of a Critic. This, in the common acceptation of the word, is one that, without entering into the sense and soul of an author, has a few general rules, which, like mechanical instruments, he applies to the works of every writer; and as they quadrate with them, pronounces the author perfect or defective. He is master of a certain set of words, as *Unity, Style, Fire, Phlegm, Easy, Natural, Turn, Sentiment,* and the like; which he varies, compounds, divides, and throws together, in every part of his discourse, without any thought or meaning. The marks you may know him by are, an elevated eye, and dogmatical brow, a positive voice, and a contempt for everything that comes out, whether he has read it or not. ADDISON: *Tatler,* No. 165.

For this reason I think there is nothing in the world so tiresome as the works of those critics who write in a positive dogmatic way, without either language, genius, or imagination. If the reader would see how the best of the Latin critics wrote, he may find their manner very beautifully described in the characters of Horace, Petronius, Quintilian, and Longinus, as they are drawn in the essay of which I am now speaking. ADDISON: *Spectator,* No. 253.

Above all, I would have them well versed in the Greek and Latin poets, without which a man very often fancies that he understands a critic, when in reality he does not comprehend his meaning. It is in criticism as in all other sciences and speculations; one who brings with him any implicit notions and observations, which he has made in his reading of the poets, will find his own reflections methodized and explained, and perhaps several little hints that had passed in his mind, perfected and improved in the works of a good critic; whereas one who has not these previous lights is very often an utter stranger to what he reads, and apt to put a wrong interpretation upon it.

Nor is it sufficient that a man, who sets up for a judge in criticism, should have perused the authors above-mentioned, unless he has also a clear and logical head. Without this talent he is perpetually puzzled and perplexed amidst his own blunders, mistakes the sense of those he would confute, or, if he chances to think right, does not know how to convey his thoughts to another with clearness and perspicuity. Aristotle, who was the best critic, was also one of the best logicians that ever appeared in the world.

ADDISON: *Spectator*, No. 291.

I might farther observe that there is not a Greek or Latin critic, who has not shown, even in the style of his criticisms, that he was a master of all the elegance and delicacy of his native tongue.

The truth of it is, there is nothing more absurd than for a man to set up for a critic, without a good insight into all the parts of learning; whereas many of those, who have endeavoured to signalize themselves by works of this nature, among our English writers, are not only defective in the above-mentioned particulars, but plainly discover, by the phrases which they make use of, and by their confused way of thinking, that they are not acquainted with the most common and ordinary systems of arts and sciences. A few general rules extracted out of the French authors, with a certain cant of words, has sometimes set up an illiterate heavy writer for a most judicious and formidable critic.

ADDISON: *Spectator*, No. 291.

One great mark by which you may discover a critic who has neither taste nor learning, is this: that he seldom ventures to praise any passage in an author which has not been before received and applauded by the public, and that his criticism turns wholly upon little faults and errors. This part of a critic is so very easy to succeed in, that we find every ordinary reader, upon the publishing of a new poem, has wit and ill nature enough to turn several passages of it into ridicule, and very often in the right place. This Mr. Dryden has very agreeably remarked in these two celebrated lines:

> "Errors, like straws, upon the surface flow;
> He who would search for pearls must dive below."

A true critic ought to dwell rather upon excellences than imperfections, to discover the concealed beauties of a writer, and communicate to the world such things as are worth their observation. The most exquisite words, and finest strokes of an author, are those which very often appear the most doubtful and exceptionable to a man who wants a relish for polite learning; and they are those which a sour undistinguishing critic generally attacks with the greatest violence.

ADDISON: *Spectator*, No. 291.

Besides, a man who has the gift of ridicule is apt to find fault with anything that gives him an opportunity of exerting his beloved talent, and very often censures a passage, not because there is any fault in it, but because he can be merry upon it. Such kinds of pleasantry are very unfair and disingenuous in works of criticism, in which the greatest masters, both ancient and modern, have always appeared with a serious and instructive air.

ADDISON: *Spectator*, No. 291.

It is likewise necessary for a man who would form to himself a finished taste of good writing to be well versed in the works of the best critics, both ancient and modern. I must confess that I could wish there were authors of this kind, who, besides the mechanical rules, which a man of very little taste may discourse upon, would enter into the very spirit and soul of fine writing, and show us the several sources of that pleasure which rises in the mind upon the perusal of a noble work.

ADDISON: *Spectator*, No. 409.

I have a great esteem for a true critic, such as Aristotle and Longinus among the Greeks; Horace and Quintilian among the Romans; Boileau and Dacier among the French. But it is our misfortune that some who set up for professed critics among us are so stupid that they do not know how to put ten words together with elegance or common propriety; and withal so illiterate that they have no taste of the learned languages, and therefore criticise upon old authors only at second-hand. They judge of them by what others have written, and not by any notions they have of the authors themselves. The words unity, action, sentiment, and diction, pronounced with an air of authority, give them a figure among unlearned readers, who are apt to believe they are very deep because they are unintelligible.

ADDISON: *Spectator*, No. 592.

The candour which Horace shows is that which distinguishes a critic from a caviller: he declares that he is not offended at little faults, which may be imputed to inadvertency.

ADDISON: *Guardian*.

When I read rules of criticism I inquire after the works of the author, and by that means discover what he likes in a composition.

ADDISON: *Guardian*.

I never knew a critic who made it his business to lash the faults of other writers that was not guilty of greater himself; as the hangman is generally a worse malefactor than the criminal that suffers by his hand. ADDISON.

If the critic has published nothing but rules and observations in criticism, I then consider whether there be a propriety and elegance in his thoughts and words, clearness and delicacy in his remarks, wit and good breeding in his raillery. ADDISON.

They publish their ill-natured discoveries with a secret pride, and applaud themselves for the singularity of their judgment, which has found a flaw in what the generality of mankind admires. ADDISON.

How often is a person whose intentions are to do good by the works he publishes, treated in as scurrilous a manner as if he were an enemy to mankind! ADDISON.

To say of a celebrated piece that there are faults in it, is, in effect, to say that the author of it is a man. ADDISON.

A critic is a man who on all occasions is more attentive to what is wanting than what is present. ADDISON.

Nothing is so tiresome as the works of those critics who write in a dogmatic way, without language, genius, or imagination. ADDISON.

Some men make their ignorance the measure of excellence: these are, of course, very fastidious critics; for, knowing little, they can find but little to like. W. ALLSTON.

Critics form a general character from the observation of particular errors, taken in their own oblique or imperfect views; which is as unjust as to make a judgment of the beauty of a man's body from the shade it cast in such and such a position. BROOME.

Bring candid eyes unto the perusal of men's works, and let not zoilism . . . blast any well-intended labours. SIR T. BROWNE.

Scholars are men of peace: they bear no arms, but their tongues are sharper than Actius' sword, their pens carry further, and give a louder report, than thunder. I had rather stand in the shock of a basilisk than in the fury of a merciless pen. SIR T. BROWNE.

Different from them are all the great critics. They have taught us one essential rule. I think the excellent and philosophic artist, a true judge as well as a perfect follower of Nature, Sir Joshua Reynolds, has somewhere applied it, or something like it, in his own profession. It is this: that, if ever we should find ourselves disposed not to admire those writers or artists (Livy and Virgil, for instance, Raphael or Michael Angelo) whom all the learned had admired, not to follow our own fancies, but to study them, until we know how and what we ought to admire; and if we cannot arrive at this combination of admiration with knowledge, rather to believe that we are dull than that the rest of the world has been imposed on. BURKE:
Appeal from the New to the Old Whigs, 1791.

Malherbe, on hearing a prose work of great merit much extolled, drily asked if it would *reduce the price of bread?* Neither was his appreciation of poetry much higher, when he observed that a good poet was of no more service to the church or the state than a good player at nine-pins!! COLTON:
Lacon: Preface.

Modern criticism discloses that which it would fain conceal, but conceals that which it professes to disclose; it is, therefore, read by the discerning, not to discover the merits of an author, but the motives of his critic. COLTON: *Lacon.*

The same work will wear a different appearance in the eyes of the same man, according to the different views with which he reads it: if merely for his amusement, his candour being in less danger of a twist from interest or prejudice, he is pleased with what is really pleasing, and is not over-curious to discover a blemish,—because the exercise of a minute exactness is not consistent with his purpose. But if he once becomes a critic by trade, the case is altered. He must then at any rate establish, if he can, an opinion in every mind of his uncommon discernment, and his exquisite taste. This great end he can never accomplish by thinking in the track that has been beaten under the hoof of public judgment. He must endeavour to convince the world that their favourite authors have more faults than they are aware of, and such as they have never suspected. Having marked out a writer universally esteemed, whom he finds it for that very reason convenient to depreciate and traduce, he will overlook some of his beauties, he will faintly praise others, and in such a manner as to make thousands, more modest though quite as judicious as himself, question whether they are beauties at all.
COWPER:
To Rev. W. Unwin, Jan. 17, 1782.

Enough if every age produce two or three critics of this esoteric class, with here and there a reader to understand them. DE QUINCEY.

Those hypercritics in English poetry differ from the opinion of the Greek and Latin judges, from the Italians and French, and from the general taste of all ages. DRYDEN.

For want of these requisites, most of our ingenious young men take up some cried-up English poet, adore him, and imitate him, without knowing wherein he is defective.
DRYDEN.

I should be glad if I could persuade him to write such another critic on anything of mine; for when he condemns any of my poems he makes the world have a better opinion of them.
DRYDEN.

'Tis unjust that they who have not the least notion of heroic writing should therefore condemn the pleasure which others receive from it, because they cannot comprehend it.
DRYDEN.

There are limits to be set between the boldness and rashness of a poet; but he must understand those limits who pretends to judge, as well as he who undertakes to write; and he who has no liking to the whole ought in reason to be excluded from censuring of the parts.

DRYDEN.

We are naturally displeased with an unknown critic, as the ladies are with a lampooner, because we are bitten in the dark. DRYDEN.

The most judicious writer is sometimes mistaken after all his care; but the hasty critic, who judges on a view, is full as liable to be deceived. DRYDEN.

They wholly mistake the nature of criticism who think its business is principally to find fault. DRYDEN.

"But are there not some works," interrupted I, "that from the very manner of their composition must be exempt from criticism; particularly such as profess to disregard its laws?"

"There is no work whatsoever but he can criticise," replied the bookseller; "even though you wrote in Chinese he would have a pluck at you." GOLDSMITH:

Citizen of the World, Letter LI.

The ignorant critic and dull remarker can readily spy blemishes in eloquence or morals, whose sentiments are not sufficiently elevated to observe a beauty; but such are judges neither of books nor of life: they can diminish no solid reputation by their censure, nor bestow a lasting character by their applause: in short, I found, by my search, that such only confer real fame upon others who have merit themselves to deserve it. GOLDSMITH:

Citizen of the World, Letter CIX.

As the art of criticism never made an orator or a poet, though it enables us to judge of their merits, so the comprehensive speculation of modern times, which has compared and reviewed the manners of every age and country, has never formed a wise government or a happy people. ROBERT HALL:

Sentiments Proper to the Present Crisis.

There is a certain race of men, that either imagine it their duty, or make it their amusement, to hinder the reception of every work of learning or genius, who stand as sentinels in the avenues of fame, and value themselves upon giving ignorance and envy the first notice of a prey.

To these men, who distinguish themselves by the appellation of critics, it is necessary for a new author to find some means of recommendation. It is probable that the most malignant of these persecutors might be somewhat softened and prevailed on for a short time to remit their fury. DR. S. JOHNSON: *Rambler*, No. 3.

Criticism, as it was first instituted by Aristotle, was meant as a standard of judging well.

DR. S. JOHNSON.

A few wild blunders, and visible absurdities, from which no work of such multiplicity was ever free, may for a time furnish folly with laughter, and harden ignorance into contempt; but useful diligence will at last prevail, and there can never be wanting some who distinguish desert. DR. S. JOHNSON:

Pref. to A Dictionary of the Eng. Language.

Criticism, though dignified from the earliest ages by the labours of men eminent for knowledge and sagacity, has not yet attained the certainty and stability of science.

DR. S. JOHNSON.

Manifold are the advantages of criticism when thus studied as a rational science. In the first place, a thorough acquaintance with the principles of the fine arts redoubles the pleasure we derive from them. To the man who resigns himself to feeling, without interposing any judgment, poetry, music, painting, are mere pastime. In the prime of life, indeed, they are delightful, being supported by the force of novelty and the heat of imagination; but in time they lose their relish, and are generally neglected in the maturity of life, which disposes to more serious and more important occupations. To those who deal in criticism as a regular science governed by just principles, and giving scope to judgment as well as to fancy, the fine arts are a favourite entertainment, and in old age maintain that relish which they produce in the morning of life. LORD KAMES.

Critics have done nearly the same in taste as casuists have in morals; both having attempted to direct by rules, and limit by definitions, matters which depend entirely on feeling and sentiment; and which are therefore so various and extensive, and diversified by such nice and infinitely graduated shades of difference, that they elude all the subtleties of logic and the intricacies of calculation. Rules can never be made so general as to comprehend every possible case, nor definitions so multifarious and exact as to include every possible circumstance or contingency. R. P. KNIGHT.

It may be laid down as an almost universal rule that good poets are bad critics. Their minds are under the tyranny of ten thousand associations imperceptible to others. The worst writer may easily happen to touch a spring which is connected in their minds with a long succession of beautiful images. They are like the gigantic slaves of Aladdin,—gifted with matchless power, but bound by spells so mighty that when a child whom they could have crushed touched a talisman, of whose secret they were ignorant, they immediately became his vassals. It has more than once happened to me to see minds graceful and majestic as the Titania of Shakspeare bewitched by the charms of an ass's head, bestowing on it the fondest caresses, and crowning it with the sweetest flowers.

LORD MACAULAY:

Criticisms on the Principal Italian Writers; No. 1, *Dante;* Jan. 1824.

Quintilian applied to general literature the same principles by which he had been accustomed to judge of the declamations of his pupils. He looks for nothing but rhetoric, and rhetoric not of the highest order. He speaks coldly of the incomparable works of Æschylus. He admires, beyond expression, those inexhaustible mines of commonplaces, the plays of Euripides. He bestows a few vague words on the poetical character of Homer. He then proceeds to consider him merely as an orator. An orator Homer doubtless was, and a great orator. But surely nothing is more remarkable in his admirable works than the art with which his oratorical powers are made subservient to the purposes of poetry. Nor can I think Quintilian a great critic in his own province. Just as are many of his remarks, beautiful as are many of his illustrations, we can perpetually detect in his thoughts that flavour which the soil of despotism generally communicates to all the fruits of genius. Eloquence was, in his time, little more than a condiment which served to stimulate in a despot the jaded appetite for panegyric, an amusement for the travelled nobles and the blue-stocking matrons of Rome. It is, therefore, with him rather a sport than a war; it is a contest of foils, not of swords. He appears to think more of the grace of the attitude than of the direction and vigour of the thrust. It must be acknowledged, in justice to Quintilian, that this is an error to which Cicero has too often given the sanction both of his precept and of his example.

LORD MACAULAY:
On the Athenian Orators, Aug. 1824.

The ages in which the masterpieces of imagination have been produced have by no means been those in which taste has been most correct. It seems that the creative faculty and the critical faculty cannot exist together in their highest perfection. The causes of this phenomenon it is not difficult to assign. It is true that the man who is best able to take a machine to pieces, and who most clearly comprehends the manner in which all its wheels and springs conduce to its general effect, will be the man most competent to form another machine of similar power. In all the branches of physical and moral science which admit of perfect analysis he who can resolve will be able to combine. But the analysis which criticism can effect of poetry is necessarily imperfect. One element must forever elude its researches; and that is the very element by which poetry is poetry. In the description of nature, for example, a judicious reader will easily detect an incongruous image. But he will find it impossible to explain in what consists the art of a writer who in a few words brings some spot before him so vividly that he shall know it as if he had lived there from childhood; while another, employing the same materials, the same verdure, and the same flowers, committing no inaccuracy, introducing nothing which can be positively pronounced superfluous, omitting nothing which can be positively pronounced necessary, shall produce no more effect than an advertisement of a capital residence and a desirable pleasure-ground.

LORD MACAULAY:
John Dryden, Jan. 1828.

That critical discernment is not sufficient to make men poets, is generally allowed. Why it should keep them from becoming poets is not, perhaps, equally evident; but the fact is, that poetry requires not an examining but a believing frame of mind. Those feel it most, and write it best, who forget that it is a work of art; to whom its imitations, like the realities from which they are taken, are subjects, not for connoisseurship, but for tears and laughter, resentment and affection; who are too much under the influence of the illusion to admire the genius which has produced it; who are too much frightened for Ulysses in the cave of Polyphemus to care whether the pun about Outis be good or bad; who forget that such a person as Shakspeare ever existed, while they weep and curse with Lear. It is by giving faith to the creations of the imagination that a man becomes a poet. It is by treating those creations as deceptions, and by resolving them, as nearly as possible, into their elements, that he becomes a critic. In the moment in which the skill of the artist is perceived, the spell of the art is broken. These considerations account for the absurdities into which the greatest writers have fallen when they have attempted to give general rules for composition, or to pronounce judgment on the works of others. They are accustomed to analyze what they feel; they therefore perpetually refer their emotions to causes which have not in the slightest degree tended to produce them. They feel pleasure in reading a book. They never consider that this pleasure may be the effect of ideas which some unmeaning expression, striking on the first link of a chain of associations, may have called up in their own minds,—that they have themselves furnished to the author the beauties which they admire.

LORD MACAULAY:
John Dryden, Jan. 1828.

The opinion of the great body of the reading public is very materially influenced even by the unsupported assertions of those who assume a right to criticise. Nor is the public altogether to blame on this account. Most even of those who have really a great enjoyment in reading are in the same state, with respect to a book, in which a man who has never given particular attention to the art of painting is with respect to a picture. Every man who has the least sensibility or imagination derives a certain pleasure from pictures. Yet a man of the highest and finest intellect might, unless he had formed his taste by contemplating the best pictures, be easily persuaded by a knot of connoisseurs that the worst daub in Somerset House was a miracle of art. If he deserves to be laughed at, it is not for his ignorance of pictures, but for his ignorance of men. He knows that there is a delicacy of taste in painting which he does not possess, that he cannot distinguish hands, as

practised judges distinguish them, that he is not familiar with the finest models, that he has never looked at them with close attention, and that, when the general effect of a piece has pleased him or displeased him, he has never troubled himself to ascertain why. When, therefore, people whom he thinks more competent to judge than himself, and of whose sincerity he entertains no doubt, assure him that a particular work is exquisitely beautiful, he takes it for granted that they must be in the right. He returns to the examination, resolved to find or imagine beauties; and, if he can work himself up into something like admiration, he exults in his own proficiency.

Just such is the manner in which nine readers out of ten judge of a book. They are ashamed to dislike what men who speak as having authority declare to be good. At present, however contemptible a poem or a novel may be, there is not the least difficulty in procuring favourable notices of it from all sorts of publications, daily, weekly, and monthly. In the mean time, little or nothing is said on the other side. The author and the publisher are interested in crying up the book. Nobody has any very strong interest in crying it down. Those who are best fitted to guide the public opinion think it beneath them to expose mere nonsense, and comfort themselves by reflecting that such popularity cannot last. This contemptuous levity has been carried too far. It is perfectly true that reputations which have been forced into an unnatural bloom fade almost as soon as they have expanded; nor have we any apprehensions that puffing will ever raise any scribbler to the rank of a classic.

LORD MACAULAY:
Mr. Robert Montgomery's Poems, April, 1830.

It would be amusing to make a digest of the irrational laws which bad critics have framed for the government of poets. First in celebrity and in absurdity stand the dramatic unities of place and time. No human being has ever been able to find anything that could, even by courtesy, be called an argument for these unities, except that they have been deduced from the general practice of the Greeks. It requires no very profound examination to discover that the Greek dramas, often admirable as compositions, are, as exhibitions of human character and human life, far inferior to the English plays of the age of Elizabeth. Every scholar knows that the dramatic part of the Athenian tragedies was at first subordinate to the lyrical part. It would, therefore, have been little less than a miracle if the laws of the Athenian stage had been found to suit plays in which there was no chorus. All the greatest masterpieces of the dramatic art have been composed in direct violation of the unities, and could never have been composed if the unities had not been violated. It is clear, for example, that such a character as that of Hamlet could never have been developed within the limits to which Alfieri confined himself. Yet such was the reverence of literary men during the last century for these unities that Johnson, who, much to his honour, took the opposite side, was, as he says, "frightened at his own temerity," and "afraid to stand against the authorities which might be produced against him."

There are other rules of the same kind without end. "Shakspeare," says Rymer, "ought not to have made Othello black; for the hero of a tragedy ought always to be white."

"Milton," says another critic, "ought not to have taken Adam for his hero; for the hero of an epic poem ought always to be victorious."

"Milton," says another, "ought not to have put so many similes into his first book; for the first book of an epic poem ought always to be the most unadorned. There are no similes in the first book of the Iliad."

"Milton," says another, "ought not to have placed in an epic poem such lines as these:

"'While thus I called, and strayed I knew not whither.'"

And why not? The critic is ready with a reason, a lady's reason. "Such lines," says he, "are not, it must be allowed, unpleasing to the ear; but the redundant syllable ought to be confined to the drama, and not admitted into epic poetry." As to the redundant syllable in heroic rhyme on serious subjects, it has been, from the time of Pope downward, proscribed by the general consent of all the correct school. No magazine would have admitted so incorrect a couplet as that of Drayton:

"As when we lived untouch'd with these disgraces,
Whenas our kingdom was our dear embraces."

Another law of heroic rhyme, which, fifty years ago, was considered as fundamental, was, that there should be a pause, a comma at least, at the end of every couplet. It was also provided that there should never be a full stop except at the end of a line. LORD MACAULAY:
Moore's Life of Lord Byron, June, 1831.

The correctness which the last century prized so much resembles the correctness of those pictures of the garden of Eden which we see in old Bibles. We have an exact square, enclosed by the rivers Pison, Gihon, Hiddekel, and Euphrates, each with a convenient bridge in the centre, rectangular beds of flowers, a long canal, neatly bricked and railed in, the tree of knowledge, clipped like one of the limes behind the Tuilleries, standing in the centre of the grand alley, the snake twined round it, the man on the right hand, the woman on the left, and the beasts drawn up in an exact circle round them. In one sense the picture is correct enough. That is to say, the squares are correct; the circles are correct; the man and the woman are in a most correct line with the tree; and the snake forms a most correct spiral.

But if there were a painter so gifted that he could place on the canvas that glorious paradise seen by the interior eye of him whose outward sight had failed with long watching and labouring for liberty and truth, if there were a painter who could set before us the mazes of

the sapphire brook, the lake with its fringe of myrtles, the flowery meadows, the grottoes overhung by vines, the forests shining with Hesperian fruit and with the plumage of gorgeous birds, the mossy shade of that nuptial bower which showered down roses on the sleeping lovers, what should we think of a connoisseur who should tell us that this painting, though finer than the absurd picture in the old Bible, was not so correct? Surely we should answer, It is both finer and more correct; and it is finer because it is more correct. It is not made up of correctly drawn diagrams; but it is a correct painting, a worthy representation of that which it is intended to represent.

LORD MACAULAY:
Moore's Life of Lord Byron.

He took it for granted that the kind of poetry which flourished in his own time, which he had been accustomed to hear praised from his childhood, and which he had himself written with success, was the best kind of poetry. In his biographical work he has repeatedly laid it down as an undeniable proposition that during the latter part of the seventeenth century, and the earlier part of the eighteenth, English poetry had been in a constant progress of improvement. Waller, Denham, Dryden, and Pope had been, according to him, the great reformers. He judged of all works of the imagination by the standard established among his own contemporaries. Though he allowed Homer to have been a greater man than Virgil, he seems to have thought the Æneid a greater poem than the Iliad. Indeed, he well might have thought so; for he preferred Pope's Iliad to Homer's. He pronounced that, after Hoole's translation of Tasso, Fairfax's would hardly be reprinted. He could see no merit in our fine old English ballads, and always spoke with the most provoking contempt of Percy's fondness for them.

LORD MACAULAY:
Boswell's Life of Johnson, Sept. 1831.

"It is an uncontrolled truth," says Swift, "that no man ever made an ill figure who understood his own talents, nor a good one who mistook them." Every day brings with it fresh illustrations of this weighty saying; but the best commentary that we remember is the history of Samuel Crisp. Men like him have their proper place, and it is a most important one, in the Commonwealth of Letters. It is by the judgment of such men that the rank of authors is finally determined. It is neither to the multitude, nor to the few who are gifted with great creative genius, that we are to look for sound critical decisions. The multitude, unacquainted with the best models, are captivated by whatever stuns and dazzles them. They deserted Mrs. Siddons to run after Master Betty; and they prefer, we have no doubt, Jack Sheppard to Van Artevelde. A man of great original genius, on the other hand, a man who has attained to mastery in some high walk of art, is by no means to be implicitly trusted as a judge of the performance of others. The erroneous decisions pronounced by such men are without number. It is commonly supposed that jealousy makes them unjust. But a more creditable explanation may easily be found. The very excellence of a work shows that some of the faculties of the author have been developed at the expense of the rest; for it is not given to the human intellect to expand itself widely in all directions at once, and to be at the same time gigantic and well proportioned. Whoever becomes pre-eminent in any art, nay, in any style of art, generally does so by devoting himself with intense and exclusive enthusiasm to the pursuit of one kind of excellence. His perception of other kinds of excellence is therefore too often impaired. Out of his own department he praises and blames at random; and is far less to be trusted than the mere connoisseur, who produces nothing, and whose business is only to judge and enjoy. One painter is distinguished by his exquisite finishing. He toils day after day to bring the veins of a cabbage-leaf, the folds of a lace veil, the wrinkles of an old woman's face, nearer and nearer to perfection. In the time which he employs on a square foot of canvas, a master of a different order covers the walls of a palace with gods burying giants under mountains, or makes the cupola of a church alive with seraphim and martyrs. The more fervent the passion of each of these artists for his art, the higher the merit of each in his own line, the more unlikely it is that they will justly appreciate each other. Many persons who never handled a pencil probably do far more justice to Michael Angelo than would have been done by Gerard Douw, and far more justice to Gerard Douw than would have been done by Michael Angelo. It is the same with literature. Thousands who have no spark of the genius of Dryden or Wordsworth do to Dryden the justice which has never been done by Wordsworth, and to Wordsworth the justice which, we suspect, would never have been done by Dryden. Gray, Johnson, Richardson, Fielding, are all highly esteemed by the great body of intelligent and well-informed men. But Gray could see no merit in Rasselas; and Johnson could see no merit in the Bard. Fielding thought Richardson a solemn prig; and Richardson perpetually expressed contempt and disgust for Fielding's lowness.

LORD MACAULAY:
Madame D'Arblay, Jan. 1843.

Fastidiousness, the discernment of defects, and the propensity to seek them, in natural beauty, are not the proofs of taste, but the evidences of its absence; it is, at least, an insensibility to beauty; it is worse than that, since it is a depravity when pleasure is found in the discovery of such defects, real or imaginary. And he who affects this because he considers it an evidence of his taste is, at least, pitiably ignorant; while not seldom punished by the conversion of that affectation into a reality. And it is the same in criticism as applied to works of literature. It is not the eye for faults, but beauties, that constitutes the real critic, in this,

as in all else: he who is most discerning in the beauties of poetry is the man of taste, the true judge, the only critic. The critic, as he is currently termed, who is discerning in nothing but faults, may care little to be told that this is the mark of unamiable dispositions or of bad passions; but he might not be equally easy were he convinced that he thus gives the most absolute proofs of ignorance and want of taste.

DR. J. MACCULLOCH.

Get your enemies to read your works, in order to mend them; for your friend is so much your second-self that he will judge too like you.

POPE: *Thoughts on Various Subjects.*

You are so good a critic that it is the greatest happiness of the modern poets that you do not hear their works; and, next, that you are not so arrant a critic as to damn them, like the rest, without hearing. POPE.

True it is that the talents for criticism (namely, smartness, quick censure, vivacity of remark; indeed, all but acerbity) seem rather the gifts of youth than of old age. POPE.

A critic supposes he has done his part if he proves a writer to have failed in an expression: and can it be wondered at if the poets seem resolved not to own themselves in any error? for as long as one side despises a well-meant endeavour the other will not be satisfied with a moderate approbation. POPE.

A jest upon a poor wit at first might have had an epigrammatist for its father, and been afterwards gravely understood by some painful collector. POPE.

It is very much an image of that author's writing; who has an agreeableness that charms us, without correctness; like a mistress whose faults we see, but love her with them all.

POPE.

Sure, upon the whole, a bad author deserves better usage than a bad critic: a man may be the former merely through the misfortune of an ill judgment; but he cannot be the latter without both that and an ill temper. POPE.

'Tis necessary a writing critic should understand how to write. And though every writer is not bound to show himself in the capacity of critic, every writing critic is bound to show himself capable of being a writer; for if he be apparently impotent in this latter kind, he is to be denied all title or character in the other.

SHAFTESBURY.

A poet that fails in writing becomes often a morose critic. The weak and insipid white wine makes at length excellent vinegar.

SHENSTONE.

It is a particular observation I have always made, that of all mortals a Critic is the silliest; for, by inuring himself to examine all things, whether they are of consequence or not, he never looks upon anything but with a design of passing sentence upon it; by which means he is never a companion, but always a censor. This makes him earnest upon trifles, and dispute on the most indifferent occasions with vehemence. If he offers to speak or write, that talent, which should approve the work of the other faculties, prevents their operations.

SIR R. STEELE: *Tatler*, No. 29.

A thorough Critic is a sort of Puritan in the polite world. As an enthusiast in religion stumbles at the ordinary occurrences of life, if he cannot quote Scripture examples on the occasion; so the Critic is never safe in his speech or writing, without he has, among the celebrated writers, an authority for the truth of his sentence.

SIR R. STEELE: *Tatler*, No. 29.

I hope, Sir, you will not take this amiss: I can assure you, I have a profound respect for you, which makes me write this with the same disposition with which Longinus bids us read Homer and Plato. When in reading, says he, any of those celebrated authors, we meet with a passage to which we cannot well reconcile our reasons, we ought firmly to believe, that were those great wits present to answer for themselves, we should to our wonder be convinced that we are only guilty of the mistakes before attributed to them.

SIR R. STEELE: *Tatler*, No. 59.

The malignant deity Criticism dwelt on the top of a snowy mountain in Nova Zembla: Momus found her extended in her den upon the spoils of numberless volumes half devoured. At her right hand sat Ignorance, her father and husband, blind with age; at her left, Pride, her mother, dressing her up in the scraps of paper herself had torn. There was Opinion, her sister, light of foot, hoodwinked and headstrong, yet giddy and perpetually turning. About her played her children, Noise and Impudence, Dulness and Vanity, Positiveness, Pedantry, and Ill Manners. SWIFT.

There is nothing so bad but a man may lay hold of something about it that will afford matter of excuse; nor nothing so excellent but a man may fasten upon something belonging to it whereby to reduce it. TILLOTSON.

Good sense is the foundation of criticism; this it is that has made Dr. Bentley and Bp. Hare the two greatest that ever were in the world. Not that good sense alone will be sufficient. For that considerable part of it, emending a corrupt text, there must be a certain sagacity, which is so distinguishing a quality in Dr. Bentley. BISHOP WARBURTON:

To Dr. Birch: Nichols's Lit. Anec., ii. 96.

Some persons, from the secret stimulations of vanity or envy, despise a valuable book, and throw contempt upon it by wholesale.

DR. I. WATTS.

Let there be no wilful perversion of another's meaning; no sudden seizure of a lapsed syllable to play upon it. DR. I. WATTS.

Another sort of judges will decide in favour of an author, or will pronounce him a mere blunderer, according to the company they have kept. DR. I. WATTS.

Every critic has his own hypothesis: if the common text be not favourable to his opinion, a various lection shall be made authentic.
DR. I. WATTS.

They will endeavour to diminish the honour of the best treatise rather than suffer the little mistakes of the author to pass unexposed.
DR. I. WATTS.

If the remarker would but once try to outshine the author by writing a better book on the same subject, he would soon be convinced of his own insufficiency. DR. I. WATTS.

Such parts of writing as are stupid or silly, false or mistaken, should become subjects of occasional criticism. DR. I. WATTS.

Show your critical learning in the etymology of terms, the synonymous and the paronymous or kindred names. DR. I. WATTS.

CROAKERS.

I know, too, the obstinacy of unbelief in those perverted minds which have no delight but in contemplating the supposed distress and predicting the immediate ruin of their country. These birds of evil presage at all times have grated our ears with their melancholy song; and, by some strange fatality or other, it has generally happened that they have poured forth their loudest and deepest lamentations at the periods of our most abundant prosperity.
BURKE:
Letters on a Regicide Peace, Letter III., 1797.

CROMWELL.

Oliver Cromwell united in a very high degree the characters of the politician and general, and occasionally assumed those of the buffoon and the preacher. . . . He is an amazing instance of what ambition, heated by enthusiasm, restrained by judgment, disguised by hypocrisy, and aided by natural vigour of mind, can do. He was never oppressed with the weight, or perplexed with the intricacy, of affairs; but his deep penetration, indefatigable activity, and invincible resolution seemed to render him master of all events. He persuaded without eloquence; and exacted obedience more from the terror of his name than the vigour of his administration.
GRANGER.

The ambition of Oliver was of no vulgar kind. He never seems to have coveted despotic power. He at first fought sincerely and manfully for the Parliament, and never deserted it till it had deserted its duty. If he dissolved it by force, it was not till he found that the few members who remained after so many deaths, secessions, and expulsions were desirous to appropriate to themselves a power which they held only in trust, and to inflict upon England the curse of a Venetian oligarchy. But even when thus placed by violence at the head of affairs, he did not assume unlimited power. He gave the country a constitution far more perfect than any which had at that time been known in the world. He reformed the representative system in a manner which has extorted praise even from Lord Clarendon. For himself he demanded indeed the first place in the commonwealth; but with powers scarcely so great as those of a Dutch stadtholder or an American president. He gave the Parliament a voice in the appointment of ministers, and left to it the whole legislative authority, not even reserving to himself a veto on its enactments; and he did not require that the chief magistracy should be hereditary in his family. Thus far, we think, if the circumstances of the time and the opportunities which he had of aggrandizing himself be fairly considered, he will not lose by comparison with Washington or Bolivar.
LORD MACAULAY: *Milton*, Aug. 1825.

CUNNING.

At the same time that I think discretion the most useful talent that man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them. Cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon. Cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance.
ADDISON: *Spectator*, No. 225.

Discretion is the perfection of reason, and a guide to us in all the duties of life: cunning is a kind of instinct, that only looks out after our immediate interests and welfare. . . . In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.
ADDISON: *Spectator*, No. 225.

We take cunning for a sinister, or crooked, wisdom, and certainly there is a great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability. . . . In things that a man would not be seen in himself, it is a point of cunning to borrow the name of the world; as to say, "The world says," or "There is a speech abroad." . . . It is a point of cunning to let fall those words in a man's own name which he would have another man

learn and use, and thereupon take advantage. . . . It is a good point of cunning for a man to shape the answer he would have in his own words and propositions; for it makes the other party stick the less. . . . But these small wares and petty points of cunning are infinite, and it were a good deed to make the best of them; for that nothing doth more hurt in a state than that cunning men pass for wise.

LORD BACON:
Essay XXIII., Of Cunning.

Cunning pays no regard to virtue, and is but the low mimic of wisdom. BOLINGBROKE.

Cunning differs from wisdom as twilight from open day. He that walks in the sunshine goes boldly forward by the nearest way; he sees that where the path is straight and even he may proceed in security, and where it is rough and crooked he easily complies with the turns and avoids the obstructions. But the traveller in the dusk fears more as he sees less; he knows there may be danger, and therefore suspects that he is never safe; tries every step before he fixes his foot, and shrinks at every noise, lest violence should approach him. Wisdom comprehends at once the end and the means, estimates easiness or difficulty, and is cautious, or confident, in due proportion. Cunning discovers little at a time, and has no other means of certainty than multiplication of stratagems and superfluity of suspicion. The man of cunning always considers that he can never be too safe, and therefore always keeps himself enveloped in a mist, impenetrable, as he hopes, to the eye of rivalry or curiosity. DR. S. JOHNSON.

Cunning leads to knavery; it is but a step from one to the other, and that very slippery: lying only makes the difference; add that to cunning, and it is knavery. LA BRUYÈRE.

Discourage cunning in a child: cunning is the ape of wisdom. LOCKE.

Nobody was ever so cunning as to conceal their being so; and everybody is shy and distrustful of crafty men. LOCKE.

Cunning men can be guilty of a thousand injustices without being discovered; or at least without being punished. SWIFT.

By *this* means it is that a cunning man is so far from being ashamed of being esteemed such, that he secretly rejoices in it. It has been a sort of maxim that the greatest art is to conceal art; but, I know not how, among some people we meet with, their greatest cunning is to appear cunning. There is Polypragon makes it the whole business of his life to be thought a cunning fellow, and thinks it a much greater character to be terrible than to be agreeable. When it has once entered a man's head to have an ambition to be thought crafty, all other evils are necessary consequences. To deceive is the immediate endeavour of him who is proud of the capacity of doing it.

SIR R. STEELE: *Tatler*, No. 191.

It is a remarkable circumstance in reference to cunning persons, that they are often deficient, not only in comprehensive far-sighted wisdom, but even in prudent, cautious circumspection.

WHATELY:
Annot. on Bacon's Essay, Of Cunning.

The cunning are often deceived by those who have no such intention. When a plain, straightforward man declares plainly his real motives or designs, they set themselves to guess what these are, and hit on every possible solution but the right, taking for granted that he cannot mean what he says. Bacon's remark on this we have already given in the "Antitheta on Simulation and Dissimulation:" "He who acts in all things openly does not deceive the less; for most persons either do not understand or do not believe him." WHATELY:
Annot. on Bacon's Essay, Of Cunning.

CURIOSITY.

He that questioneth much shall learn much, and content much; but especially if he apply his questions to the skill of the persons whom he asketh; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge: but let his questions not be troublesome, for that is fit for a poser; and let him be sure to leave other men their turns to speak. LORD BACON:
Essay XXXIII., Of Discourse.

A wise man is not inquisitive about things impertinent. BROOME.

The first and the simplest emotion which we discover in the human mind is curiosity. By curiosity I mean whatever desire we have for, or whatever pleasure we take in, novelty. We see children perpetually running from place to place, to hunt out something new; they catch with great eagerness, and with very little choice, at whatever comes before them; their attention is engaged by everything, because everything has, in that stage of life, the charm of novelty to recommend it. But, as those things which engage us merely by their novelty cannot attach us for any length of time, curiosity is the most superficial of all the affections; it changes its object perpetually; it has an appetite which is very sharp, but very easily satisfied; and it has always an appearance of giddiness, restlessness, and anxiety. Curiosity, from its nature, is a very active principle; it quickly runs over the greatest part of its objects; and soon exhausts the variety which is commonly to be met with in nature; the same things make frequent returns, and they return with less and less of any agreeable effect. BURKE:
On the Sublime and Beautiful, 1756.

Desire to know how and why,—curiosity: so that man is distinguished not only by his reason, but also by this singular passion, from all other animals. T. HOBBES.

Curiosity in children nature has provided to remove that ignorance they were born with; which, without this busy inquisitiveness, will make them dull. LOCKE.

One great reason why many children abandon themselves wholly to silly sports, and trifle away all their time insipidly, is because they have found their curiosity baulked. LOCKE.

If their curiosity leads them to ask what they should not know, it is better to tell them plainly that it is a thing that belongs not to them to know, than to pop them off with a falsehood.
LOCKE.

A person who is too nice an observer of the business of the crowd, like one who is too curious in observing the labour of the bees, will often be stung for his curiosity. POPE.

CUSTOM.

I have not here considered custom as it makes things easy, but as it renders them delightful: and though others have made the same reflections, it is possible they may have drawn those uses from it. ADDISON.

A froward retention of custom is as turbulent a thing as an innovation; and they that reverence too much old times are but a scorn to the new. It were good, therefore, that men in their innovations would follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived.
LORD BACON:
Essay XXV., Of Innovations.

Men's thoughts are much according to their inclination; their discourses are speeches according to their learning and infused opinions; but their deeds are after as they have been accustomed: and therefore, as Machiavel well noteth (though in an evil-favoured instance), there is no trusting to the force of nature, nor to the bravery of words, except it be corroborate by custom. . . . Many examples may be put of the force of custom, both upon mind and body: therefore, since custom is the principal magistrate of man's life, let men by all means endeavour to obtain good customs. Certainly, custom is most perfect when it beginneth in young years: this we call education, which is, in effect, but an early custom.
LORD BACON:
Essay XL., Of Custom and Education.

Let not atheists lay the fault of their sins upon human nature, which have their prevalence from long custom and inveterated habit.
BENTLEY.

What we have always seen done in one way, we are apt to imagine there was but that one way. BENTLEY.

We are so wonderfully formed, that, whilst we are creatures vehemently desirous of novelty, we are as strongly attached to habit and custom. But it is the nature of things which hold us by custom, to affect us very little whilst we are in possession of them, but strongly when they are absent. I remember to have frequented a certain place every day for a long time together and I may truly say that, so far from finding pleasure in it, I was affected with a sort of weariness and disgust; I came, I went, I returned, without pleasure: yet if by any means I passed by the usual time of my going thither, I was remarkably uneasy, and was not quiet till I had got into my old track. BURKE:
On the Sublime and Beautiful, 1756.

Use makes practice easy: and practice begets custom, and a habit of things, to facilitate what thou couldst not conceive attainable at the first undertaking. T. FULLER.

What is early received into any considerable strength of impress grows into our tender natures, and therefore is of difficult remove.
GLANVILL.

Of all tyrants custom is that which to sustain itself stands most in need of the opinion which is entertained of its power; its only strength lies in that which is attributed to it. A single attempt to break the yoke soon shows us its fragility. But the chief property of custom is to contract our ideas, like our movements, within the circle it has traced for us; it governs us by the terror it inspires for any new and untried condition. It shows us the walls of the prison within which we are enclosed, as the boundary of the world; beyond that, all is undefined, confusion, chaos; it almost seems as though we should not have air to breathe. Women especially, liable to that fear which springs from ignorance, rather than from knowledge of what one has to fear, easily allow themselves to be governed by custom; but when once broken they also as easily forget it. A man has less trouble in making up his mind to a change of condition; a woman has less in supporting it; she accustoms herself to it for the same reason that she has hitherto done so, and will still continue to do so.

In the total overthrow which has produced so many changes of fortune among us, we have seen men extricate themselves by their courage and industry; and some by unremitting exertion have been able to return to nearly their former position; but nearly all the women, almost without exception, accommodated themselves to their new situation, and they have been quite astonished to learn so quickly and so easily that what one woman has done another is able to do also. GUIZOT.

That which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. HOOKER.

The custom of evil makes the heart obdurate against whatsoever instructions to the contrary.
HOOKER.

Men will not bend their wits to examine whether things wherewith they have been accustomed be good or evil. HOOKER.

By custom, practice, and patience, all difficulties and hardships, whether of body or of fortune, are made easy. L'ESTRANGE.

Custom, a greater power than nature, seldom fails to make them worship. LOCKE.

Trials wear us into a liking of what possibly, in the first essay, displeased us. LOCKE.

Custom is a violent and treacherous schoolmistress. She, by little and little, slyly and unperceived, slips in the foot of her authority, but having by this gentle and humble beginning, with the benefit of time fixed and established it, she then unmasks a furious and tyrannic countenance, against which we have no more the courage or the power so much as to lift up our eyes. MONTAIGNE.

They delight rather to lean to their old customs, though they be more unjust, and more inconvenient. EDMUND SPENSER.

Pitch upon the best course of life, and custom will render it the most easy. TILLOTSON.

Custom has an ascendency over the understanding. DR. I. WATTS.

There is a respect due to mankind which should incline even the wisest of men to follow innocent customs. DR. I. WATTS.

In all the serious and important affairs of life men are attached to what they have been used to; in matters of ornament they covet novelty; in all systems and institutions—in all the ordinary business of life—in all fundamentals—they cling to what is the established course; in matters of detail—in what lies as it were on the surface—they seek variety. Man may, in reference to this point, be compared to a tree, whose stem and main branches stand year after year, but whose leaves and flowers are fresh every season. WHATELY:

Annot. on Bacon's Essay, Of Innovations.

It is to be observed that at the present day it is common to use the words "custom" and "habit" as synonymous, and often to employ the latter where Bacon would have used the former. But, strictly speaking, they denote respectively the *cause* and the effect. Repeated acts constitute the "custom;" and the "habit" is the condition of mind or body thence resulting. For instance, a man who has been *accustomed* to rise at a certain hour will have acquired the *habit* of waking and being ready to rise as soon as that hour arrives. And one who has made it his *custom* to drink drams will have fallen into the *habit* of craving for that stimulus, and of yielding to that craving; and so of the rest. WHATELY:

Annot. on Bacon's Essay, Of Custom and Education.

Custom will often blind one to the good as well as to the evil effects of any long-established system. WHATELY:

Lects. on Polit. Econ., Appendix E.

DANTE.

The style of Dante is, if not his highest, perhaps his most peculiar excellence. I know nothing with which it can be compared. The noblest models of Greek composition must yield to it. His words are the fewest and the best which it is possible to use. The first expression in which he clothes his thoughts is always so energetic and comprehensive that amplification would only injure the effect. There is probably no writer in any language who has presented so many strong pictures to the mind. Yet there is probably no writer equally concise. This perfection of style is the principal merit of the Paradiso, which, as I have already remarked, is by no means equal in other respects to the two preceding parts of the poem. The force and felicity of the diction, however, irresistibly attract the reader through the theological lectures and the sketches of ecclesiastical biography with which this division of the work too much abounds. It may seem almost absurd to quote particular specimens of an eloquence which is diffused over all his hundred cantos. I will, however, instance the third canto of the Inferno, and the sixth of the Purgatorio, as passages incomparable in their kind. The merit of the latter is, perhaps, rather oratorical than poetical; nor can I recollect anything in the great Athenian speeches which equals it in force of invective and bitterness of sarcasm. I have heard the most eloquent statesman of the age remark that, next to Demosthenes, Dante is the writer who ought to be most attentively studied by every man who desires to attain oratorical excellence. LORD MACAULAY:

Criticisms on the Principal Italian Writers; No. 1, *Dante;* Jan. 1824.

Othello is perhaps the greatest work in the world! From what does it derive its power? From the clouds? From the ocean? From the mountains? Or from love strong as death, and

jealousy cruel as the grave? What is it that we go forth to see in Hamlet? Is it a reed shaken with the wind? A small celandine? A bed of daffodils? Or is it to contemplate a mighty and wayward mind laid bare before us to the inmost recesses? It may perhaps be doubted whether the lakes and the hills are better fitted for the education of a poet than the dusty streets of a huge capital. Indeed, who is not tired to death with pure description of scenery? Is it not the fact that external objects never strongly excite our feelings but when they are contemplated with reference to man, as illustrating his destiny or as influencing his character? The most beautiful object in the world, it will be allowed, is a beautiful woman. But who that can analyze his feelings is not sensible that she owes her fascination less to grace of outline and delicacy of colour than to a thousand associations which, often unperceived by ourselves, connect those qualities with the source of our existence, with the nourishment of our infancy, with the passions of our youth, with the hopes of our age,—with elegance, with vivacity, with tenderness, with the strongest natural instincts, with the dearest of social ties?

To those who think thus, the insensibility of the Florentine poet to the beauties of nature will not appear an unpardonable deficiency. On mankind no writer, with the exception of Shakspeare, has looked with a more penetrating eye.

LORD MACAULAY:
Criticisms on the Principal Italian Writers; No. I.

I cannot refrain, however, from saying a few words upon the translations of the Divine Comedy. Boyd's is as tedious and languid as the original is rapid and forcible. The strange measure which he has chosen, and, for aught I know, invented, is most unfit for such a work. Translations ought never to be written in a verse which requires much command of rhyme. The stanza becomes a bed of Procrustes, and the thoughts of the unfortunate author are alternately racked and curtailed to fit their new receptacle. The abrupt and yet consecutive style of Dante suffers more than that of any other poet by a version diffuse in style and divided into paragraphs—for they deserve no other name—of equal length. Nothing can be said in favour of Hayley's attempt, but that it is better than Boyd's. His mind was a tolerable specimen of filigree work,—rather elegant, and very feeble. All that can be said for his best works is that they are neat. All that can be said against his worst is that they are stupid. He might have translated Metastasio tolerably. But he was utterly unable to do justice to the

"rime e aspre e chiocce,
Come si converrebbe al tristo buco."
—*Inferno*, Canto xxxii.

I turn with pleasure from these wretched performances to Mr. Cary's translation. It is a work which well deserves a separate discussion, and on which, if this article were not already too long, I could dwell with great pleasure. At present I will only say that there is no other version in the world which so fully proves that the translator is himself a man of poetical genius. Those who are ignorant of the Italian language should read it to become acquainted with the Divine Comedy. Those who are most intimate with Italian literature should read it for its original merits; and I believe that they will find it difficult to determine whether the author deserves most praise for his intimacy with the language of Dante, or for his extraordinary mastery over his own.

LORD MACAULAY:
Criticisms on the Principal Italian Writers; No. I.

DAY OF JUDGMENT.

As the Supreme Being is the only proper judge of our perfections, so he is the only fit rewarder of them. This is a consideration that comes home to our interest, as the other adapts itself to our ambition. And what could the most aspiring or the most selfish man desire more, were he to form the notion of a Being to whom he would recommend himself, than such a knowledge as can discover the least appearance of perfection in him, and such a goodness as will proportion a reward to it?

Let the ambitious man, therefore, turn all his desire of fame this way; and, that he may propose to himself a fame worthy of his ambition, let him consider, that if he employs his abilities to the best advantage, the time will come when the Supreme Governor of the world, the great Judge of mankind, who sees every degree of perfection in others, and possesses all possible perfection in himself, shall proclaim his worth before men and angels, and pronounce to him in the presence of the whole creation that best and most significant of applauses, "Well done, thou good and faithful servant, enter thou into thy Master's joy."

ADDISON: *Spectator*, No. 257.

As a thinking man cannot but be very much affected with the idea of his appearing in the presence of that Being "whom none can see and live," he must be much more affected when he considers that this Being whom he appears before will examine all the actions of his past life, and reward and punish him accordingly. I must confess that I think there is no scheme of religion besides that of Christianity which can possibly support the most virtuous person under this thought. Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passions, and prejudice, so many unguarded words and thoughts, and, in short, so many defects in his best actions, that, without the advantages of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be

cleared before his Sovereign Judge, or that he should be able to "stand in his sight." Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted.

ADDISON: *Spectator*, No. 513.

True quality is neglected, virtue is oppressed, and vice triumphant. The last day will assign to every one a station suitable to his character.

ADDISON.

A time there will be when all these unequal distributions of good and evil shall be set right, and the wisdom of all his transactions made as clear as the noonday. ATTERBURY.

God will indeed judge the world in righteousness; but it is by an evangelical, not a legal, righteousness, and by the intervention of the man Christ Jesus, who is the Saviour as well as the Judge of the world. ATTERBURY.

How can we think of appearing at that tribunal without being able to give a ready answer to the questions which he shall then put to us about the poor and the afflicted, the hungry and the naked, the sick and the imprisoned?

ATTERBURY.

What confusion of face shall we be under when that grand inquest begins; when an account of our opportunities of doing good, and a particular of our use or misuse of them, is given in! ATTERBURY.

The secret manner in which acts of mercy ought to be performed requires this public manifestation of them at the great day.

ATTERBURY.

At the day of general account good men are then to be consigned over to another state, a state of everlasting love and charity.

ATTERBURY.

God hath reserved many things to his own resolution, whose determinations we cannot hope from flesh; but with reverence must suspend unto that great day whose justice shall either condemn our curiosity or resolve our disquisitions. SIR T. BROWNE.

It may justly serve for matter of extreme terror to the wicked, whether they regard the dreadfulness of the day in which they shall be tried, or the quality of the judge by whom they are to be tried. HAKEWILL: *On Providence.*

What greater heart-breaking and confusion can there be to one than to have all his secret faults laid open, and the sentence of condemnation passed upon him? HAKEWILL.

At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny; and amidst the innumerable millions who surround him, he will *mourn apart.* It is thus the Christian minister should endeavour to prepare the tribunal of conscience, and turn the eyes of every one of his hearers on himself.

ROBERT HALL:
Discouragements and Supports of the Christian Minister.

Methinks neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and rejected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty! How will they cast down their eyes in their presence! How will they curse that gold which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness which will entitle them to so much misery! You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage than admired in the palace; when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favour of princes.

ROBERT HALL: *Reflections on War.*

Whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears, "Arise, ye dead, and come to judgment." As often as I think of the day of judgment, my heart quakes, and my whole frame trembles. If I am to indulge in any of the pleasures of the present life, I am resolved to do it in such a way that the solemn realities of the future judgment may never be banished from my recollection.

ST. JEROME.

Let him look into the future state of bliss or misery, and see there God, the righteous judge, ready to render every man according to his deeds. LOCKE.

In that great day, wherein the secrets of all hearts shall be laid open, no one shall be made to answer for what he knows nothing of; but shall receive his doom, his conscience accusing or excusing him. LOCKE.

It cannot but be matter of very dreadful consideration to any one, sober and in his wits, to think seriously with himself, what horror and confusion must needs surprise that man, at the last day of account, who had led his whole life by one rule, when God intends to judge him by another. SOUTH.

O the inexpressible horror that will seize upon a sinner when he stands arraigned at the bar of divine justice! when he shall see his accuser, his judge, the witnesses, all his remorseless adversaries! SOUTH.

Could I give you a lively representation of guilt and horror on this hand, and point out

eternal wrath and decipher eternal vengeance on the other, then might I show you the condition of a sinner hearing himself denied by Christ.

SOUTH.

At doomsday, when the terrors are universal, besides that it is in itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects. And that shriek must needs be terrible when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes!

JEREMY TAYLOR.

How shall I be able to suffer that God should redargue me at doomsday, and the angels reproach my lukewarmness?

JEREMY TAYLOR.

It must needs be a fearful exprobation of our unworthiness when the Judge himself shall bear witness against us. JEREMY TAYLOR.

The firm belief of a future judgment is the most forcible motive to a good life, because taken from this consideration of the most lasting happiness and misery. TILLOTSON.

God suffers the most grievous sins of particular persons to go unpunished in this world, because his justice will have another opportunity to meet and reckon with them.

TILLOTSON.

All the precepts, promises, and threatenings of the gospel will rise up in judgment against us; and the articles of our faith will be so many articles of accusation: and the great weight of our charge will be this, that we did not obey the gospel, which we professed to believe; that we made confession of the Christian faith, but lived like heathens. TILLOTSON.

How couldst thou look for other but that God should condemn thee for the doing of those things for which thine own conscience did condemn thee all the while thou wast doing of them? TILLOTSON.

God will one time or another make a difference between the good and the evil. But there is little or no difference made in this world; therefore there must be another world wherein this difference shall be made.

DR. I. WATTS: *Logic.*

DEATH.

When I look upon the tombs of the great, every motion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together. ADDISON:

Spectator, No. 26 (*Visit to Westminster Abbey*).

The truth of it is, there is nothing in history which is so improving to the reader as those accounts which we meet with of the deaths of eminent persons and of their behaviour in that dreadful season. I may also add that there are no parts in history which affect and please the reader in so sensible a manner. The reason I take to be this: there is no other single circumstance in the story of any person, which can possibly be the case of every one who reads it. A battle or a triumph are conjunctures in which not one man in a million is likely to be engaged: but when we see a person at the point of death, we cannot forbear being attentive to everything he says or does, because we are sure that some time or other we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may never act in, but the dying man is one whom, sooner or later, we shall certainly resemble.

ADDISON: *Spectator*, No. 289.

If the ingenious author above mentioned [St. Evremond] was so pleased with gaiety of humour in a dying man, he might have found a much nobler instance of it in our countryman Sir Thomas More.

This great and learned man was famous for enlivening his ordinary discourses with wit and pleasantry; and, as Erasmus tells him in an epistle dedicatory, acted in all parts of life like a second Democritus.

He died upon a point of religion, and is respected as a martyr by that side for which he suffered. That innocent mirth, which had been so conspicuous in his life, did not forsake him to the last. He maintained the same cheerfulness of heart upon the scaffold which he used to show at his table; and upon laying his head on the block, gave instances of that good humour with which he had always entertained his friends in the most ordinary occurrences. His death was of a piece with his life. There was nothing in it new, forced, or affected. He did not look upon the severing his head from his body as a circumstance that ought to produce any change in the disposition of his mind; and, as he died under a fixed and settled hope of immortality, he thought any unusual degree of sor

row and concern improper on such an occasion as had nothing in it which could deject or terrify him. ADDISON: *Spectator*, No. 349.

The prospect of death is so gloomy and dismal that if it were constantly before our eyes it would embitter all the sweets of life. The gracious Author of our being hath therefore so formed us that we are capable of many pleasing sensations and reflections, and meet with so many amusements and solicitudes, as divert our thoughts from dwelling upon an evil which, by reason of its seeming distance, makes but languid impressions upon the mind. But how distant soever the time of our death may be, since it is certain that we must die, it is necessary to allot some portion of our life to consider the end of it; and it is highly convenient to fix some stated times to meditate upon the final period of our existence here. The principle of self-love, as we are men, will make us inquire what is like to become of us after our dissolution; and our conscience, as we are Christians, will inform us that according to the good or evil of our actions here, we shall be translated to the mansions of eternal bliss or misery. When this is seriously weighed, we must think it madness to be unprepared against the black moment; but when we reflect that perhaps that black moment may be to-night, how watchful ought we to be! ADDISON: *Guardian*, No. 18.

A man has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. ADDISON.

Men sometimes upon the hour of departure do speak and reason above themselves; for then the soul, beginning to be freed from the ligaments of the body, reasons like herself, and discourses in a strain above mortality.

ADDISON.

Dread of death hangs over the mere natural man, and, like the handwriting on the wall, damps all his jollity. ATTERBURY.

Men, upon the near approach of death, have been roused up into such a lively sense of their guilt, such a passionate degree of concern and remorse, that if ten thousand ghosts had appeared to them they scarce could have had a fuller conviction of their danger.

ATTERBURY.

Those that place their hope in another world have, in a great measure, conquered dread of death, and unreasonable love of life.

ATTERBURY.

Men fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak.

LORD BACON: *Essay II., Of Death.*

It is worthy the observing that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no such terrible enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it; fear pre-occupateth it; nay, we read, after Otho the emperor had slain himself, pity (which is the tenderest of affections) provoked many to die out of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds, niceness and satiety.

LORD BACON: *Essay II., Of Death.*

A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over again.

LORD BACON: *Essay II., Of Death.*

In expectation of a better, I can with patience embrace this life, yet in my best meditations do often desire death. I honour any man that contemns it, nor can I highly love any one that is afraid of it. . . . For a Pagan there may be some motive to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma, that he is too sensible of this life, or hopeless of the life to come.

SIR THOMAS BROWNE.

The more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden; to be decrepit one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language. JEREMY COLLIER.

In death itself there can be nothing terrible, for the act of death annihilates sensation; but there are many roads to death, and some of them justly formidable, even to the bravest: but so various are the modes of going out of the world, that to be born may have been a more painful thing than to die, and to live may prove a more troublesome thing than either.

COLTON: *Lacon.*

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console.

COLTON.

There is nothing, no, nothing, innocent or good, that dies and is forgotten: let us hold to that faith or none. An infant, a prattling child, dying in its cradle will live again in the better thoughts of those who loved it, and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! for

how much charity, mercy, and purified affection would be seen to have their growth in dusty graves! DICKENS.

Oh, it is hard to take to heart the lesson that such deaths will teach; but let no man reject it, for it is one that all must learn, and is a mighty universal truth. When death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shapes of Mercy, Charity, and Love, to walk the world, and bless it. Of every tear that sorrowing mortals shed on such green graves, some good is born, some gentler nature comes. In the destroyer's steps there spring up bright creations that defy his power, and his dark path becomes a way of light to heaven. DICKENS.

Death comes equally to us all, and makes us all equal when he comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high, or how large, that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too: it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not, look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the church-yard into the church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those again, and to pronounce, "This is the patrician, this is the noble flower, and this the yeoman, this the plebeian bran"? DONNE.

The thought of being nothing after death is a burden insupportable to a virtuous man. DRYDEN.

A wise man shall not be deprived of pleasure even when death shall summons him; forasmuch as he has attained the delightful end of the best life,—departing like a guest full and well satisfied: having received life upon trust, and duly discharged that office, he acquits himself at departing. EPICURUS.

He that always waits upon God is ready whensoever He calls. Neglect not to set your accounts: he is a happy man who so lives as that death at all times may find him at leisure to die. FELLTHAM.

Of the great number to whom it has been my painful professional duty to have administered in the last hour of their lives, I have sometimes felt surprised that so few have appeared reluctant to go to "the undiscovered country, from whose bourn no traveller returns." Many, we may easily suppose, have manifested this willingness to die from an impatience of suffering, or from that passive indifference which is sometimes the result of debility and bodily exhaustion. But I have seen those who have arrived at a fearless contemplation of the future, from faith in the doctrine which our religion teaches. Such men were not only calm and supported, but cheerful, in the hour of death; and I never quitted such a sick-chamber without a hope that my last end might be like theirs. SIR HENRY HALFORD.

An event has taken place which has no parallel in the revolutions of time, the consequences of which have not room to expand themselves within a narrower sphere than an endless duration. An event has occurred the issues of which must forever baffle and elude all finite comprehensions, by concealing themselves in the depths of that abyss, of that eternity, which is the dwelling-place of Deity, where there is sufficient space for the destiny of each, among the innumerable millions of the human race, to develop itself, and without interference or confusion to sustain and carry forward its separate infinity of interest. That there is nothing hyperbolic or extravagant in these conceptions, but that they are the *true sayings of God*, you may learn from almost every page of the sacred oracles. For what are they, in fact, but a different mode of announcing the doctrine taught us in the following words:—*What shall it profit a man, if he shall gain the whole world and lose his own soul; or what shall he give in exchange for his soul?* ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

She is gone! No longer shrinking from the winter wind, or lifting her calm pure forehead to the summer's kiss; no longer gazing with her blue and glorious eyes into a far-off sky; no longer yearning with a holy heart for heaven; no longer toiling painfully along the path, upward and upward, to the everlasting rock on which are based the walls of the city of the Most High; no longer here; she is there; gazing, seeing, knowing, loving, as the blessed only see, and know, and love. Earth has one angel less, and heaven one more, since yesterday. Already, kneeling at the throne, she has received her welcome, and is resting on the bosom of her Saviour. If human love have power to penetrate the veil (and hath it not?) then there are yet living here a few who have the blessedness of knowing that an angel loves them. N. HAWTHORNE.

It is not strange that that early love of the heart should come back, as it so often does, when the dim eye is brightening with its last light. It is not strange that the freshest fountains the heart has ever known in its wastes should bubble up anew when the life-blood is growing stagnant. It is not strange that a bright memory should come to a dying old man, as the sunshine breaks across the hills at the close of a stormy day; nor that in the light of that ray the very clouds that made the day dark should grow gloriously beautiful. N. HAWTHORNE.

When the veil of death has been drawn between us and the objects of our regard, how quick-sighted do we become to their merits, and how bitterly do we remember words, or even looks, of unkindness which may have

escaped in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which may yet be in our power to perform! for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?

BISHOP HEBER.

That which causeth bitterness in death is the languishing attendance and expectation of it ere it come. HOOKER.

A virtuous mind should rather wish to depart this world with a kind of treatable resolution than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. HOOKER.

Have wisdom to provide always beforehand, that those evils overtake us not which death unexpected doth use to bring upon careless men; and although it be sudden in itself, nevertheless, in regard of the prepared minds, it may not be sudden. HOOKER.

Let us beg of God that, when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, and David, who, leisurably ending their lives in peace, prayed for the mercies of God upon their posterity.

HOOKER.

It is an impressive task to follow the steps of the chemist, and with fire, and capsule, and balance in hand, as he tracks the march of the conqueror, Death, through the domain of vital structure.

The moralist warns us that life is but the antechamber of death; that as, on the first day of life, the foot is planted on the lowest of a range of steps, which man scales painfully, only to arrive at the altar of corporeal death. The chemist comes to proclaim that, from infancy to old age, the quantity of earthy matter continually increases. Earth asserts her supremacy more and more, and calls us more loudly to the dust. In the end a Higher Will interposes, the bond of union is unloosed, the immortal soul wings its flight upward to the Giver of all Being. Earth claims its own, and a little heap of ashes returns to the dust. It was a man. It is now dust; our ashes are scattered abroad to the winds over the surface of the earth. But this dust is not inactive. It rises to walk the earth again; perhaps to aid in peopling the globe with fresh forms of beauty, to assist in the performance of the vital processes of the universe, to take a part in the world's life. In this sense the words of Goethe are strictly applicable, "Death is the parent of life."

Household Words.

It [the grave] buries every error—covers every defect—extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy and not feel a compunctious throb that he should have warred with the poor handful of dust that lies mouldering before him?

WASHINGTON IRVING.

It was, perhaps, ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause, by his retirement or death, any chasm in the world. And Cowley had conversed to little purpose with mankind, if he had never remarked how soon the useful friend, the gay companion, and the favoured lover, when once they are removed from before the sight, give way to the succession of new objects.

DR. S. JOHNSON: *Rambler*, No. 6.

Whoever would know how much piety and virtue surpass all external goods might here have seen them weighed against each other, where all that gives motion to the active, and elevation to the eminent, all that sparkles in the eye of hope, and pants in the bosom of suspicion, at once became dust in the balance, without weight and without regard. Riches, authority, and praise lose all their influence when they are considered as riches which to-morrow shall be bestowed upon another, authority which shall this night expire forever, and praise which, however merited, or however sincere, shall, after a few moments, be heard no more.

In those hours of seriousness and wisdom, nothing appeared to raise his spirits, or gladden his heart, but the recollection of acts of goodness; nor to excite his attention, but some opportunity for the exercise of the duties of religion.

DR. S. JOHNSON: *Rambler*, No. 54.

When a friend is carried to his grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression, a thousand favours unrepaid, a thousand duties unperformed, and wish, vainly wish, for his return, not so much that we may receive as that we may bestow happiness, and recompense that kindness which before we never understood.

There is not, perhaps, to a mind well instructed, a more painful occurrence than the death of one whom we have injured without reparation. Our crime seems now irretrievable; it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given and now cannot alleviate, and the losses which we have caused and now cannot repair.

DR. S. JOHNSON: *Rambler*, No. 54.

When we see our enemies and friends gliding away before us, let us not forget that we are subject to the general law of mortality, and shall soon be where our doom will be fixed forever. DR. S. JOHNSON.

Death may be said with almost equal propriety to confer as well as to level all distinctions. In consequence of that event, a kind of chemical operation takes place; for those characters which were mixed with the gross particles of vice, by being thrown into the alembic of flattery, are sublimated into the essence of virtue. He who during the per-

formance of his part upon the stage of the world was little if at all applauded, after the close of the drama, is pourtrayed as the favourite of "every virtue under heaven."

HENRY KETT: *Olla Podrida*, No. 39.

Feasts, and business, and pleasures, and enjoyments, seem great things to us, whilst we think of nothing else; but as soon as we add death to them they all sink into an equal littleness. LAW.

The eyes of our souls only then begin to see when our bodily eyes are closing. LAW.

What a strange thing is it, that a little health, or the poor business of a shop, should keep us so senseless of these great things that are coming so fast upon us! LAW.

Think upon the vanity and shortness of human life, and let death and eternity be often in your minds. LAW.

I know not why we should delay our tokens of respect to those who deserve them until the heart that our sympathy could have gladdened has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove our repentance that we neglected it when with us.

LORD E. G. E. L. B. LYTTON.

Men in general do not live as they looked to die; and therefore do not die as they looked to live. MANTON.

O eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised: thou hast drawn together all the far-fetched greatness, all the pride, cruelty, and ambition of men, and covered all over with these two narrow words, *Hic Jacet!*

SIR W. RALEIGH:
Hist. of the World, Finis.

The heart is the first part that quickens, and the last that dies. RAY.

The darkness of death is like the evening twilight: it makes all objects appear more lovely to the dying. RICHTER.

Nothing so soon reconciles us to the thought of our own death, as the prospect of one friend after another dropping around us. SENECA.

The body being only the covering of the soul, at its dissolution we shall discover the secrets of nature—the darkness shall be dispelled, and our souls irradiated with light and glory; a glory without a shadow, a glory that shall surround us; and from whence we shall look down, and see day and night beneath us: and as now we cannot lift up our eyes towards the sun without dazzling, what shall we do when we behold the divine light in its illustrious original?

SENECA.

What is death but a ceasing to be what we were before? we are kindled and put out, we die, daily: nature that begot us expels us, and a better and a safer place is provided for us.

SENECA.

Loss of sight is the misery of life, and usually the forerunner of death: when the malefactor comes once to be muffled, and the fatal cloth drawn over his eyes, we know that he is not far from his execution. SOUTH.

There are such things as a man shall remember with joy upon his death-bed; such as shall cheer and warm his heart even in that last and bitter agony. SOUTH.

From what I have observed, and what I have heard those persons say whose professions lead them to the dying, I am induced to infer that the fear of death is not common, and that where it exists it proceeds rather from a diseased and enfeebled mind than from any principle in our nature. Certain it is that among the poor the approach of dissolution is usually regarded with a quiet and natural composure which it is consolatory to contemplate, and which is as far removed from the dead palsy of unbelief as it is from the delirious raptures of fanaticism. Theirs is a true, unhesitating faith, and they are willing to lay down the burden of a weary life, "in the sure and certain hope" of a blessed immortality. SOUTHEY.

This is the first heavy loss which you have ever experienced; hereafter the bitterness of the cup will have passed away, and you will then perceive its wholesomeness. This world is all to us till we suffer some such loss, and every such loss is a transfer of so much of our hearts and hopes to the next; and they who live long enough to see most of their friends go before them feel that they have more to recover by death than to lose by it. This is not the mere speculation of a mind at ease. Almost all who were about me in my childhood have been removed. I have brothers, sisters, friends, father, mother, and child, in another state of existence; and assuredly I regard death with very different feelings from what I should have done if none of my affections were fixed beyond the grave. To dwell upon the circumstances which, in this case, lessen the evil of separation would be idle; at present you acknowledge, and in time you will feel them. SOUTHEY.

There is a sort of delight, which is alternately mixed with terror and sorrow, in the contemplation of death. The soul has its curiosity more than ordinarily awakened when it turns its thoughts upon the conduct of such who have behaved themselves with an equal, a resigned, a cheerful, a generous or heroic temper in that extremity. We are affected with these respective manners of behaviour, as we secretly believe the part of the dying person imitated by ourselves, or such as we imagine ourselves more particularly capable of. Men of exalted minds march before us like princes, and are to the

ordinary race of mankind rather subjects of their admiration than example. However, there are no ideas strike more forcibly upon our imaginations than those which are raised from reflections upon the exits of great and excellent men.

SIR R. STEELE: *Spectator*, No. 133.

It is impossible that anything so natural, so necessary, and so universal as death should ever have been designed by Providence as an evil to mankind. SWIFT.

Take away but the pomps of death, the disguises and solemn bugbears, and the actings by candlelight, and proper and fantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watches, and then to die is easy, ready, and quitted from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die.

JEREMY TAYLOR.

For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree. Our senses entire, our limbs unbroken, without horrid tortures; after provision made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relatives closing our eyes and binding our feet, leaving a good name behind us. JEREMY TAYLOR.

Nature gives us many children and friends, to take them away; but takes none away to give them us again. SIR W. TEMPLE.

Though we live never so long, we are still surprised; we put the evil day far from us, and then it catches us unawares, and we tremble at the prospect. WAKE.

Let us live like those who expect to die, and then we shall find that we feared death only because we were unacquainted with it.

WAKE.

There is nothing in the world more generally dreaded, and yet less to be feared, than death: indeed, for those unhappy men whose hopes terminate in this life, no wonder if the prospect of another seems terrible and amazing. WAKE.

Death sets us safely on shore in our long-expected Canaan, where there are no temptations, no danger of falling, but eternal purity and immortal joys secure our innocence and happiness forever. WAKE.

How glorious and how dreadful is the difference between the death of a saint and that of a sinner, a soul that is in Christ and a soul that has no interest in him! The death of every sinner has all that real evil and terror in it which it appears to an eye of sense; but a convinced sinner beholds it yet a thousand times more dreadful. When conscience is awakened upon the borders of the grave, it beholds death in its utmost horror, as the curse of the broken law, as the accomplishment of the threatenings of an angry God. A guilty conscience looks on death with all its formidable attendants round it, and espies an endless train of sorrows coming after it. Such a wretch beholds death riding towards him on a pale horse, and hell following at his heels, without all relief or remedy, without a Saviour, and without hope.

DR. I. WATTS:
Death a Blessing to the Saints.

A soul inspired with the warmest aspirations after celestial beatitudes keeps its powers attentive. DR. I. WATTS.

It is when considered as the passage to another world that the contemplation of death becomes holy and religious; that is, calculated to promote a state of preparedness for our setting out on this great voyage,—our departure from this world to enter the other. It is manifest that those who are engrossed with the things that pertain to this life alone, who are devoted to worldly pleasure, to worldly gain, honour, or power, are certainly not preparing themselves for the passage into another; while it is equally manifest that the change of heart, of desires, wishes, tastes, thoughts, dispositions, which constitutes a meetness for entrance into a happy, holy, heavenly state,—the hope of which can indeed "mate and master the fear of death,"—must take place here on earth; for, if not, it will not take place after death.

WHATELY:
Annot. on Bacon's Essay, Of Death.

DECEPTION.

Dissimulation was his masterpiece; in which he so much excelled that men were not ashamed of being deceived but twice by him.

EARL OF CLARENDON.

Another account of the shortness of our reason, and easiness of deception, is the forwardness of our understanding's assent to slightly examined conclusions. GLANVILL.

It many times falls out that we deem ourselves much deceived in others, because we first deceived ourselves. SIR P. SIDNEY.

All deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words to things.

SOUTH.

Whosoever deceives a man makes him ruin himself; and by causing an error in the great guide of his actions, his judgment, he causes an error in his choice, the misguidance of which must naturally engage him to his destruction.

SOUTH.

All deception is a misapplying of those signs which, by compact or institution, were made the means of men's signifying or conveying their thoughts. SOUTH.

Let those consider this who look upon it as a piece of art, and the masterpiece of conversation, to deceive and make a prey of a credulous and well-meaning honesty. SOUTH.

There can be no greater labour than to be always dissembling; there being so many ways by which a smothered truth is apt to blaze and break out. SOUTH.

There is no quality so contrary to any nature which one cannot affect, and put on upon occasion, in order to serve an interest. SWIFT.

Let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller by speaking what is true in a sense not understood by the other, is a thief.

JEREMY TAYLOR: *Rule of Holy Living.*

Indirect dealing will be discovered one time or other, and then he loses his reputation.

TILLOTSON.

Even the world, that despises simplicity, does not profess to approve of duplicity, or double-foldedness. R. C. TRENCH.

DEMOCRACY.

To govern according to the sense and agreeably to the interests of the people is a great and glorious object of government. This object cannot be obtained but through the medium of popular election; and popular election is a mighty evil. It is such and so great an evil that, though there are few nations whose monarchs were not originally elective, very few are now elected. They are the distempers of elections that have destroyed all free states. To cure these distempers is difficult, if not impossible; the only thing, therefore, left to save the commonwealth is, to prevent their return too quickly. BURKE:

Speech on the Duration of Parliaments, May 8, 1780.

So was Rome destroyed by the disorders of continual elections, though those of Rome were sober disorders. They had nothing but faction, bribery, bread, and stage-plays, to debauch them: we have the inflammation of liquor superadded, a fury hotter than any of them.

BURKE:

Speech on the Duration of Parliaments, May 8, 1780.

No rotation, no appointment by lot, no mode of election operating in the spirit of sortition or rotation, can be generally good in a government conversant in extensive objects; because they have no tendency, direct or indirect, to select the man with a view to the duty, or to accommodate the one to the other. I do not hesitate to say that the road to eminence and power, from obscure condition, ought not to be made too easy, nor a thing too much of course. If rare merit be the rarest of all rare things, it ought to pass through some sort of probation. The temple of honour ought to be seated on an eminence. If it be opened through virtue, let it be remembered, too, that virtue is never tried but by some difficulty and some struggle.

BURKE:

Reflections on the Revolution in France, 1790.

By these theorists the right of the people is almost always sophistically confounded with their power. The body of the community, whenever it can come to act, can meet with no effectual resistance; but till power and right are the same, the whole body of them has no right inconsistent with virtue, and the first of all virtues, prudence. BURKE:

Reflections on the Revolution in France, 1790.

Until now, we have seen no examples of considerable democracies. The ancients were better acquainted with them. Not being wholly unread in the authors who had seen the most of those constitutions, and who best understood them, I cannot help concurring with their opinion, that an absolute democracy no more than absolute monarchy is to be reckoned among the legitimate forms of government. They think it rather the corruption and degeneracy than the sound constitution of a republic. If I recollect rightly, Aristotle observes that a democracy has many striking points of resemblance with a tyranny.

(The ethical character is the same: both exercise despotism over the better class of citizens; and decrees are in the one what ordinances and arrets are in the other: the demagogue, too, and the court favourite, are not unfrequently the same identical men, and always bear a close analogy; and these have the principal power, each in their respective forms of government, favourites with the absolute monarch, and demagogues with a people such as I have described. Arist., Polit., lib. iv. cap. 4.)

Of this I am certain, that in a democracy the majority of the citizens is capable of exercising the most cruel oppressions upon the minority, whenever strong divisions prevail in that kind of polity, as they often must,—and that oppression of the minority will extend to far greater numbers, and will be carried on with much greater fury, than can almost ever be apprehended from the dominion of a single sceptre. In such a popular persecution, individual sufferers are in a much more deplorable condition than any other. Under a cruel prince they have the plaudits of the people to animate their generous constancy under their sufferings; but those who are subjected to wrong under multitudes are deprived of all external consolation: they seem deserted by mankind, overpowered by a conspiracy of their whole species.

BURKE:

Reflections on the Revolution in France, 1790.

But admitting democracy not to have that inevitable tendency to party tyranny which I suppose it to have, and admitting it to possess as much good in it when unmixed as I am sure it possesses when compounded with other forms; does monarchy, on its part, contain nothing at all to recommend it? I do not often quote Bolingbroke, nor have his works in general left any permanent impression on my mind. He is a presumptuous and a superficial writer. But he has one observation which in my opinion is not without depth and solidity. He says that he prefers a monarchy to other governments, because you can better ingraft any description of republic on a monarchy than anything of monarchy upon the republican forms. I think him perfectly in the right. The fact is so historically, and it agrees well with the speculation.

BURKE: *Reflec. on the Rev. in France.*

As the exorbitant exercise of power cannot, under popular sway, be effectually restrained, the other great object of political arrangement, the means of abating an excessive desire of it, is in such a state still worse provided for. The democratic commonwealth is the foodful nurse of ambition. Under the other forms it meets with many restraints. BURKE:

Appeal from the New to the Old Whigs, 1791.

If it be admitted that on the institution of property the well-being of society depends, it follows surely that it would be madness to give supreme power in the state to a class which would not be likely to respect that institution. And if this be conceded, it seems to me to follow that it would be madness to grant the prayer of this petition. I entertain no hope that if we place the government of the kingdom in the hands of the majority of the males of one-and-twenty told by the head, the institution of property will be respected. If I am asked why I entertain no such hope, I answer, Because the hundreds of thousands of males of twenty-one who have signed this petition tell me to entertain no such hope; because they tell me that if I trust them with power the first use which they make of it will be to plunder every man in the kingdom who has a good coat on his back and a good roof over his head.

LORD MACAULAY:

Speech on The People's Charter, May 3, 1842.

DESPAIR.

A speculative despair is unpardonable, where it is our duty to act. BURKE:

To the Duke of Richmond, Sept. 26, 1775.

There are situations in which despair does not imply inactivity. BURKE:

To Sir P. Francis, Dec. 11, 1789.

Despair is like froward children, who, when you take away one of their playthings, throw the rest into the fire for madness. It grows angry with itself, turns its own executioner, and revenges its misfortunes on its own head. It refuses to live under disappointments and crosses, and chooses rather not to be at all, than to be without the thing which it hath once imagined necessary to its happiness.

CHARRON.

Despair makes a despicable figure, and is descended from a mean original. It is the offspring of fear, laziness, and impatience. It argues a defect of spirit and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so troublesome, that nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was passed, I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.

JEREMY COLLIER.

He that despairs, degrades the Deity, and seems to intimate that He is insufficient, or not just to His word; and in vain hath read the Scriptures, the world, and man.

FELLTHAM.

One sign of despair is the peremptory contempt of the condition which is the ground of hope; the going on not only in terrors and amazement of conscience, but also boldly, hopingly, and confidently, in wilful habits of sin.

HAMMOND.

Despair is the thought of the unattainableness of any good, which works differently in men's minds; sometimes producing uneasiness or pain, sometimes rest and indolency. LOCKE.

No man's credit can fall so low but that, if he bear his shame as he should do, and profit by it as he ought to do, it is in his own power to redeem his reputation. Therefore let no man despair that desires and endeavours to recover himself again. LORD NOTTINGHAM:

Trial of the Earl of Pembroke.

He that despairs measures Providence by his own little contracted model. SOUTH.

As the hope of salvation is a good disposition towards it, so is despair a certain consignment to eternal ruin. JEREMY TAYLOR.

It is impossible for that man to despair who remembers that his helper is omnipotent.

JEREMY TAYLOR.

DESPOTISM.

But in all despotic governments, though a particular prince may favour arts and letters, there is a natural degeneracy of mankind, as you may observe from Augustus's reign, how the Romans lost themselves by degrees until they fell to an equality with the most barbarous nations that surrounded them. Look upon Greece under its free states, and you would think its inhabitants lived in different climates and under different heavens from those at present, so different are

the geniuses which are formed under Turkish slavery, and Grecian liberty.

Besides poverty and want, there are other reasons that debase the minds of men who live under slavery, though I look on this as the principal. This natural tendency of despotic power to ignorance and barbarity, though not insisted upon by others, is, I think, an unanswerable argument against that form of government, as it shows how repugnant it is to the good of mankind, and the perfection of human nature, which ought to be the great ends of all civil institutions. ADDISON: *Spectator*, No. 287.

An honest private man often grows cruel and abandoned when converted into an absolute prince. Give a man power of doing what he pleases with impunity, you extinguish his fear, and consequently overturn in him one of the great pillars of morality. This too we find confirmed by matter of fact. How many hopeful heirs-apparent to grand empires, when in the possession of them have become such monsters of lust and cruelty as are a reproach to human nature! ADDISON: *Spectator*, No. 287.

The simplest form of government is *despotism*, where all the inferior orbs of power are moved merely by the will of the Supreme, and all that are subjected to them directed in the same manner, merely by the occasional will of the magistrate. This form, as it is the most simple, so it is infinitely the most general. Scarcely any part of the world is exempted from its power. And in those few places where men enjoy what they call liberty, it is continually in a tottering situation, and makes greater and greater strides to that gulf of despotism which at last swallows up every species of government. BURKE:
Vindic. of Nat. Society, 1756.

Many of the greatest tyrants on the records of history have begun their reigns in the fairest manner. But the truth is, this unnatural power corrupts both the heart and the understanding. And to prevent the least hope of amendment, a king is ever surrounded by a crowd of infamous flatterers, who find their account in keeping him from the least light of reason, till all ideas of rectitude and justice are utterly erased from his mind. BURKE:
Vindic. of Nat. Society.

In this kind of government human nature is not only abused and insulted, but it is actually degraded and sunk into a species of brutality. The consideration of this made Mr. Locke say, with great justice, that a government of this kind was worse than anarchy: indeed, it is so abhorred and detested by all who live under forms that have a milder appearance, that there is scarcely a rational man in Europe that would not prefer death to Asiatic despotism.
BURKE: *Vindic. of Nat. Society.*

This distemper of remedy, grown habitual, relaxes and wears out, by a vulgar and prostituted use, the spring of that spirit which is to be exerted on great occasions. It was in the most patient period of Roman servitude that themes of tyrannicide made the ordinary exercise of boys at school,—*cum perimit sævos classis numerosa tyrannos.* BURKE:
Reflec. on the Rev. in France, 1790.

That writer is too well read in men not to know how often the desire and design of a tyrannic domination lurks in the claim of an extravagant liberty. Perhaps in the beginning it *always* displays itself in that manner. No man has ever affected power which he did not hope from the favour of the existing government in any other mode. BURKE:
Appeal from the Old to the New Whigs, 1791.

Despotism can no more exist in a nation until the liberty of the press be destroyed than the night can happen before the sun is set.
COLTON: *Lacon.*

Despotism is the only form of government which may with safety to itself neglect the education of its infant poor.
BISHOP HORSLEY.

The ordinary sophism by which misrule is defended is, when truly stated, this:—The people must continue in slavery because slavery has generated in them all the vices of slaves. Because they are ignorant, they must remain under a power which has made and which keeps them ignorant. Because they have been made ferocious by misgovernment, they must be misgoverned forever. If the system under which they live were so mild and liberal that under its operation they had become humane and enlightened, it would be safe to venture on a change. But as this system has destroyed morality, and prevented the development of the intellect,—as it has turned men, who might under different training have formed a virtuous and happy community, into savage and stupid wild beasts,—therefore it ought to last forever.
LORD MACAULAY: *Mirabeau*, July, 1832.

Arbitrary power is but the first natural step from anarchy, or the savage life. SWIFT.

Whoever argues in defence of absolute power in a single person, though he offers the old plausible plea that it is his opinion, which he cannot help unless he be convinced, ought to be treated as the common enemy of mankind.
SWIFT.

Arbitrary power is most easily established on the ruins of liberty abused to licentiousness.
WASHINGTON.

There is something among men more capable of shaking despotic power than lightning, whirlwind, or earthquake; that is, the threatened indignation of the whole civilized world.
DANIEL WEBSTER.

Whenever men have become heartily wearied of licentious anarchy, their eagerness has been proportionably great to embrace the opposite extreme of rigorous despotism. WHATELY.

DEVOTION.

There is another kind of virtue that may find employment for those retired hours in which we are altogether left to ourselves and destitute of company and conversation; I mean that intercourse and communication which every reasonable creature ought to maintain with the great Author of his being. The man who lives under an habitual sense of the divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him: it is impossible for him to be alone. His thoughts and passions are the most busied at such hours when those of other men are the most inactive. He no sooner steps out of the world but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions, to the great Supporter of its existence.

ADDISON: *Spectator*, No. 93.

It has been observed by some writers, that man is more distinguished from the animal world by devotion than by reason, as several brute creatures discover in their actions something like a faint glimmering of reason, though they betray in no single circumstance of their behaviour anything that bears the least affinity to devotion. It is certain, the propensity of the mind to religious worship, the natural tendency of the soul to fly to some superior being for succour in dangers and distresses, the gratitude to an invisible superintendent which arises in us upon receiving any extraordinary and unexpected good fortune, the acts of love and admiration with which the thoughts of men are so wonderfully transported in meditating upon the divine perfections, and the universal concurrence of all the nations under heaven in the great article of adoration, plainly show that devotion or religious worship must be the effect of tradition from some first founder of mankind, or that it is conformable to the natural light of reason, or that it proceeds from an instinct implanted in the soul itself. For my own part, I look upon all these to be the concurrent causes; but whichever of them shall be assigned as the principle of divine worship, it manifestly points to a Supreme Being as the first author of it.

ADDISON: *Spectator*, No. 201.

The devout man does not only believe, but feels, there is a Deity. He has actual sensations of him; his experience concurs with his reason; he sees him more and more in all his intercourses with him, and even in this life almost loses his faith in conviction.

ADDISON: *Spectator*, No. 465.

A man must be of a very cold or degenerate temper whose heart doth not burn within him in the midst of praise and adoration.

ADDISON: *Freeholder.*

Devotion inspires men with sentiments of religious gratitude, and swells their hearts with inward transports of joy and exultation.

ADDISON.

A discreet use of becoming ceremonies . . . inspirits the sluggish and inflames even the devout worshipper. ATTERBURY.

Our hearts will be so resty or listless that hardly we shall be induced to perform it [devotion] when it is most necessary or useful for us.

BARROW.

An eminent degree and vigour of the religious affections, then, ought not to be denominated fanaticism, unless they arise from wrong views of religion, or are so much indulged as to disqualify for the duties of society. Within these limits, the more elevated devotional sentiments are, the more perfect is the character, and the more suited to the destination of a being who has, indeed, an important part to act here, but who stands on the confines of eternity.

ROBERT HALL:
Fragment, On the Right of Worship.

Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. The doctrines of religion may indeed be defended in a didactic poem; and he who has the happy power of arguing in verse will not lose it because his subject is sacred. A poet may describe the beauty and the grandeur of nature, the flowers of the spring and the harvests of autumn, the vicissitudes of the tide and the revolutions of the sky, and praise the Maker for his works, in lines which no reader shall lay aside. The subject of the disputation is not piety, but the motives to piety; that of the description is not God, but the works of God.

Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man, admitted to implore the mercy of his Creator and plead the merits of his Redeemer, is already in a higher state than poetry can confer.

The essence of poetry is invention; such invention as, by producing something unexpected, surprises and delights. The topics of devotion are few, and being few are universally known; but, few as they are, they can be made no more; they can receive no grace from novelty of sentiment, and very little from novelty of expression.

DR. S. JOHNSON: *Life of Waller.*

There is something so natively great and good in a person that is truly devout, that an awkward man may as well pretend to be genteel, as a hypocrite to be pious. The constraint in words and actions are equally visible in both cases; and anything set up in their room does but remove the endeavours farther off from their pretensions. But, however the sense of true piety is abated, there is no other motive of action that can carry us through all the vicissitudes of life with alacrity and resolution.

SIR R. STEELE: *Tatler*, No. 211.

In retirement make frequent colloquies or short discoursings between God and thy own soul. JEREMY TAYLOR.

DISCIPLINE.

The rule of imitating God can never be successfully proposed but upon Christian principles, such as that this world is a place not of rest, but of discipline. ATTERBURY.

It is not advisable to reward where men have the tenderness not to punish.

L'ESTRANGE.

If a strict hand be kept over children from the beginning, they will in that age be tractable; and if as they grow up the rigour be, as they deserve it, gently relaxed, former restraints will increase their love. LOCKE.

The backwardness parents show in indulging their faults will make them set a greater value on their credit themselves, and teach them to be the more careful to preserve the good opinion of others. LOCKE.

The rebukes which their faults will make hardly to be avoided should not only be in sober, grave, and impassionate words, but also alone and in private. LOCKE.

If words are sometimes to be used, they ought to be grave, kind, and sober, representing the ill or unbecomingness of the fault.

LOCKE.

If punishment reaches not the mind and makes the will supple, it hardens the offender.

LOCKE.

DISCONTENT.

The happiest of mankind, overlooking those solid blessings which they already have, set their hearts upon somewhat which they want; some untried pleasure, which if they could but taste, they should then be completely blest.

ATTERBURY.

The great error of our nature is, not to know where to stop, not to be satisfied with any reasonable acquirement; not to compound with our condition; but to lose all we have gained by an insatiable pursuit after more.

BURKE:
Vindication of Nat. Society, 1756.

Men complain of not finding a place of repose. They are in the wrong: they have it for seeking. What they should indeed complain of is, that the heart is an enemy to that very repose they seek. To themselves alone should they impute their discontent. They seek within the short span of life to satisfy a thousand desires, each of which alone is insatiable. One month passes, and another comes on; the year ends and then begins; but man is still unchanged in folly, still blindly continuing in prejudice.

GOLDSMITH:
Citizen of the World, Letter XCVI.

Man doth not seem to rest satisfied either with fruition of that wherewith his life is preserved, or with performance of such actions as advance him most deservedly in estimation.

HOOKER.

It has been remarked, perhaps, by every writer who has left behind him observations upon life, that no man is pleased with his present state, which proves equally unsatisfactory, says Horace, whether fallen upon by chance, or chosen with deliberation; we are always disgusted with some circumstance or other of our situation, and imagine the condition of others more abundant in blessings, or less exposed to calamities. This universal discontent has been generally mentioned with great severity of censure, as unreasonable in itself, since of two, equally envious of each other, both cannot have the larger share of happiness, and as tending to darken life with unnecessary gloom, by withdrawing our minds from the contemplation and enjoyment of that happiness which our state affords us, and fixing our attention upon foreign objects, which we only behold to depress ourselves, and increase our misery by injurious comparisons.

DR. S. JOHNSON: *Rambler*, No. 63.

He that changes his condition out of impatience and dissatisfaction, when he has tried a new one wishes for his old again.

L'ESTRANGE.

Levity pushes on from one vain desire to another in a regular vicissitude and succession of cravings and satiety. L'ESTRANGE.

We are seldom at ease, and free enough from the solicitation of our natural or adopted desires; but a constant succession of uneasinesses (out of that stock which natural wants or acquired habits have heaped up) take the will in their turns. LOCKE.

There are several persons who have many pleasures and entertainments in their possession which they do not enjoy. It is therefore a kind and good office to acquaint them with their own happiness, and turn their attention to such instances of their good fortune as they are apt to overlook. Persons in the married state often want such a monitor; and pine away their days, by looking on the same condition in anguish and murmur, which carries with it in the opinion of others a complication of all the pleasures of life, and a retreat from its inquietudes.

SIR R. STEELE: *Tatler*, No. 95.

When we desire anything, our minds run wholly on the good circumstances of it; when 'tis obtained, our minds run wholly on the bad ones. SWIFT.

To reprove discontent, the ancients feigned that in hell stood a man twisting a rope of hay; and still he twisted on, suffering an ass to eat up all that was finished.

JEREMY TAYLOR.

DISCRETION.

If we look into communities and divisions of men, we observe that the discreet man, not the witty, nor the learned, nor the brave, guides the conversation, and gives measures to society.

ADDISON.

Discretion is the perfection of reason, and a guide to win all the duties of life.

ADDISON.

I do not contend against the advantages of distrust. In the world we live in it is but too necessary. Some of old called it the very sinews of discretion. But what signify commonplaces that always run parallel and equal? Distrust is good, or it is bad, according to our position and our purpose. Distrust is a defensive principle. They who have much to lose have much to fear. BURKE:

On the Policy of the Allies.

The greatest parts, without discretion, may be fatal to their owner. HUME.

There is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than discretion, a species of lower prudence. SWIFT.

DOGMATISM.

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which within a few days I should dissent myself. . . . Where we desire to be informed, 'tis good to contest with men above ourselves; but to confirm and establish our opinions 'tis best to argue with judgments below our own, that the frequent spoils and victories over their reasons may settle in ourselves an esteem and confirmed opinion of our own.

SIR T. BROWNE: *Religio Medici*, VI.

He who is certain, or presumes to say he knows, is, whether he be mistaken or in the right, a dogmatist. FLEMING.

The dogmatist's opinioned assurance is paramount to argument. GLANVILL.

The very dogmatizer that teacheth for doctrines or commandments of God his own dictates. HAMMOND.

The fault lieth altogether in the dogmatics, that is to say, those that are imperfectly learned, and with passion press to have their opinion pass everywhere for truth. T. HOBBES.

They utter all they think with a violence and indisposition, unexamined, without relation to person, place, or fitness. BEN JONSON.

Men would often see what a small pittance of reason is mixed with those huffing opinions they are swelled with, with which they are so armed at all points, and with which they so confidently lay about them. LOCKE.

A man brings his mind to be positive and fierce for positions whose evidence he has never examined. LOCKE.

It is a wrong use of my understanding to make it the rule and measure of another man's; a use which it is neither fit for, nor capable of. LOCKE.

The assuming an authority to dictate to others, and a forwardness to prescribe to their opinions, is a constant concomitant of this bias of our judgments. LOCKE.

The dogmatist is sure of everything, and the sceptic believes nothing. DR. I. WATTS.

A dogmatical spirit inclines a man to be censorious of his neighbours. Every one of his opinions appears to him written, as it were, with sunbeams, and he grows angry that his neighbours do not see it in the same light. He is tempted to disdain his correspondents as men of low and dark understandings, because they do not believe what he does. DR. I. WATTS.

A dogmatic in religion is not a great way off from a bigot, and is in high danger of growing up to be a bloody persecutor.

DR. I. WATTS.

DRAMA.

The first original of the drama was a religious worship, consisting only of a chorus, which was nothing else but a hymn to a deity. As luxury and voluptuousness prevailed over innocence and religion, this form of worship degenerated into tragedies; in which, however, the chorus so far remembered its first office as to brand everything that was vicious, and recommend everything that was laudable, to intercede with Heaven for the innocent, and to implore its vengeance on the criminal.

Homer and Hesiod intimate to us how this art should be applied when they represent the Muses as surrounding Jupiter and warbling their hymns about his throne.

ADDISON: *Spectator*, No. 405.

Were our English stage but half so virtuous as that of the Greeks or Romans, we should quickly see the influence of it in the behaviour of all the politer part of mankind. It would not be fashionable to ridicule religion, or its professors; the man of pleasure would not be the complete gentleman; vanity would be out of countenance; and every quality which is ornamental to human nature would meet with that esteem which is due to it. If the English stage

were under the same regulations the Athenian was formerly, it would have the same effect that had, in recommending the religion, the government, and public worship of its country.

ADDISON: *Spectator*, No. 446.

The stage might be made a perpetual source of the most noble and useful entertainment, were it under proper regulations. ADDISON.

The work may be well performed, but will never take if it is not set off with proper scenes. ADDISON.

The poetry of operas is generally as exquisitely ill as the music is good. ADDISON.

Murders and executions are always transacted behind the scenes in the French theatre. ADDISON.

Dramatical or representative poesy is, as it were, a visible history; for it sets out the image of things as if they were present, and history as if they were past. LORD BACON.

Inductions are out of date, and a prologue in verse is as stale as a black velvet cloak. BEAUMONT AND FLETCHER.

All the plays of Æschylus and the Henry VI. of Shakespeare are examples of a trilogy. BRANDE.

It is natural with men, when they relate any action with any degree of warmth, to represent the parties to it talking as the occasion requires; and this produces that mixed species of poetry, composed of narrative and dialogue, which is very universal in all languages, and of which Homer is the noblest example in any. This mixed kind of poetry seems also to be most perfect, as it takes in a variety of situations, circumstances, reflections, and descriptions, which must be rejected on a more limited plan.

BURKE:
Hints for an Essay on the Drama.

We are not to forget that a play is, or ought to be, a very short composition; that, if one passion or disposition is to be wrought up with tolerable success, I believe it is as much as can in any reason be expected. If there be scenes of distress and scenes of humour, they must either be in a double or single plot. If there be a double plot, there are in fact two. If they be in checkered scenes of serious and comic, you are obliged continually to break both the thread of the story and the continuity of the passion; if in the same scene, as Mrs. V. seems to recommend, it is needless to observe how absurd the mixture must be, and how little adapted to answer the genuine end of any passion. It is odd to observe the progress of bad taste: for this mixed passion being universally proscribed in the regions of tragedy, it has taken refuge and shelter in comedy, where it seems firmly established, though no reason can be assigned why we may not laugh in the one as well as weep in the other. The true reason of this mixture is to be sought for in the manners which are prevalent amongst a people. It has become very fashionable to affect delicacy, tenderness of heart, and fine feeling, and to shun all imputation of rusticity. Much mirth is very foreign to this character; they have introduced, therefore a sort of neutral writing. BURKE:
Hints for an Essay on the Drama

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and mangled carcasses, which they so frequently exhibit upon their stage. The French should engage to have more action and less declamation; and not to cram and crowd things together, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberty of theirs: their poets are the greatest slaves in their country, and that is a bold word; ours are the most tumultuous subjects in England, and that is saying a good deal. Under such regulations one might hope to see a play in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action.

LORD CHESTERFIELD:
Letters to his Son, Jan. 23, 1752.

On the Greek stage, a drama, or acted story, consisted in reality of three dramas, called together a trilogy, and performed consecutively in the course of one day. COLERIDGE.

Congreve and the author of The Relapse being the principals in the dispute, I satisfy them; as for the volunteers, they will find themselves affected with the misfortune of their friends. JEREMY COLLIER.

Being both dramatic author and dramatic performer, he found himself heir to a twofold opprobrium, and at an era of English society when the weight of that opprobrium was heaviest. DE QUINCEY.

I touch here but transiently . . . on some of those many rules of imitating nature which Aristotle drew from Homer, which he fitted to the drama; furnishing himself also with observations from the theatre when it flourished under Æschylus, Euripides, and Sophocles. DRYDEN.

The unity of piece we neither find in Aristotle, Horace, or any who have written of it, till in our age the French poets first made it a precept of the stage. DRYDEN.

Aristotle has left undecided the duration of the action. DRYDEN.

In the unity of place they are full as scrupulous, which many of their critics limit to that very spot of ground where the play is supposed to begin. DRYDEN.

When in the knot of the play no other way is left for the discovery, then let a god descend, and clear the business to the audience.

DRYDEN.

No incident in the piece or play but must carry on the main design: all things else are like six fingers to the hand, when nature can do her work with five. DRYDEN.

One of these advantages, which Corneille has laid down, is the making choice of some signal and long-expected day, whereon the action of the play is to depend. DRYDEN.

The catastasis, called by the Romans status, the height and full growth of the play, we may call properly the counter turn, which destroys that expectation, embroils the action in new difficulties, and leaves you far distant from that hope in which it found you. DRYDEN.

When these petty intrigues of a play are so ill ordered that they have no coherence with the other, I must grant that Lysidius has reason to tax that want of due connection; for co-ordination in a play is as dangerous and unnatural as in a state. DRYDEN.

The propriety of thoughts and words, which are the hidden beauties of a play, are but confusedly judged in the vehemence of action.

DRYDEN.

He gives you an account of himself, and of his returning from the country, in monologue; to which unnatural way of narration Terence is subject in all his plays. DRYDEN.

A play ought to be a just image of human nature. DRYDEN.

The French have brought on themselves that dearth of plot, and narrowness of imagination, which may be observed in all their plays.

DRYDEN.

I maintain, against the enemies of the stage, that patterns of piety, decently represented, may second the precepts. DRYDEN.

The world is running mad after farce, the extremity of bad poetry; or rather the judgment that is fallen upon dramatic poetry.

DRYDEN.

An heroic play ought to be an imitation of an heroic poem, and consequently love and valour ought to be the subject of it: both these Sir William Davenant began to shadow; but it was so as discoverers draw their maps with headlands and promontories. DRYDEN.

Ben Jonson, in his Sejanus and Catiline, has given us this olio of a play, this unnatural mixture of comedy and tragedy. DRYDEN.

I must bear this testimony to Otway's memory, that the passions are truly touched in his Venice Preserved. DRYDEN.

The tragedy of Hamlet, for example, is critically considered to be the masterpiece of dramatic poetry; and the tragedy of Hamlet is also, according to the testimony of every sort of manager, the play, of all others, which can invariably be depended on to fill a theatre with the greatest certainty, act it when and how you will. *Household Words.*

Some of these masques were moral dramas, where the virtues and vices were impersonated.

BISHOP HURD.

There are perhaps no two kinds of composition so essentially dissimilar as the drama and the ode. The business of the dramatist is to keep himself out of sight, and to let nothing appear but his characters. As soon as he attracts notice to his personal feelings, the illusion is broken. The effect is as unpleasant as that which is produced on the stage by the voice of a prompter or the entrance of a scene-shifter. Hence it was that the tragedies of Byron were his least successful performances. They resemble those pasteboard pictures invented by the friend of children, Mr. Newbery, in which a single movable head goes round twenty different bodies, so that the same face looks out upon us successively from the uniform of a hussar, the furs of a judge, and the rags of a beggar. In all the characters, patriots and tyrants, haters and lovers, the frown and sneer of Harold were discernible in an instant. But this species of egotism, though fatal to the drama, is the inspiration of the ode. It is the part of the lyric poet to abandon himself, without reserve, to his own emotions.

LORD MACAULAY: *Milton*, Aug. 1825.

The Greek drama, on the model of which the Samson was written, sprang from the Ode. The dialogue was ingrafted on the chorus, and naturally partook of its character. The genius of the greatest of the Athenian dramatists co-operated with the circumstances under which tragedy made its first appearance. Æschylus was, head and heart, a lyric poet. In his time, the Greeks had far more intercourse with the East than in the days of Homer; and they had not yet acquired that immense superiority in war, in science, and in the arts, which, in the following generation, led them to treat the Asiatics with contempt. From the narrative of Herodotus it should seem that they still looked up, with the veneration of disciples, to Egypt and Assyria. At this period, accordingly, it was natural that the literature of Greece should be tinctured with the Oriental style. And that style we think is discernible in the works of Pindar and Æschylus. The latter often reminds us of the Hebrew writers. The book of Job, indeed, in conduct and diction, bears a considerable resemblance to some of his dramas. Considered as plays, his works are absurd; considered as choruses, they are above all praise. If, for instance, we examine the address of Clytæmnestra to Agamemnon on his return, or the description of the seven Argive chiefs, by the principles of dramatic writing, we shall instantly condemn them as monstrous. But if we forget the characters, and think only of the poetry, we shall admit

that it has never been surpassed in energy and magnificence. Sophocles made the Greek drama as dramatic as was consistent with its original form. His portraits of men have a sort of similarity; but it is the similarity not of a painting, but of a bas-relief. It suggests a resemblance, but it does not produce an illusion. Euripides attempted to carry the reform further. But it was a task far beyond his powers, perhaps beyond any powers. Instead of correcting what was bad, he destroyed what was excellent. He substituted crutches for stilts, bad sermons for good odes.

LORD MACAULAY: *Milton.*

Perhaps the gods and demons of Æschylus may best bear a comparison with the angels and devils of Milton. The style of the Athenian had, as we have remarked, something of the Oriental character; and the same peculiarity may be traced in his mythology. It has nothing of the amenity and elegance which we generally find in the superstitions of Greece. All is rugged, barbaric, and colossal. The legends of Æschylus seem to harmonize less with the fragrant groves and graceful porticoes in which his countrymen paid their vows to the God of Light and Goddess of Desire, than with those huge and grotesque labyrinths of eternal granite in which Egypt enshrined her mystic Osiris, or in which Hindostan still bows down to her seven-headed idols. His favourite gods are those of the elder generation, the sons of heaven and earth, compared with whom Jupiter himself was a stripling and an upstart, the gigantic Titans and the inexorable Furies. Foremost among his creations of this class stands Prometheus, half fiend, half redeemer, the friend of man, the sullen and implacable enemy of heaven. Prometheus bears undoubtedly a considerable resemblance to the Satan of Milton. In both we find the same impatience of control, the same ferocity, the same unconquerable pride. In both characters also are mingled, though in very different proportions, some kind and generous feelings. Prometheus, however, is hardly superhuman enough. He talks too much of his chains and his uneasy posture: he is rather too much depressed and agitated. His resolution seems to depend on the knowledge which he possesses that he holds the fate of his torturer in his hands, and that the hour of his release will surely come.

LORD MACAULAY: *Milton.*

Books quite worthless are quite harmless. The sure sign of the general decline of an art is the frequent occurrence, not of deformity, but of misplaced beauty. In general, Tragedy is corrupted by eloquence, and Comedy by wit. The real object of the drama is the exhibition of human character. This, we conceive, is no arbitrary canon, originating in local and temporary associations, like those canons which regulate the number of acts in a play, or of syllables in a line. To this fundamental law every other regulation is subordinate. The situations which most signally develop character form the best plot. The mother-tongue of the passions is the best style. This principle, rightly understood, does not debar the poet from any grace of composition. There is no style in which some man may not, under some circumstances, express himself. There is, therefore, no style which the drama rejects, none which it does not occasionally require. It is in the discernment of place, of time, and of person that the inferior artists fail. The fantastic rhapsody of Mercutio, the elaborate declamation of Antony, are, where Shakspeare has placed them, natural and pleasing. But Dryden would have made Mercutio challenge Tybalt in hyperboles as fanciful as those in which he describes the chariot of Mab. Corneille would have represented Antony as scolding and coaxing Cleopatra with all the measured rhetoric of a funeral oration.

LORD MACAULAY:
Machiavelli, March, 1827.

No writers have injured the Comedy of England so deeply as Congreve and Sheridan. Both were men of splendid wit and polished taste. Unhappily, they made all their characters in their own likeness. Their works bear the same relation to the legitimate drama which a transparency bears to a painting. There are no delicate touches, no hues imperceptibly fading into each other: the whole is lighted up with an universal glare. Outlines and tints are forgotten in the common blaze which illuminates all. The flowers and fruits of the intellect abound; but it is the abundance of a jungle, not of a garden, unwholesome, bewildering, unprofitable from its very plenty, rank from its very fragrance. Every fop, every boor, every valet, is a man of wit. The very butts and dupes, Tattle, Witwould, Puff, Acres, outshine the whole Hotel of Rambouillet. To prove the whole system of this school erroneous, it is only necessary to apply the test which dissolved the enchanted Florimel, to place the true by the false Thalia, to contrast the most celebrated characters which have been drawn by the writers of whom we speak with the Bastard in King John, or the Nurse in Romeo and Juliet. It was not surely from want of wit that Shakspeare adopted so different a manner. Benedick and Beatrice throw Mirabel and Millamont into the shade. All the good sayings of the facetious houses of Absolute and Surface might have been clipped from the single character of Falstaff without being missed. It would have been easy for that fertile mind to have given Bardolph and Shallow as much wit as Prince Hal, and to have made Dogberry and Verges retort on each other in sparkling epigrams. But he knew that such indiscriminate prodigality was, to use his own admirable language, "from the purpose of playing, whose end, both at the first and now, was, and is, to hold, as it were, the mirror up to nature."

LORD MACAULAY: *Machiavelli.*

In the Mandragola Machiavelli has proved that he completely understood the nature of the dramatic art, and possessed talents which would have enabled him to excel in it. By the correct and vigorous delineation of human nature, it produces interest without a pleasing or skilful

plot, and laughter without the least ambition of wit. The lover, not a very delicate or generous lover, and his adviser the parasite, are drawn with spirit. The hypocritical confessor is an admirable portrait. He is, if we mistake not, the original of Father Dominic, the best comic character of Dryden. But old Nicias is the glory of the piece. We cannot call to mind anything that resembles him. The follies which Molière ridicules are those of affectation, not of fatuity. Coxcombs and pedants, not absolute simpletons, are his game. Shakspeare has indeed a vast assortment of fools; but the precise species of which we speak is not, if we remember right, to be found there. Shallow is a fool. But his animal spirits supply, to a certain degree, the place of cleverness. His talk is to that of Sir John what soda-water is to champagne. It has the effervescence, though not the body or the flavour. Slender and Sir Andrew Aguecheek are fools, troubled with an uneasy consciousness of their folly, which, in the latter, produces meekness and docility, and in the former, awkwardness, obstinacy, and confusion. Cloten is an arrogant fool, Osric a foppish fool, Ajax a savage fool, but Nicias is, as Thersites says of Patroclus, a fool positive. His mind is occupied by no strong feeling; it takes every character, and retains none; its aspect is diversified, not by passions, but by faint and transitory semblances of passion, a mock joy, a mock fear, a mock love, a mock pride, which chase each other like shadows over its surface, and vanish as soon as they appear. He is just idiot enough to be an object, not of pity or horror, but of ridicule. He bears some resemblance to poor Calandrino, whose mishaps, as recounted by Boccaccio, have made all Europe merry for more than four centuries. He perhaps resembles still more closely Simon da Villa, to whom Bruno and Buffalmacco promised the love of the Countess Civillari. Nicias is, like Simon, of a learned profession; and the dignity with which he wears the doctoral fur renders his absurdities infinitely more grotesque. The old Tuscan is the very language for such a being. Its peculiar simplicity gives even to the most forcible reasoning and the most brilliant wit an infantine air, generally delightful, but to a foreign reader sometimes a little ludicrous. Heroes and statesmen seem to lisp when they use it. It becomes Nicias incomparably, and renders all his silliness infinitely more silly.

LORD MACAULAY: *Machiavelli.*

Plautus was, unquestionably, one of the best Latin writers; but the Casina is by no means one of his best plays; nor is it one which offers great facilities to an imitator. The story is as alien from modern habits of life as the manner in which it is developed from the modern fashion of composition. The lover remains in the country and the heroine in her chamber during the whole action, leaving their fate to be decided by a foolish father, a cunning mother, and two knavish servants. Machiavelli has executed his task with judgment and taste. He has accommodated the plot to a different state of society, and has very dexterously connected it with the history of his own times. The relation of the trick put upon the doting old lover is exquisitely humorous. It is far superior to the corresponding passage in the Latin comedy, and scarcely yields to the account which Falstaff gives of his ducking.

LORD MACAULAY: *Machiavelli.*

The history of every literature with which we are acquainted confirms, we think, the principles which we have laid down. In Greece we see the imaginative school of poetry gradually fading into the critical. Æschylus and Pindar were succeeded by Sophocles, Sophocles by Euripides, Euripides by the Alexandrian versifiers. Of these last Theantus alone has left compositions which deserve to be read. The splendour and grotesque fairy-land of the Old Comedy, rich with such gorgeous hues, peopled with such fantastic shapes, and vocal alternately with the sweetest peals of music and the loudest bursts of elvish laughter, disappeared forever. The masterpieces of the New Comedy are known to us by Latin translations of extraordinary merit. From these translations, and from the expressions of the ancient critics, it is clear that the original compositions were distinguished by grace and sweetness, that they sparkled with wit and abounded with pleasing sentiment, but that the creative power was gone. Julius Cæsar called Terence a half Menander,—a sure proof that Menander was not a quarter Aristophanes.

LORD MACAULAY:
John Dryden, Jan. 1828.

No species of fiction is so delightful to us as the old English drama. Even its inferior productions possess a charm not to be found in any other kind of poetry. It is the most lucid mirror that ever was held up to nature. The creations of the great dramatists of Athens produce the effect of magnificent sculptures, conceived by a mighty imagination, polished with the utmost delicacy, embodying ideas of ineffable majesty and beauty, but cold, pale, and rigid, with no bloom on the cheek, and no speculation in the eye. In all the draperies, the figures, and the faces, in the lovers and the tyrants, the Bacchanals and the Furies, there is the same marble chillness and deadness. Most of the characters of the French stage resemble the waxen gentlemen and ladies in the window of a perfumer, rouged, curled, and bedizened, but fixed in such stiff attitudes, and staring with eyes expressive of such utter unmeaningness, that they cannot produce an illusion for a single moment. In the English plays alone is to be found the warmth, the mellowness, and the reality of painting. We know the minds of the men and women as we know the faces of the men and women of Vandyke.

The excellence of these works is in a great measure the result of two peculiarities which the critics of the French school consider as defects, —from the mixture of tragedy and comedy, and from the length and extent of the action. The

former is necessary to render the drama a just representation of a world in which the laughers and the weepers are perpetually jostling each other,—in which every event has its serious and ludicrous side. The latter enables us to form an intimate acquaintance with characters with which we could not possibly become familiar during the few hours to which the unities restrict the poet. In this respect the works of Shakspeare, in particular, are miracles of art. In a piece which may be read aloud in three hours we see a character unfold all its recesses to us. We see it change with the change of circumstances. The petulant youth rises into the politic and warlike sovereign. The profuse and courteous philanthropist sours into a hater and scorner of his kind. The tyrant is altered, by the chastening of affliction, into a pensive moralist. The veteran general, distinguished by coolness, sagacity, and self-command, sinks under a conflict between love strong as death and jealousy cruel as the grave. The brave and loyal subject passes, step by step, to the extremities of human depravity. We trace his progress from the first dawnings of unlawful ambition to the cynical melancholy of his impenitent remorse. Yet in these pieces there are no unnatural transitions. Nothing is omitted; nothing is crowded. Great as are the changes, narrow as is the compass within which they are exhibited, they shock us as little as the gradual alterations of those familiar faces which we see every evening and every morning. The magical skill of the poet resembles that of the Dervise in the Spectator, who condensed all the events of seven years into the single moment during which the king held his head under the water.

LORD MACAULAY: *John Dryden.*

But the Puritans drove imagination from its last asylum. They prohibited theatrical representations, and stigmatized the whole race of dramatists as enemies of morality and religion. Much that is objectionable may be found in the writers whom they reprobated; but whether they took the best measures for stopping the evil appears to us very doubtful, and must, we think, have appeared doubtful to themselves, when, after the lapse of a few years, they saw the unclean spirit whom they had cast out return to his old haunts, with seven others fouler than himself.

By the extinction of the drama, the fashionable school of poetry—a school without truth of sentiment or harmony of versification,—without the powers of an earlier or the correctness of a later age—was left to enjoy undisputed ascendency. A vicious ingenuity, a morbid quickness to perceive resemblances and analogies between things apparently heterogeneous, constituted almost its only claim to admiration. Suckling was dead. Milton was absorbed in political and theological controversy. If Waller differed from the Cowleian sect of writers, he differed for the worse. He had as little poetry as they, and much less wit; nor is the languor of his verses less offensive than the ruggedness of theirs. In Denham alone the faint dawn of a better manner was discernible.

LORD MACAULAY: *John Dryden.*

We blame Dryden, not because the persons of his dramas are not Moors or Americans, but because they are not men and women;—not because love, such as he represents it, could not exist in a harem or in a wigwam, but because it could not exist anywhere. As is the love of his heroes, such are all their other emotions. All their qualities, their courage, their generosity, their pride, are on the same colossal scale. Justice and prudence are virtues which can exist only in a moderate degree, and which change their nature and their name if pushed to excess. Of justice and prudence, therefore, Dryden leaves his favourites destitute. He did not care to give them what he could not give without measure. The tyrants and ruffians are merely the heroes altered by a few touches, similar to those which transformed the honest face of Sir Roger de Coverley into the Saracen's head. Through the grin and frown the original features are still perceptible.

It is in the tragi-comedies that these absurdities strike us most. The two races of men, or rather the angels and the baboons, are there presented to us together. We meet in one scene with nothing but gross, selfish, unblushing, lying libertines of both sexes, who, as a punishment, we suppose, for their depravity, are condemned to talk nothing but prose. But, as soon as we meet with people who speak in verse, we know that we are in society which would have enraptured the Cathos and Madelon of Molière, in society for which Oroondates would have too little of the lover, and Clelia too much of the coquette.

As Dryden was unable to render his plays interesting by means of that which is the peculiar and appropriate excellence of the drama, it was necessary that he should find some substitute for it. In his comedies he supplied its place sometimes by wit, but more frequently by intrigue, by disguises, mistakes of persons, dialogues at cross-purposes, hair-breadth escapes, perplexing concealments, and surprising disclosures. He thus succeeded at least in making these pieces very amusing.

In his tragedies he trusted, and not altogether without reason, to his diction and his versification. It was on this account, in all probability, that he so eagerly adopted, and so reluctantly abandoned, the practice of rhyming in his plays. What is unnatural appears less unnatural in that species of verse than in lines which approach more nearly to common conversation; and in the management of the heroic couplet Dryden has never been equalled. It is unnecessary to urge any arguments against a fashion now universally condemned. But it is worthy of observation that, though Dryden was deficient in that talent which blank verse exhibits to the greatest advantage, and was certainly the best writer of heroic rhyme in our language, yet the plays which have, from the time of their first appear-

ance, been considered as his best, are in blank verse. No experiment can be more decisive.

LORD MACAULAY: *John Dryden.*

Sardanapalus is more coarsely drawn than any dramatic personage that we can remember. His heroism and his effeminacy, his contempt of death and his dread of a weighty helmet, his kingly resolution to be seen in the foremost ranks, and the anxiety with which he calls for a looking-glass, that he may be seen to advantage, are contrasted, it is true, with all the point of Juvenal. Indeed, the hint of the character seems to have been taken from what Juvenal says of Otho:

> "Speculum civilis sarcina belli.
> Nimirum summi ducis est occidere Galbam,
> Et curare cutem summi constantia civis,
> Bedriaci in campo spolium affectare Palati,
> Et pressum in faciem digitis extendere panem."

These are excellent lines in a satire. But it is not the business of the dramatist to exhibit characters in this sharp antithetical way. It is not thus that Shakspeare makes Prince Hal rise from the rake of Eastcheap into the hero of Shrewsbury, and sink again into the rake of Eastcheap. It is not thus that Shakspeare has exhibited the union of effeminacy and valour in Antony. A dramatist cannot commit a greater error than that of following those pointed descriptions of character in which satirists and historians indulge so much. It is by rejecting what is natural that satirists and historians produce these striking characters. Their great object generally is to ascribe to every man as many contradictory qualities as possible; and this is an object easily attained. By judicious selection and judicious exaggeration the intellect and the disposition of any human being might be described as being made up of nothing but startling contrasts. If the dramatist attempts to create a being answering to one of these descriptions, he fails, because he reverses an imperfect analytical process. He produces, not a man, but a personified epigram. Very eminent writers have fallen into this snare. Ben Jonson has given us a Hermogenes taken from the lively lines of Horace; but the inconsistency which was so amusing in the satire appears unnatural and disgusts us in the play. Sir Walter Scott has committed a far more glaring error of the same kind in the novel of Peveril. Admiring, as every judicious reader must admire, the keen and vigorous lines in which Dryden satirized the Duke of Buckingham, Sir Walter attempted to make a Duke of Buckingham to suit them, a real living Zimri; and he made, not a man, but the most grotesque of all monsters.

LORD MACAULAY:
Moore's Life of Byron, June, 1831.

The best proof that the religion of the people was of this mixed kind is furnished by the Drama of that age. No man would bring unpopular opinions prominently forward in a play intended for representation. And we may safely conclude that feelings and opinions which pervade the whole Dramatic literature of a generation are feelings and opinions of which the men of that generation generally partook. The greatest and most popular dramatists of the Elizabethan age treat religious subjects in a very remarkable manner. They speak respectfully of the fundamental doctrines of Christianity. But they speak neither like Catholics nor like Protestants, but like persons who are wavering between the two systems, or who have made a system for themselves out of parts selected from both. They seem to hold some of the Romish rites and doctrines in high respect. They treat the vow of celibacy, for example, so tempting and, in later times, so common a subject for ribaldry, with mysterious reverence. Almost every member of a religious order whom they introduce is a holy and venerable man. We remember in their plays nothing resembling the coarse ridicule with which the Catholic religion and its ministers were assailed, two generations later, by dramatists who wished to please the multitude. We remember no Friar Dominic, no Father Foigard, among the characters drawn by those great poets. The scene at the close of the Knight of Malta might have been written by a fervent Catholic. Massinger shows a great fondness for ecclesiastics of the Romish Church, and has even gone so far as to bring a virtuous and interesting Jesuit on the stage. Ford, in that fine play which it is painful to read and scarcely decent to name, assigns a highly creditable part to the Friar. The partiality of Shakspeare for Friars is well known. In Hamlet, the Ghost complains that he died without extreme unction, and, in defiance of the article which condemns the doctrine of purgatory, declares that he is

> "Confined to fast in fires,
> Till the foul crimes, done in his days of nature,
> Are burnt and purged away."

These lines, we suspect, would have raised a tremendous storm in the theatre at any time during the reign of Charles the Second. They were clearly not written by a zealous Protestant, or for zealous Protestants. Yet the author of King John and Henry the Eighth was surely no friend to papal supremacy.

There is, we think, only one solution of the phenomena which we find in the history and in the drama of that age. The religion of the English was a mixed religion, like that of the Samaritan settlers, described in the second book of Kings, who "feared the Lord, and served their graven images;" like that of the Judaizing Christians who blended the ceremonies and doctrines of the synagogue with those of the church; like that of the Mexican Indians, who, during many generations after the subjugation of their race, continued to unite with the rites learned from their conquerors the worship of the grotesque idols which had been adored by Montezuma and Guatemozin.

LORD MACAULAY:
Burleigh and his Times, April, 1832.

The immoral English writers of the seventeenth century are indeed much less excusable

than those of Greece and Rome. But the worst English writings of the seventeenth century are decent compared with much that has been bequeathed to us by Greece and Rome. Plato, we have little doubt, was a much better man than Sir George Etherege. But Plato has written things at which Sir George Etherege would have shuddered. Buckhurst and Sedley, even in those wild orgies at the lock in Bow Street for which they were pelted by the rabble, and fined by the Court of King's Bench, would never have dared to hold such discourse as passed between Socrates and Phædrus on that fine summer day under the plane-tree, while the fountain warbled at their feet and the cicadas chirped overhead. If it be, as we think it is, desirable that an English gentleman should be well informed touching the government and the manners of little commonwealths which both in place and time are far removed from us, whose independence has been more than two thousand years extinguished, whose language has not been spoken for ages, and whose ancient magnificence is attested only by a few broken columns and friezes, much more must it be desirable that he should be intimately acquainted with the history of the public mind of his own country, and with the causes, the nature, and the extent of those revolutions of opinion and feeling which during the last two centuries have alternately raised and depressed the standard of our national morality. And knowledge of this sort is to be very sparingly gleaned from Parliamentary debates, from state papers, and from the works of grave historians. It must either not be acquired at all, or it must be acquired by the perusal of the light literature which has at various periods been fashionable. LORD MACAULAY:
Comic Dramatists of the Restoration, Jan. 1841.

We can by no means agree with Mr. Leigh Hunt, who seems to hold that there is little or no ground for the charge of immorality so often brought against the literature of the Restoration. We do not blame him for not bringing to the judgment-seat the merciless rigour of Lord Angelo; but we really think that such flagitious and impudent offenders as those who are now at the bar deserved at least the gentle rebuke of Escalus. Mr. Leigh Hunt treats the whole matter a little too much in the easy style of Lucio; and perhaps his exceeding lenity disposes us to be somewhat too severe. And yet it is not easy to be too severe. For in truth this part of our literature is a disgrace to our language and our national character. It is clever, indeed, and very entertaining; but it is, in the most emphatic sense of the words, earthly, sensual, devilish. Its indecency, though perpetually such as is condemned not less by the rules of good taste than by those of morality, is not, in our opinion, so disgraceful a fault as its singularly inhuman spirit. We have here Belial, not, as when he inspired Ovid and Ariosto, "graceful and humane," but with the iron eye and cruel sneer of Mephistopheles. We find ourselves in a world in which the ladies are like very profligate, impudent, and unfeeling men, and in which the men are too bad for any place but Pandæmonium or Norfolk Island. We are surrounded by foreheads of bronze, hearts like the nether millstone, and tongues set on fire of hell. LORD MACAULAY:
Comic Dramatists of the Restoration.

Dryden defended or excused his own offences and those of his contemporaries by pleading the example of the earlier English dramatists; and Mr. Leigh Hunt seems to think that there is force in the plea. We altogether differ from this opinion. The crime charged is not mere coarseness of expression. The terms which are delicate in one age become gross in the next. The diction of the English version of the Pentateuch is sometimes such as Addison would not have ventured to imitate; and Addison, the standard of moral purity in his own age, used many phrases which are now proscribed. Whether a thing shall be designated by a plain noun substantive or by a circumlocution is mere matter of fashion. Morality is not at all interested in the question. But morality is deeply interested in this, that what is immoral shall not be presented to the imagination of the young and susceptible in constant connection with what is attractive. For every person who has observed the law of association in his own mind and in the minds of others knows that whatever is constantly presented to the imagination in connection with what is attractive will itself become attractive. There is undoubtedly a great deal of indelicate writing in Fletcher and Massinger, and more than might be wished even in Ben Jonson and Shakspeare, who are comparatively pure. But it is impossible to trace in their plays any systematic attempt to associate vice with those things which men value most and desire most, and virtue with everything ridiculous and degrading. And such a systematic attempt we find in the whole dramatic literature of the generation which followed the return of Charles the Second.
LORD MACAULAY:
Comic Dramatists of the Restoration.

The circumscription of time wherein the whole drama begins and ends is, according to ancient rule and best example, within the space of twenty-four hours. MILTON.

This would make them soon perceive what despicable creatures our common rhymers and play-writers be. MILTON.

Scaliger defines a mime to be a poem imitating any action to stir up laughter.
MILTON.

The Romans had three plays acted one after another on the same subject: the first, a real tragedy; the second, the ateblan; the third, a satire or exode, a kind of farce of one act.
ROSCOMMON.

The stage, when it was trodden by the members of the royal household,—and, on great occasions, by the graduates of universities and

the students of inns of court,—was justly held the model of pronunciation. But that golden age of dramatic literature and dramatic life has long since passed away.

WILLIAM RUSSELL.

. Men of wit, learning, and virtue might strike out every offensive or unbecoming passage from plays. SWIFT.

DREAMS.

Dreams are an instance of that agility and perfection which is natural to the faculties of the mind when they are disengaged from the body. The soul is clogged and retarded in her operations when she acts in conjunction with a companion that is so heavy and unwieldy in its motions. But in dreams it is wonderful to observe with what a sprightliness and alacrity she exerts herself. The slow of speech make unpremeditated harangues, or converse readily in languages that they are but little acquainted with. The grave abound in pleasantries, the dull in repartees and points of wit. There is not a more painful action of the mind than invention; yet in dreams it works with that ease and activity that we are not sensible of when the faculty is employed. For instance, I believe every one, some time or other, dreams that he is reading papers, books, or letters; in which case the invention prompts so readily that the mind is imposed upon, and mistakes its own suggestions for the compositions of another.

ADDISON: *Spectator*, No. 487.

Men mark when they [prophecies] hit, and never mark when they miss; as they do, generally, also of dreams.

LORD BACON:
Essay XXXVI., Of Prophecies.

The records of history, both sacred and profane, abound in instances of dreams which it is impossible to account for on any other hypothesis than that of a supernatural interposition.

BRANDE.

We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the litigation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps.

SIR T. BROWNE: *Religio Medici*, XI.

There is surely a nearer apprehension of anything that delights us in our dreams, than in our waked senses: without this I were unhappy; for my awaked judgment discontents me, ever whispering unto me that I am from my friend; but my friendly dreams in the night requite me, and make me think I am within his arms. I thank God for my happy dreams, as I do for my good rest, for there is a satisfaction in them unto reasonable desires and such as can be content with a fit of happiness.

SIR T. BROWNE: *Religio Medici*, XI.

The circumstances which a man imagines himself in during sleep are generally such as entirely favour his inclinations, good or bad, and give him imaginary opportunities of pursuing them to the utmost: so that his temper will lie fairly open to his view while he considers how it is moved when free from those constraints which the accidents of real life put it under. Dreams are certainly the result of our waking thoughts, and our daily hopes and fears are what give the mind such nimble relishes of pleasure and such severe touches of pain in its midnight rambles. A man that murders his enemy, or deserts his friend, in a dream, had need to guard his temper against revenge and ingratitude, and take heed that he be not tempted to do a vile thing in the pursuit of false or the neglect of true honour.

BYROM: *Spectator*, No. 586.

It is certain the imagination may be so differently affected in sleep that our actions of the day may be either rewarded or punished with a little age of happiness or misery. St. Austin was of opinion that, if in Paradise there was the same vicissitude of sleeping and waking as in the present world, the dreams of its inhabitants would be very happy.

And so far at present our dreams are in our power, that they are generally conformable to our waking thoughts.

BYROM: *Spectator*, No. 593.

Beware that thou never tell thy dreams in company; for, notwithstanding thou mayest take a pleasure in telling thy dreams, the company will take no pleasure in hearing them.

EPICTETUS.

If we can sleep without dreaming, it is well that painful dreams are avoided. If while we sleep we can have any pleasing dreams, it is, as the French say, *tant gagné*, so much added to the pleasure of life. B. FRANKLIN.

Dreaming is not hallucination, and hallucination is not dreaming, but there are obvious resemblances between them. In dreaming, the brain is neither quite awake nor quite asleep. The mind is a wizard chamber of dissolving views. In dreams, the picturing power of the mind is active, whilst the attention, the judgment, and the will are dormant. In dreams, the pictures pass of themselves, the dissolving views roll on, the images of the imagination shine and mingle uncorrected by the sensations and uncontrolled by the will. All the pictures apparently come and go incoherently. The recollections of dreams are confused and chaotic, but the recollections are not the dreams. The incoherence is not real. Proof of this fact is to be found in the observation that there is a similar incoherence in the successive pictures of the waking mind, when the images of the chamber of imagery are neither dominated by the will nor observed with attention. There is always a relation to the order of occurrence of the sensations in the order of the ideas. The

incoherence of the dreams of the sound mind is simply imperfect recollection, and the absence or dormancy of attention and volition.

Household Words.

A body may as well lay too little as too much stress upon a dream, but the less we heed them the better. L'ESTRANGE.

In this retirement of the mind from the senses, it retains a yet more incoherent manner of thinking, which we call dreaming. LOCKE.

Dreaming is the having of ideas whilst the outward senses are stopped, not suggested by any external objects, or known occasions, nor under the rule or conduct of the understanding. LOCKE.

Reflect upon the different state of the mind in thinking, which those instances of attention, reverie, and dreaming naturally enough suggest. LOCKE.

Dreams and prophecies do thus much good: they make a man go on with boldness and courage, upon a danger or a mistress: if he obtains, he attributes much to them; if he miscarries, he thinks no more of them, or is no more thought of himself. SELDEN: *Table Talk.*

A very remarkable circumstance, and an important point of analogy, is to be found in the extreme rapidity with which the mental operations are performed, or, rather, with which the material changes on which the ideas depend are excited in the hemispherical ganglia. It would appear as if a whole series of acts, that would really occupy a long lapse of time, pass ideally through the mind in one instant. We have in dreams no true perception of the lapse of time—a strange property of mind! for if such be also its property when entered into the eternal disembodied state, time will appear to us eternity. The relations of space as well as of time are also annihilated; so that whilst almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought.

DR. FORBES WINSLOW.

DRESS.

I cannot conclude my paper without observing that Virgil has very finely touched upon this female passion for dress and show, in the character of Camilla; who, though she seems to have shaken off all the other weaknesses of her sex, is still described as a woman in this particular. ADDISON: *Spectator*, No. 15.

The peacock, in all his pride, does not display half the colours that appear in the garments of a British lady when she is dressed.

ADDISON.

There is not so variable a thing in nature as a lady's head-dress. Within my own memory, I have known it to rise and fall within thirty degrees. ADDISON.

I would desire the fair sex to consider how impossible it is for them to add anything that can be ornamental to what is already the masterpiece of nature. The head has the most beautiful appearance, as well as the highest station, in the human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with such a pile of supernumerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to call off the eye from great and real beauties, to child ish gew-gaws, ribands, and bone-lace.

ADDISON: *Spectator*, No. 98.

We cannot believe our posterity will think so disrespectfully of their great-grandmothers as that they made themselves monstrous to appear amiable. ADDISON.

A face which is over-flushed appears to advantage in the deepest scarlet; and the darkest complexion is not a little alleviated by a black hood. ADDISON.

It would not be an impertinent design to make a kind of an old Roman wardrobe, where you should see togas and tunicas, the chlamys and trabea, and all the different vests and ornaments so often mentioned in the Greek and Roman authors. ADDISON.

It is not every man that can *afford* to wear a shabby coat: and *worldly* wisdom dictates to *her* disciples the propriety of dressing somewhat beyond their means, but of living somewhat within them: for every one sees how we dress, but none see how we live, except we choose to let them. But the truly great are, by universal suffrage, exempted from these trammels, and may live or dress as they please.

COLTON: *Lacon.*

I understand that in France, though the use of rouge be general, the use of white paint is far from being so. In England, she that uses one commonly uses both. Now, all white paints, or lotions, or whatever they may be called, are mercurial; consequently poisonous, consequently ruinous in time to the constitution. The Miss B—— above mentioned was a miserable witness of the truth, it being certain that her flesh fell from her bones before she died. Lady Coventry was hardly a less melancholy proof of it; and a London physician perhaps, were he at liberty to blab, could publish a bill of female mortality of a length that would astonish us.

COWPER:

To Rev. W. Unwin, May 3, 1784.

An ugly woman in a rich habit set out with jewels nothing can become. DRYDEN.

All paints may be said to be noxious. They injure the skin, obstruct perspiration, and thus frequently lay the foundation for cutaneous affections. DR. R. DUNGLISON.

A French woman is a perfect architect in dress: she never, with Gothic ignorance, mixes the orders; she never tricks out a squabby Doric shape with Corinthian finery; or, to speak without metaphor, she conforms to general fashion only when it happens not to be repugnant to private beauty.

The English ladies, on the contrary, seem to have no other standard of grace but the run of the town. If fashion gives the word, every distinction of beauty, complexion, or stature ceases. Sweeping trains, Prussian bonnets, and trollopees, as like each other as if cut from the same piece, level all to one standard. The Mall, the gardens, and the playhouses are filled with ladies in uniform; and their whole appearance shows as little variety of taste as if their clothes were bespoke by the colonel of a marching regiment, or fancied by the artist who dresses the three battalions of guards.

But not only the ladies of every shape and complexion, but of every age too, are possessed of this unaccountable passion for levelling all distinction in dress. The lady of no quality travels first behind the lady of some quality; and a woman of sixty is as gaudy as her granddaughter.

GOLDSMITH: *Essays*, No. XV.

Nothing can be better calculated to increase the price of silk than the present manner of dressing. A lady's train is not bought but at some expense, and after it has swept the public walks for a very few evenings, is fit to be worn no longer; more silk must be bought in order to repair the breach, and some ladies of peculiar economy are thus found to patch up their tails eight or ten times in a season. This unnecessary consumption may introduce poverty here, but then we shall be the richer for it in China.

GOLDSMITH:
Citizen of the World, Letter LXXXI.

Love, in modern times, has been the tailor's best friend. Every suitor of the nineteenth century spends more than his spare cash on personal adornments. A faultless fit, a glistening hat, tight gloves, and tighter boots proclaim the imminent peril of his position.

Household Words.

Declining ladies, especially married ladies, are more given, I think, than men, to neglect their personal appearance, when they are conscious that the bloom of their youth is gone. I do not speak of state occasions, of set dinner-parties and full-dress balls, but of the daily meetings of domestic life. Now, however, is the time, above all others, when the wife must determine to remain the pleasing wife, and retain her John Anderson's affections to the last, by neatness, taste, and appropriate variety of dress. That a lady has fast growing daughters, strapping sons, and a husband hard at work at his office all day long, is no reason why she should ever enter the family circle with rumpled hair, soiled cap, or unfastened gown. The prettiest woman in the world would be spoiled by such sins in her toilette.

Household Words.

I do not speak of the time dear to the hearts of patriotic Englishmen, when King Stephen resided here, and probably provided himself in his native capital with those expensive habiliments which Shakspeare has not disdained to celebrate. And what a fine touch of character it is, to make that gross and coarse rival of Matilda break forth into such vulgar reflections on the tradesman who supplied the clothes!

Household Words.

His best waistcoat (which I remember, poor fellow, to have been the same for a long course of years) retained to the last a brilliancy of which words can give but a feeble idea; it represented, by sprigs and threads formed of the precious metals, upon a satin ground, the firmament,—sun, moon, and stars competing upon it altogether with an equal fervency; and this celestial waistcoat was Mr. Janty's pride. One of the few ushers whom I ever saw assert his personal dignity was this gentleman, on the occasion of an insult being offered to his favourite garment. A boy of the name of Jones pointed out this miracle of art, one Sunday, with his finger, to the rest of us, as not being altogether the sort of pattern that is worn for morning costume; and Mr. Janty knocked him down with a box upon his right ear, picking him up with a box upon his left immediately, observing that he hoped he (Mr. Janty) knew how to dress himself like a gentleman. *Household Words.*

Some years ago, we, the writer, not being in Griggs and Bolger's, took the liberty of buying a great-coat which we saw exposed for sale in the Burlington Arcade, London, and which appeared to be in our eyes the most sensible great-coat we had ever seen. Taking the further liberty to wear this great-coat after we had bought it, we became a sort of Spectre, eliciting the wonder and terror of our fellow-creatures as we flitted along the streets. We accompanied the coat to Switzerland for six months; and, although it was perfectly new there, we found it was not regarded as a portent of the least importance. We accompanied it to Paris for another six months; and, although it was perfectly new there too, nobody minded it. This coat, so intolerable to Britain, was nothing more nor less than the loose wide-skirted mantle, easy to put on, easy to put off, and crushing nothing beneath it, which everybody now wears.

Household Words.

Take away this measure from our dress and habits, and all is turned into such paint, and glitter, and ridiculous ornaments, as are a real shame to the wearer. LAW.

People lavish it profusely in tricking up their children in fine clothes, and yet starve their minds. LOCKE.

As the index tells us the contents of stories, and directs to the particular chapter, even so does the outward habit and superficial order of garments (in man or woman) give us a taste of the spirit and demonstratively point (as it were a manual note from the margin) all the internal quality of the soul; and there cannot be a more evident, palpable, gross manifestation of poor, degenerate, dunghilly blood and breeding, than a rude, unpolished, disordered, and slovenly outside. MASSINGER.

Men's apparel is commonly made according to their conditions, and often governed by their garments; for the person that is gowned is, by his gown, put in mind of gravity, and also restrained from lightness by the very unaptness of his weed. EDMUND SPENSER.

To this end, nothing is to be more carefully consulted than plainness. In a lady's attire this is the single excellence; for to be what some people call fine, is the same vice in that case, as to be florid is in writing or speaking. I have studied and writ on this important subject, until I almost despair of making reformation in the females of this island; where we have more beauty than any spot in the universe, if we did not disguise it by false garniture and detract from it by impertinent improvements.

SIR R. STEELE: *Tatler*, No. 212.

It is an assertion which admits of much proof, that a stranger of tolerable sense, dressed like a gentleman, will be better received by those of quality above him, than one of much better parts whose dress is regulated by the rigid notions of frugality. A man's appearance falls within the censure of every one that sees him; his parts and learning very few are judges of; and even upon these few they cannot at first be well intruded; for policy and good breeding will counsel him to be reserved among strangers, and to support himself only by the common spirit of conversation.

SIR R. STEELE: *Spectator*, No. 360.

I fancied it must be very surprising to any one who enters into a detail of fashions to consider how far the vanity of mankind has laid itself out in dress, what a prodigious number of people it maintains, and what a circulation of money it occasions. Providence in this case makes use of the folly which we will not give up, and it becomes instrumental to the support of those who are willing to labour.

SIR R. STEELE: *Spectator*, No. 478.

Employ their wit and humour in choosing and matching of patterns and colours. SWIFT.

How naturally do you apply your hands to each other's lappets, ruffles, and mantuas!

SWIFT.

Let women paint their eyes with tints of chastity, insert into their ears the word of God, tie the yoke of Christ around their necks, and adorn their whole persons with the silk of sanctity and the damask of devotion; let them adopt that chaste and simple, that neat and elegant style of dress which so advantageously displays the charms of real beauty, instead of those preposterous fashions and fantastical draperies of dress which, while they conceal some few defects of person, expose so many defects of mind, and sacrifice to ostentatious finery all those mild, amiable, and modest virtues by which the female character is so pleasingly adorned.

TERTULLIAN.

DRYDEN.

Mr. Dryden wrote more like a scholar; and, though the greatest master of poetry, he wanted that easiness, that air of freedom and unconstraint which is more sensibly to be perceived than described. FELTON.

His literature, though not always free from ostentation, will be commonly found either obvious, and made his own by the art of dressing it; or superficial, which, by what he gives, shows what he wanted; or erroneous, hastily collected, and negligently scattered.

Yet it cannot be said that his genius is ever unprovided of matter, or that his fancy languishes in penury of ideas. His works abound with knowledge, and sparkle with illustrations. There is scarcely any science or faculty that does not supply him with occasional images and lucky similitudes; every page discovers a mind very widely acquainted both with art and nature, and in full possession of great stores of intellectual wealth. Of him that knows much it is natural to suppose that he has read with diligence: yet I rather believe that the knowledge of Dryden was gleaned from accidental intelligence and various conversation, by a quick apprehension, a judicious selection, and a happy memory, a keen appetite of knowledge, and a powerful digestion; by vigilance that permitted nothing to pass without notice, and a habit of reflection that suffered nothing useful to be lost.

DR. S. JOHNSON: *Life of Dryden.*

But Dryden was, as we have said, one of those writers in whom the period of imagination does not precede, but follow, the period of observation and reflection.

His plays, his rhyming plays in particular, are admirable subjects for those who wish to study the morbid anatomy of the drama. He was utterly destitute of the power of exhibiting real human beings. Even in the far inferior talent of composing characters out of those elements into which the imperfect process of our reason can resolve them, he was very deficient. His men are not even good personifications; they are not well-assorted assemblages of qualities. Now and then, indeed, he seizes a very coarse and marked distinction, and gives us, not a likeness, but a strong caricature, in which a single

peculiarity is protruded, and everything else neglected; like the Marquis of Granby at an inn-door, whom we know by nothing but his baldness; or Wilkes, who is Wilkes only in his squint. These are the best specimens of his skill. For most of his pictures seem, like Turkey carpets, to have been expressly designed not to resemble anything in the heavens above, in the earth beneath, or in the waters under the earth.

The latter manner he practises most frequently in his tragedies, the former in his comedies. The comic characters are, without mixture, loathsome and despicable. The men of Etherege and Vanbrugh are bad enough. Those of Smollett are perhaps worse. But they do not approach to the Celadons, the Wildbloods, the Woodalls, and the Rhodophils of Dryden. The vices of these last are set off by a certain fierce hard impudence, to which we know nothing comparable. Their love is the appetite of beasts; their friendship the confederacy of knaves. The ladies seem to have been expressly created to form helps meet for such gentlemen. In deceiving and insulting their old fathers they do not, perhaps, exceed the license which, by immemorial prescription, has been allowed to heroines. But they also cheat at cards, rob strong boxes, put up their favours to auction, betray their friends, abuse their rivals in the style of Billingsgate, and invite their lovers in the language of the Piazza. These, it must be remembered, are not the valets and waiting-women, the Mascarilles and Nerines, but the recognized heroes and heroines who appear as the representatives of good society, and who, at the end of the fifth act, marry and live very happily ever after. The sensuality, baseness, and malice of their natures is unredeemed by any quality of a different description,—by any touch of kindness,—or even by any honest burst of hearty hatred and revenge. We are in a world where there is no humanity, no veracity, no sense of shame,—a world for which any good-natured man would gladly take in exchange the society of Milton's devils. But as soon as we enter the regions of Tragedy we find a great change. There is no lack of fine sentiment there. Metastasio is surpassed in his own department. Scuderi is out-scuderied. We are introduced to people whose proceedings we can trace to no motive,—of whose feelings we can form no more idea than of a sixth sense. We have left a race of creatures whose love is as delicate and affectionate as the passion which an alderman feels for a turtle. We find ourselves among beings whose love is a purely disinterested emotion,—a loyalty extending to passive obedience,—a religion, like that of the Quietists, unsupported by any sanction of hope or fear. We see nothing but despotism without power, and sacrifices without compensation.

LORD MACAULAY:
John Dryden, Jan. 1828.

If ever Shakspeare rants, it is not when his imagination is hurrying him along, but when he is hurrying his imagination along,—when his mind is for a moment jaded,—when, as was said of Euripides, he resembles a lion, who excites his own fury by lashing himself with his tail. What happened to Shakspeare from the occasional suspension of his powers happened to Dryden from constant impotence. He, like his confederate Lee, had judgment enough to appreciate the great poets of the preceding age, but not judgment enough to shun competition with them. He felt and admired their wild and daring sublimity. That it belonged to another age than that in which he lived, and required other talents than those which he possessed, that in aspiring to emulate it he was wasting in a hopeless attempt powers which might render him pre-eminent in a different career, was a lesson which he did not learn till late. As those knavish enthusiasts, the French prophets, courted inspiration by mimicking the writhings, swoonings, and gaspings which they considered as its symptoms, he attempted, by affected fits of poetical fury, to bring on a real paroxysm; and, like them, he got nothing but distortions for his pains.

LORD MACAULAY: *John Dryden.*

Some years before his death, Dryden altogether ceased to write for the stage. He had turned his powers in a new direction, with success the most splendid and decisive. His taste had gradually awakened his creative faculties. The first rank in poetry was beyond his reach; but he challenged and secured the most honourable place in the second. His imagination resembled the wings of an ostrich: it enabled him to run, though not to soar. When he attempted the highest flights, he became ridiculous; but while he remained in a lower region, he outstripped all competitors.

All his natural and all his acquired powers fitted him to found a good critical school of poetry. Indeed, he carried his reforms too far for his age. After his death our literature retrograded; and a century was necessary to bring it back to the point at which he left it. The general soundness and healthfulness of his mental constitution, his information, of vast superficies though of small volume, his wit, scarcely inferior to that of the most distinguished followers of Donne, his eloquence, grave, deliberate, and commanding, could not save him from disgraceful failure as a rival of Shakspeare, but raised him far above the level of Boileau. His command of language was immense. With him died the secret of the old poetical diction of England,—the art of producing rich effects by familiar words. In the following century it was as completely lost as the Gothic method of painting glass, and was but poorly supplied by the laborious and tessellated imitations of Mason and Gray. On the other hand, he was the first writer under whose skilful management the scientific vocabulary fell into natural and pleasing verse. In this department he succeeded as completely as his contemporary Gibbons succeeded in the similar enterprise of carving the most delicate flowers from heart of oak. The toughest and most knotty parts of

language became ductile at his touch. His versification in the same manner, while it gave the first model of that neatness and precision which the following generation esteemed so highly, exhibited at the same time the last examples of nobleness, freedom, variety of pause, and cadence. His tragedies in rhyme, however worthless in themselves, had at least served the purpose of nonsense-verses: they had taught him all the arts of melody which the heroic couplet admits. For bombast, his prevailing vice, his new subjects gave little opportunity; h s better taste gradually discarded it.

LORD MACAULAY: *John Dryden.*

DUELLING.

Death is not sufficient to deter men who make it their glory to despise it; but if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honour, and put an end to so absurd a practice.

When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished and encouraged; but when the dictates of honour are contrary to those of religion and equity, they are the greatest deprivations of human nature, by giving wrong ambitions and false ideas of what is good and laudable; and should therefore be exploded by all governments, and driven out as the bane and plague of human society.

ADDISON: *Spectator*, No. 199.

The practice of the duel, as a private mode, recognized only by custom, of deciding private differences, seems to be of comparatively recent date. BRANDE.

How! a man's blood for an injurious, passionate speech—for a disdainful look? Nay, that is not all: that thou mayest gain among men the reputation of a discreet, well-tempered murderer, be sure thou killest him not in passion, when thy blood is hot and boiling with the provocation; but proceed with as great temper and settledness of reason, with as much discretion and preparedness, as thou wouldest to the communion: after several days' respite, that it may appear it is thy reason guides thee, and not thy passion, invite him kindly and courteously into some retired place, and there let it be determined whether his blood or thine shall satisfy the injury. CHILLINGWORTH: *Sermons.*

Duelling was then [1822], as now, an absurd and shocking remedy for private insult.

LORD COCKBURN.

It is astonishing that the murderous practice of duelling should continue so long in vogue.

FRANKLIN.

I shall therefore hereafter consider how the bravest men in other ages and nations have behaved themselves upon such incidents as we decide by combat; and show, from their practice, that this resentment neither has its foundation from true reason or solid fame, but is an imposture, made up of cowardice, falsehood, and want of understanding.

SIR R. STEELE: *Tatler*, No. 25.

Shakspeare, in As You Like It, has rallied the mode of formal duelling, then so prevalent, with the highest humour and address.

BISHOP WARBURTON.

DULNESS.

The attempts, however, of dulness are constantly repeated, and as constantly fail. For the misfortune is, that the Head of Dulness, *unlike* the tail of the torpedo, loses nothing of her benumbing and lethargizing influence by reiterated discharges: horses may ride over her, and mules and asses may trample upon her, but, with an exhaustless and a patient perversity, she continues her narcotic operations even to the end.

COLTON: *Lacon, Preface.*

What a comfort a dull but kindly person is, to be sure, at times! A ground-glass shade over a gas-lamp does not bring any more solace to our dazzled eyes than such a one to our minds.

DR. O. W. HOLMES.

DURATION.

All the notion we have of duration is partly by the successiveness of its own operations, and partly by those external measures that it finds in motion. SIR M. HALE.

That we have our notion of succession and duration from this original, viz., from the reflection on the train of ideas which we find to appear one after another in our own minds, seems plain to me, in that we have no perception of duration but by considering the train of ideas that take their turns in our understandings.

LOCKE.

One who fixes his thoughts intently on one thing, so as to take but little notice of the succession of ideas in his mind, lets slip out of his account a good part of that duration.

LOCKE.

When the succession of ideas cease, our perception of duration ceases with it, which every one experiments whilst he sleeps soundly.

LOCKE.

DUTY.

Nothing can make him remiss in the practice of his duty, no prospect of interest can allure him, no danger dismay him. ATTERBURY.

No unkindness of a brother can wholly rescind that relation, or disoblige us from the duties annexed thereto. BARROW.

I think myself obliged, whatever my private apprehensions may be of the success, to do my duty, and leave events to their disposer.

BOYLE.

Taking it for granted that I do not write to the disciples of the Parisian philosophy, I may assume that the awful Author of our being is the Author of our place in the order of existence,—and that having disposed and marshalled us by a divine tactic, not according to our will, but according to His, He has in and by that disposition virtually subjected us to act the part which belongs to the place assigned us. We have obligations to mankind at large, which are not in consequence of any special voluntary pact. They arise from the relation of man to man, and the relation of man to God, which relations are not matters of choice. On the contrary, the force of all the pacts which we enter into with any particular person or number of persons amongst mankind depends upon those prior obligations. In some cases the subordinate relations are voluntary, in others they are necessary, —but the duties are all compulsive.

BURKE: *Appeal from the New to the Old Whigs*, 1791.

When you choose an arduous and slippery path, God forbid that any weak feelings of my declining age, which calls for soothings and supports, and which can have none but from you, should make me wish that you should abandon what you are about, or should trifle with it! In this house we submit, though with troubled minds, to that order which has connected all great duties with toils and with perils, which has conducted the road to glory through the regions of obloquy and reproach, and which will never suffer the disparaging alliance of spurious, false, and fugitive praise with genuine and permanent reputation. We know that the Power which has settled that order, and subjected you to it by placing you in the situation you are in, is able to bring you out of it with credit and with safety. His will be done! All must come right. You may open the way with pain and under reproach: others will pursue it with ease and with applause. BURKE: *Letter to Rich. Burke, on Protestant Ascendency in Ireland*, 1793.

Men love to hear of their power, but have an extreme disrelish to be told their duty.

BURKE.

Conviction, were it never so excellent, is worthless till it convert itself into conduct. Nay, properly, conviction is not possible till then; inasmuch as all speculation is by nature endless, formless, a vortex amid vortices: only by a felt indubitable certainty of experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that "doubt of any sort cannot be removed except by action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "*Do the duty which lies nearest thee*," which thou knowest to be a duty! Thy second duty will already have become clearer. CARLYLE.

There is not a moment without some duty.

CICERO.

The law of our constitution, whereby the regulated activity of both intellect and feeling is made essential to sound bodily health, seems to me one of the most beautiful arrangements of an all-wise and beneficent Creator. If we shun the society of our fellow-creatures, and shrink from taking a share in the active duties of life, mental indolence and physical debility beset our path. Whereas, if by engaging in the business of life, and taking an active interest in the advancement of society, we duly exercise our various powers of perception, thought, and feeling, we promote the health of the whole corporeal system, invigorate the mind itself, and at the same time experience the highest mental gratification of which a human being is susceptible; namely, that of having fulfilled the end and object of our being, in the active discharge of our duties to God, to our fellow-men, and to ourselves. If we neglect our faculties, or deprive them of their objects, we weaken the organization, give rise to distressing diseases, and at the same time experience the bitterest feelings that can afflict humanity,—ennui and melancholy. The harmony thus shown to exist between the moral and physical world is but another example of the numerous inducements to that right conduct and activity in pursuing which the Creator has evidently destined us to find terrestrial happiness.

GEORGE COMBE.

It is an impressive truth that sometimes in the very lowest forms of duty, less than which would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do less would class you as an object of eternal scorn; to do so much presumes the grandeur of heroism. DE QUINCEY.

What I must do is all that concerns me, and not what the people think. This rule, equally as arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

R. W. EMERSON.

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern. EPICTETUS.

We should accustom ourselves to make attention entirely the instrument of volition. Let the will be determined by the conclusions of reason, by deliberate conclusions, and then let attention be wielded by both. Think what is self-government; what is fittest to be done ought to be now done, and let will be subordinate to reason, and attention to will. In this way you will always be disengaged for present duty. Pleasures, amusements, inferior objects, will be easily sacrificed to the most important. You may have likings to inferior or trifling occupations; but if, to use the strong language of Scripture, you *crucify* these, oppose them, carry your intention beyond them, their power to molest and mislead you will decline. FERRIER.

Moral obligation, being the obligation of a free agent, implies a law, and a law implies a law-giver. The will of God, therefore, is the true ground of all obligation, strictly and properly so called. FLEMING.

Of an accountable creature, duty is the concern of every moment, since he is every moment pleasing or displeasing God. It is a universal element, mingling with every action and qualifying every disposition and pursuit. The moral of conduct, as it serves both to ascertain and to form the character, has consequences in a future world so certain and infallible that it is represented in Scripture as a seed no part of which is lost, for *whatsoever* a man soweth, that also shall he reap. ROBERT HALL:

Advantages of Knowledge to the Lower Classes.

A good man is accustomed to acquiesce in the idea of his duties as an ultimate object, without inquiring at every step why he should perform them, or amusing himself with imagining cases and situations in which they would be liable to limitations and exceptions.

ROBERT HALL:

Sentiments Proper to the Present Crisis.

It is a matter of sound consequence, that all duties are by so much the better performed by how much the men are more religious from whose habitudes the same proceed.

HOOKER.

Duty is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however harmoniously framed and gloriously gifted, can be complete without this abiding principle: it is the cement which binds the whole moral edifice together, without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin,—astonished at our own desolation. MRS. JAMESON.

He who can at all times sacrifice pleasure to duty approaches sublimity. LAVATER.

If it is our glory and happiness to have a rational nature, that is endued with wisdom and reason, that is capable of imitating the divine nature, then it must be our glory and happiness to improve our reason and wisdom, to act up to the excellency of our rational nature, and to imitate God in all our actions, to the utmost of our power. LAW.

All duties are matter of conscience; with this restriction, that a superior obligation suspends the force of an inferior one.

L'ESTRANGE.

Every man has his station assigned him, and in that station he is well, if he can but think himself so. L'ESTRANGE.

There is not one grain in the universe . . . to be spared, nor so much as any one particle of it that mankind may not be the better or the worse for, according as 'tis applied.

L'ESTRANGE.

The consciousness of doing that which we are reasonably persuaded we ought to do, is always a gratifying sensation to the considerate mind: it is a sensation by God's will inherent in our nature; and is, as it were, the voice of God Himself, intimating His approval of our conduct, and by His commendation encouraging us to proceed. BISHOP MANT.

If we know ourselves, we shall remember the condescension, benignity, and love that is due to *inferiors;* the affability, friendship, and kindness we ought to show to *equals;* the regard, deference, and honour we owe to *superiors;* and the candour, integrity, and benevolence we owe to all. W. MASON.

There is a certain scale of duties . . . which for want of studying in right order, all the world is in confusion. MILTON.

We ought to profess our dependence upon him, and our obligations to him for the good things we enjoy. We ought to publish to the world our sense of his goodness with the voice of praise, and tell of all his wondrous works. We ought to comfort his servants and children in their afflictions, and relieve his poor distressed members in their manifold necessities; for he that giveth alms sacrificeth praise.

ROBERT NELSON.

No man's spirits were ever hurt by doing his duty: on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest *purely for conscience's sake,* will prove a cordial for weak and low spirits far beyond what either indulgence, or diversion, or company can do for them. PALEY.

The great business of a man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements. PLINY.

I will suppose that you have no friends to share or rejoice in your success in life,—that you cannot look back to those to whom you owe gratitude, or forward to those to whom you

ought to afford protection; but it is no less incumbent on you to move steadily in the path of duty; for your active exertions are due not only to society, but in humble gratitude to the Being who made you a member of it, with powers to serve yourself and others.

SIR WALTER SCOTT.

All mankind acknowledge themselves able and sufficient to do many things which actually they never do. SOUTH.

Many secret indispositions and aversions to duty will steal upon the soul, and it will require both time and close application of mind to recover it to such a frame as shall dispose it for the spiritualities of religion. SOUTH.

There is no such way of giving God the glory of his infinite knowledge as by an obediential practice of those duties and commands which seem most to thwart and contradict our own.

SOUTH.

Those plain and legible lines of duty requiring us to demean ourselves to God humbly and devoutly, to our governors obediently, to our neighbours justly, and to ourselves soberly and temperately. SOUTH.

Doing is expressly commanded, and no happiness allowed to anything short of it.

SOUTH.

Questionless, duty moves not so much upon command as promise: now, that which proposes the greatest and most suitable rewards to obedience, and the greatest punishments to disobedience, doubtless is the most likely to enforce the one and prevent the other. SOUTH.

He who endeavours to know his duty, and practises what he knows, has the equity of God to stand as a mighty wall or rampart between him and damnation for any infirmities.

SOUTH.

Whatever you dislike in another person take care to correct in yourself. SPRAT.

A wise man who does not assist with his counsels, a rich man with his charity, and a poor man with his labour, are perfect nuisances in a commonwealth. SWIFT.

We are not solicitous of the opinion and censures of men, but only that we do our duty.

JEREMY TAYLOR.

All our duty is set down in our prayers, because in all our duty we beg the divine assistance, and remember that you are bound to do all those duties for the doing of which you have prayed for the divine assistance.

JEREMY TAYLOR.

Nor provided our duty be secured, for the degrees and instruments every man is permitted to himself. JEREMY TAYLOR.

The gospel chargeth us with piety towards God, and justice and charity to men, and temperance and chastity in reference to ourselves.

TILLOTSON.

These two must make our duty very easy: a considerable reward in hand, and the assurance of a far greater recompense hereafter.

TILLOTSON.

What a calming, elevating, solemnizing view of the tasks which we find ourselves set in this world to do, this word [vocation] would give us, if we did but realize it to the full!

R. C. TRENCH.

Religion or virtue, in a large sense, includes duty to God and our neighbour; but, in a proper sense, virtue signifies duty towards men, and religion duty to God. DR. I. WATTS.

To pursue and persevere in virtue, with regard to themselves; in justice and goodness, with regard to their neighbours; and piety towards God. DR. I. WATTS.

Knowledge of our duties is the most useful part of philosophy. WHATELY.

Every man has obligations which belong to his station. Duties extend beyond obligations, and direct the affections, desires, and intentions, as well as the actions. WHEWELL.

What it is our duty to do we must do because it is right, not because any one can demand it of us. WHEWELL.

That we ought to do an action, is of itself a sufficient and ultimate answer to the questions, *Why* we should do it?—how we are *obliged* to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible.

WHEWELL.

Nothing is properly his duty but what is really his interest. BISHOP WILKINS.

EARLY RISING.

I would have inscribed on the curtains of your bed, and the walls of your chamber, "If you do not rise early, you can make progress in nothing." If you do not set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.

LORD CHATHAM.

Six, or at most seven, hours' sleep is, for a constancy, as much as you or anybody can want: more is only laziness and dozing; and is, I am persuaded, both unwholesome and stupefying. . . . I have very often gone to bed at six in the morning, and rose, notwithstanding, at eight; by which means I got many hours in the morning that my companions lost; and the want of sleep obliged me to keep good hours the next, or at least the third night. To this method I owe the greatest part of my reading; for from twenty to forty I should certainly have read very little if I had not been up while my acquaintances were in bed. Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day.

LORD CHESTERFIELD:
Letters to his Son, Dec. 26, 1749.

The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.

DODDRIDGE.

He that from his childhood has made rising betimes familiar to him will not waste the best part of his life in drowsiness and lying a-bed.

LOCKE.

Whoever has tasted the breath of morning, knows that the most invigorating and most delightful hours of the day are commonly spent in bed; though it is the evident intention of nature that we should enjoy and profit by them. Children awake early, and would be up and stirring long before the arrangements of the family permit them to use their limbs. We are thus broken in from childhood to an injurious habit: that habit might be shaken off with more ease than it was first imposed. We rise with the sun at Christmas; it were continuing so to do till the middle of April, and without any perceptible change we should find ourselves then rising at five o'clock, till which hour we might continue till September, and then accommodate ourselves again to the change of season.

SOUTHEY.

When I find myself awakened into being, and perceive my life renewed within me, and at the same time see the whole face of nature recovered out of the dark uncomfortable state in which it lay for several hours, my heart overflows with such secret sentiments of joy and gratitude, as are a kind of implicit praise to the great Author of Nature. The mind, in these early seasons of the day, is so refreshed in all its faculties, and borne up with such new supplies of animal spirits, that she finds herself in a state of youth, especially when she is entertained with the breath of flowers, the melody of birds, the dews that hang upon the plants, and all those other sweets of nature that are peculiar to the morning.

It is impossible for a man to have this relish of being, this exquisite taste of life, who does not come into the world before it is in all its noise and hurry; who loses the rising of the sun, the still hours of the day, and, immediately upon his first getting up, plunges himself into the ordinary cares or follies of the world.

SIR R. STEELE: *Tatler*, No. 263.

Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. You rise late, and, of course, commence your business at a late hour, and everything goes wrong all day. Franklin says that he who rises late may trot all day, and not have overtaken his business at night. Dean Swift avers that he never knew any man come to greatness and eminence who lay in bed of a morning.

DR. J. TODD.

EARTH.

The earth on which we tread was evidently intended by the Creator to support man and other animals, along with their habitations, and to furnish those vegetable productions which are necessary for their subsistence; and, accordingly, He has given it that exact degree of consistency which is requisite for these purposes. Were it much harder than it now is; were it, for example, as dense as a rock, it would be incapable of cultivation, and vegetables could not be produced from its surface. Were it softer, it would be insufficient to support us, and we should sink at every step, like a person walking in a quagmire. The exact adjustment of the solid parts of our globe to the nature and necessities of the beings which inhabit it, is an instance of divine wisdom.

DR. T. DICK.

It is this earth that, like a kind mother, receives us at our birth, and sustains us when born; it is this alone of all the elements around us that is never found an enemy to man. The body of waters deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, or lights up the volcano; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers and his table with plenty; returns with interest every good committed to her care, and though she produces the poison, she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last

she continues her kind indulgence, and when life is over, she piously covers his remains in her bosom. PLINY.

EAST INDIA COMPANY.

With regard, therefore, to the abuse of the external federal trust, I engage myself to you to make good these three positions. First, I say, that from Mount Imaus (or whatever else you call that large range of mountains that walls the northern frontier of India), where it touches us in the latitude of twenty-nine, to Cape Comorin, in the latitude of eight, that there is not a *single* prince, state, or potentate, great or small, in India, with whom they have come into contact, whom they have not sold: I say *sold*, though sometimes they have not been able to deliver according to their bargain. Secondly, I say, that there is not a *single treaty* they have ever made which they have not broken. Thirdly, I say, that there is not a single prince or state, who ever put any trust in the Company, who is not utterly ruined; and that none are in any degree secure or flourishing, but in the exact proportion to their settled distrust and irreconcilable enmity to this nation. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

The invariable course of the Company's policy is this: either they set up some prince too odious to maintain himself without the necessity of their assistance, or they soon render him odious by making him the instrument of their government. In that case troops are bountifully sent to him to maintain his authority. That he should have no want of assistance, a civil gentleman, called a Resident, is kept at his court, who, under pretence of providing duly for the pay of these troops, gets assignments on the revenue into his hands. Under his provident management, debts soon accumulate; new assignments are made for these debts; until, step by step, the whole revenue, and with it the whole power of the country, is delivered into his hands. The military do not behold without a virtuous emulation the moderate gains of the civil department. They feel that in a country driven to habitual rebellion by the civil government the military is necessary; and they will not permit their services to go unrewarded. Tracts of country are delivered over to their discretion. Then it is found proper to convert their commanding officers into farmers of revenue. Thus, between the well-paid civil and well-rewarded military establishment, the situation of the natives may be easily conjectured. The authority of the regular and lawful government is everywhere and in every point extinguished. Disorders and violences arise; they are repressed by other disorders and other violences. Wherever the collectors of the revenue and the farming colonels and majors move, ruin is about them, rebellion before and behind them. The people in crowds fly out of the country; and the frontier is guarded by lines of troops, not to exclude an enemy, but to prevent the escape of the inhabitants. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

These intended rebellions are one of the Company's standing resources. When money has been thought to be heaped up anywhere, its owners are universally accused of rebellion, until they are acquitted of their money and their treasons at once. The money once taken, all accusation, trial, and punishment ends. It is so settled a resource, that I rather wonder how it comes to be omitted in the Directors' account; but I take it for granted this omission will be supplied in their next edition.

The Company stretched this resource to the full extent when they accused two old women in the remotest corner of India (who could have no possible view or motive to raise disturbances) of being engaged in rebellion, with an intent to drive out the English nation, in whose protection, purchased by money and secured by treaty, rested the sole hope of their existence. But the Company wanted money, and the old women *must* be guilty of a plot. They were accused of rebellion, and they were convicted of wealth. Twice had great sums been extorted from them, and as often had the British faith guaranteed the remainder. A body of British troops, with one of the military farmers-general at their head, was sent to seize upon the castle in which these helpless women resided. Their chief eunuchs, who were their agents, their guardians, protectors, persons of high rank according to the Eastern manners, and of great trust, were thrown into dungeons, to make them discover their hidden treasures, and there they lie at present. The lands assigned for the maintenance of the women were seized and confiscated. Their jewels and effects were taken, and set up to a pretended auction in an obscure place, and bought at such a price as the gentlemen thought proper to give. No account has ever been transmitted of the articles or produce of this sale. What money was obtained is unknown, or what terms were stipulated for the maintenance of these despoiled and forlorn creatures; for by some particulars it appears as if an engagement of the kind was made. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

It is only to complete the view I proposed of the conduct of the Company with regard to the dependent provinces, that I shall say *any* thing at all of the Carnatic, which is the scene, if possible, of greater disorder than the northern provinces. Perhaps it were better to say of this centre and metropolis of abuse, whence all the rest in India and in England diverge, from whence they are fed and methodized, what was said of Carthage, "*De Carthagine satius est silere quam parum dicere.*" This country, in all its denominations, is about 46,000 square miles. It may be affirmed, universally, that not one person of substance or property, landed,

commercial, or moneyed, excepting two or three bankers, who are necessary deposits and distributors of the general spoil, is left in all that region. In that country, the moisture, the bounty of Heaven, is given but at a certain season. Before the era of our influence, the industry of man carefully husbanded that gift of God. The Gentoos preserved, with a provident and religious care, the precious deposit of the periodical rain in reservoirs, many of them works of royal grandeur; and from these, as occasion demanded, they fructified the whole country. To maintain these reservoirs, and to keep up an annual advance to the cultivators for seed and cattle, formed a principal object of the piety and policy of the priests and rulers of the Gentoo religion. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

The menial servants of Englishmen, persons (to use the emphatical phrase of a ruined and patient Eastern chief) "*whose fathers they would not have set with the dogs of their flock*", entered into their patrimonial lands. Mr. Hastings's banian was, after this auction, found possessed of territories yielding a rent of one hundred and forty thousand pounds a year.

Such an universal proscription, upon any pretence, has few examples. Such a proscription, without even a pretence of delinquency, has none. It stands by itself. It stands as a monument to astonish the imagination, to confound the reason of mankind. I confess to you, when I first came to know this business in its true nature and extent, my surprise did a little suspend my indignation. I was in a manner stupefied by the desperate boldness of a few obscure young men, who, having obtained, by ways which they could not comprehend, a power of which they saw neither the purposes nor the limits, tossed about, subverted, and tore to pieces, as if it were in the gambols of a boyish unluckiness and malice, the most established rights, and the most ancient and revered institutions, of ages and nations. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

Whilst the Directors were digesting their astonishment at this information, a memorial was presented to them from three gentlemen, informing them that their friends had lent, likewise, to merchants of Canton in China, a sum of not more than one million sterling. In this memorial they called upon the Company for their assistance and interposition with the Chinese government for the recovery of the debt. This sum lent to Chinese merchants was at twenty-four per cent., which would yield, if paid, an annuity of two hundred and forty thousand pounds.

Perplexed as the Directors were with these demands, you may conceive, Sir, that they did not find themselves much disembarrassed by being made acquainted that they must again exert their influence for a new reserve of the happy parsimony of their servants, collected into a second debt from the Nabob of Arcot, amounting to two millions four hundred thousand pounds, settled at an interest of twelve per cent. BURKE:

Speech on the Nabob of Arcot's Debts, Feb. 28, 1785.

Against misgovernment such as then afflicted Bengal it was impossible to struggle. The superior intelligence and energy of the dominant class made their power irresistible. A war of Bengalees against Englishmen was like a war of sheep against wolves, of men against demons. The only protection which the conquered could find was in the moderation, the clemency, the enlarged policy of the conquerors. That protection, at a later period, they found. But at first English power came among them unaccompanied by English morality. There was an interval between the time at which they became our subjects and the time at which we began to reflect that we were bound to discharge towards them the duties of rulers. During that interval the business of a servant of the Company was simply to wring out of the natives a hundred or two hundred thousand pounds as speedily as possible, that he might return home before his constitution had suffered from the heat, to marry a peer's daughter, to buy rotten boroughs in Cornwall, and to give balls in St. James's Square. LORD MACAULAY:

Warren Hastings, Oct. 1841.

ECONOMY.

The man who will live above his present circumstances is in great danger of living, in a little time, much beneath them. ADDISON.

Certainly, if a man will keep but of even hand, his ordinary expenses ought to be but to the half of his receipts; and if he think to wax rich, but to the third part. It is no baseness for the greatest to descend and look into their own estate. Some forbear it, not upon negligence alone, but doubting to bring themselves into melancholy, in respect they shall find it broken: but wounds cannot be cured without searching. He that cannot look into his own estate at all had need both choose well those whom he employeth, and change them often; for new are more timorous and less subtle. He that can look into his estate but seldom, it behoveth him to turn all to certainties. A man had need, if he be plentiful in some kind of expense, to be as saving again in some other: as if he be plentiful in diet, to be saving in apparel; if he be plentiful in the hall, to be saving in the stable and the like: for he that is plentiful in expenses of all kinds will hardly be preserved from decay. LORD BACON:

Essay XXIX., Of Expense.

It may be new to his Grace, but I beg leave to tell him that mere parsimony is not economy. It is separable in theory from it; and in fact it may or it may not be a *part* of economy, according to circumstances. Expense, and great ex-

pense, may be an essential part in true economy. If parsimony were to be considered as one of the kinds of that virtue, there is, however, another and an higher economy. Economy is a distributive virtue, and consists, not in saving, but in selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views. It demands a discriminating judgment, and a firm, sagacious mind. It shuts one door to impudent importunity, only to open another, and a wider, to unpresuming merit. If none but meritorious service or real talent were to be rewarded, this nation has not wanted, and this nation will not want, the means of rewarding all the service it ever will receive, and encouraging all the merit it ever will produce. No state, since the foundation of society, has been impoverished by that species of profusion. BURKE:
Letters to a Noble Lord, 1796.

Beware of little expenses; a small leak will sink a great ship. B. FRANKLIN.

As boys should be educated with temperance, so the first greatest lesson that should be taught them is to admire frugality. It is by the exercise of this virtue alone they can ever expect to be useful members of society. It is true, lectures continually repeated upon this subject, may make some boys, when they grow up, run into an extreme, and become misers; but it were well had we more misers than we have amongst us. GOLDSMITH: *Essays*, No. VII.

It is no small commendation to manage a little well. He is a good wagoner that can turn in a little room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little, than how to make it more.
BISHOP J. HALL.

Economy is the parent of integrity, of liberty, and of ease; and the beauteous sister of temperance, of cheerfulness, and health; and profuseness is a cruel and crafty demon that gradually involves her followers in dependence and debts; that is, fetters them with "irons that enter into their souls." DR. S. JOHNSON.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption.
DR. S. JOHNSON.

All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense; for *without economy none can be rich, and with it few can be poor.* The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.
DR. S. JOHNSON.

EDUCATION.

I consider a human soul without education like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.
ADDISON: *Spectator*, No. 215.

As I believe the English universities are the best places in the world for those who can profit by them, so I think for the idle and self-indulgent they are about the very worst.
DR. T. ARNOLD.

The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give them the impressions of such habits as shall ever after remain. ATTERBURY.

The fruits of the earth do not more obviously require labour and cultivation to prepare them for our use and subsistence, than our faculties demand instruction and regulation in order to qualify us to become upright and valuable members of society, useful to others, or happy in ourselves. BARROW.

There have been periods when the country heard with dismay that "The soldier was abroad." That is not the case now. Let the soldier be abroad: in the present age he can do nothing. There is another person abroad,—a less important person in the eyes of some, an insignificant person, whose labours have tended to produce this state of things. The schoolmaster is abroad! And I trust more to him, armed with his primer, than I do the soldier in full military array, for upholding and extending the liberties of his country.
LORD BROUGHAM:
Speech in House of Commons, Jan. 29, 1828

How different from this manner of education is that which prevails in our own country, where nothing is more usual than to see forty or fifty boys of several ages, tempers, and inclinations, ranged together in the same class, employed upon the same authors, and enjoined the same tasks! Whatever their natural genius may be, they are all to be made poets, historians, and orators alike. They are all obliged to have the same capacity, to bring in the same tale of verse, and to furnish out the same amount of prose. Everybody is bound to have as good a memory as the captain of the form. To be brief, instead of adapting studies to the particular genius of a youth, we expect from the young man that he should adapt his genius to his studies. This, I must confess, is not so much to be imputed to the instructor, as to the parent, who will never be brought to believe that his son is not capable of performing as much as his neighbour's, and that he may not make him whatever he has a mind to. BUDGELL: *Spectator*, No. 307.

In short, a private education seems the most natural method for the forming of a virtuous man; a public education for making a man of business. The first would furnish out a good subject for Plato's republic, the latter a member for a community overrun with artifice and corruption. BUDGELL: *Spectator*, No. 313.

In short, nothing is more wanting to our public schools than that the masters of them should use the same care in fashioning the manners of their scholars as in forming their tongues to the learned languages. Wherever the former is omitted, I cannot help agreeing with Mr. Locke, that a man must have a very strange value for words, when, preferring the languages of the Greeks and Romans to that which made them such brave men, he can think it worth while to hazard the innocence and virtue of his son for a little Greek and Latin.

BUDGELL: *Spectator*, No. 337.

What is the education of the generality of the world? Reading a parcel of books? No. Restraint of discipline, emulation, examples of virtue and of justice, form the education of the world. BURKE.

I too acknowledge the all but omnipotence of early culture and nurture; hereby we have either a doddered dwarf bush or a high-towering, wide-spreading tree! either a sick yellow cabbage, or an edible luxuriant green one. Of a truth it is the duty of all men, especially of all philosophers, to note down with accuracy the characteristic circumstances of their education, —what furthered, what hindered, what in any way modified it. CARLYLE.

Whose school-hours are all the days and nights of our existence. CARLYLE.

I have no sympathy whatever with those who would grudge our workmen and our common people the very highest acquisitions which their taste, or their time, or their inclinations, would lead them to realize; for next to the salvation of their souls, I certainly say that the object of my fondest aspirations is the moral and intellectual, and, as a sure consequence of this, the economical, advancement of the working classes, —the one object which of all others in the wide range of political speculation is the one which should be the dearest to the heart of every philanthropist and every patriot.

DR. T. CHALMERS.

It requires, also, a great deal of exercise to bring it [the mind] to a state of health and vigour. Observe the difference there is between minds cultivated and minds uncultivated, and you will, I am sure, think that you cannot take too much pains, nor employ too much of your time, in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more before him than he is above his horse. Sometimes, indeed, extraordinary geniuses have broken out by the force of nature, without the assistance of education; but those instances are too rare for anybody to trust to; and even they would make a much better figure if they had the advantage of education into the bargain. LORD CHESTERFIELD:

Letters to his Son, April 1, 1748.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he; "it is covered with weeds." "Oh," I replied, "*that* is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

COLERIDGE.

Who would be at the trouble of learning, when he finds his ignorance is caressed? But when you browbeat and maul them you make them men: for though they have no natural mettle, yet if they are spurred and kicked they will mend their pace. JEREMY COLLIER.

In one of the notes to a former publication I have quoted an old writer, who observes that "we fatten a sheep with grass, not in order to obtain a crop of hay from his back, but in the hope that he will feed us with mutton and clothe us with wool." We may apply this to the sciences: we teach a young man algebra, the mathematics, and logic, not that he should take his equations and his parallelograms into Westminster Hall, and bring his ten predicaments to the House of Commons, but that he should bring a mind to both these places so well stored with the sound principles of truth and reason as not to be deceived by the chicanery of the bar nor the sophistry of the senate. The acquirements of science may be termed the armour of the mind: but that armour would be worse than useless, that cost us all we had, and left us nothing to defend. COLTON: *Lacon*.

That man is but of the lower part of the world that is not brought up to business and affairs. FELLTHAM.

In some who have run up to men without education we may observe many great qualities darkened and eclipsed: their minds are crusted over, like diamonds in the rock. FELTON.

A very important principle in education, never to confine children long to any one occupation or place. It is totally against their nature, as indicated in all their voluntary exercises.

JOHN FOSTER: *Journal.*

Interesting conversation with Mr. S. on education. Astonishment and grief at the folly, especially in times like the present, of those parents who totally forget, in the formation of their children's habits, to inspire that vigorous independence which acknowledges the smallest possible number of wants, and so avoids or triumphs over the negation of a thousand indulgences, by always having been taught and accustomed to do without them. "How many things," said Socrates, "I do not want!"

JOHN FOSTER: *Journal.*

Our common education is not intended to render us good and wise, but learned: it hath not taught us to follow and embrace virtue and prudence, but hath imprinted in us their derivation and etymology; it hath chosen out for us not such books as contain the soundest and truest opinions, but those that speak the best Greek and Latin; and by these rules has instilled into our fancy the vainest humours of antiquity. But a good education alters the judgment and manners. . . . 'Tis a silly conceit that men without languages are also without understanding. It's apparent, in all ages, that some such have been even prodigies for ability: for it's not to be believed that wisdom speaks to her disciples only in Latin, Greek, and Hebrew.

THOMAS FULLER:
The Holy and The Profane State.

Every man who rises above the common level receives two educations: the first from his instructors; the second, the most personal and important, from himself.

GIBBON: *Miscellaneous Works*

A boy will learn more true wisdom in a public school in a year, than by a private education in five. It is not from masters, but from their equals, youth learn a knowledge of the world: the little tricks they play each other, the punishment that frequently attends the commission, is a just picture of the great world; and all the ways of men are practised in a public school in miniature. It is true, a child is early made acquainted with some vices in a school; but it is better to know these when a boy, than be first taught them when a man; for their novelty then may have irresistible charms.

GOLDSMITH: *Essays*, No. VII.

Until a more Christian spirit pervades the world, we are inclined to think that the study of the classics is, on the whole, advantageous to public morals, by inspiring an elegance of sentiment and an elevation of soul which we should in vain seek for elsewhere.

ROBERT HALL: *Review of Foster's Essays.*

Some have objected to the instruction of the lower classes from an apprehension that it would lift them above their sphere, make them dissatisfied with their station in life, and, by impairing the habits of subordination, endanger the tranquillity of the state; an objection devoid surely of all force and validity. It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties, or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience should indispose them to obey. The admirable mechanism of society, together with that subordination of ranks which is essential to its subsistence, is surely not an elaborate imposture which the exercise of reason will detect and expose. The objection we have stated implies a reflection on the social order, equally impolitic, invidious, and unjust. Nothing in reality renders legitimate governments so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudices and false alarms, and so ferocious withal that their interference in a time of public commotion is more to be dreaded than the eruption of a volcano.

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

I am persuaded that the extreme profligacy, improvidence, and misery which are so prevalent among the labouring classes in many countries are chiefly to be ascribed to the want of education. In proof of this, we need only cast our eyes on the condition of the Irish compared with that of the peasantry of Scotland.

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

Education and instruction are the means, the one by use, the other by precept, to make our natural faculty of reason both the better and the sooner to judge rightly between truth and error, good and evil. HOOKER.

A girl may be shown how to darn and how to patch, how to bake and how to brew, how to scrub and how to rub, how to buy penny-worths with pennies, and yet be sent out to the rich man a defective servant, and to the poor man an unthrifty uncomfortable wife. On the other hand, she may have received formal instruction in no one of these things, and yet be able to overcome every difficulty as it arises, by help of the spirit that has been put into her, and will not only soon do well, but will perpetually advance towards perfection in whatever ministry may be demanded of her by the circumstances of her future life. If she has been trained to live by How and Why,—always pouring down

through these conductors, the whole energy of the mind upon the matter actually in hand,—she will surely make a wise wife or a clever servant.

Household Words.

We do not believe in great stupidity as a common natural gift. Doubtless, it sometimes is so; but, as seen among grown-up people, it is often artificial. The bad teacher complains of the pupil. There is a well-known instance of a girl who, at fifteen, was thought so stupid that her father despairingly abandoned the attempt to educate her. This girl was Elizabeth Carter, who lived to be, perhaps, the most learned woman that England has ever produced.

Household Words.

The general mistake among us in the educating our children is, that in our daughters we take care of their persons and neglect their minds; in our sons we are so intent upon adorning their minds that we wholly neglect their bodies. It is from this that you shall see a young lady celebrated and admired in all the assemblies about town, when her elder brother is afraid to come into a room. From this ill-management it arises that we frequently observe a man's life is half spent before he is taken notice of; and a woman in the prime of her years is out of fashion and neglected.

HUGHES: *Spectator*, No. 66.

There is a branch of useful training which cannot be too heedfully regarded: I mean the education *that children give themselves*. Their observation is ever alive and awake to the circumstances which pass around them; and from the circumstances thus observed they are continually drawing their own conclusions. These observations and conclusions have a powerful influence in forming the character of youth. What is imparted in the way of direct instruction they are apt to consider as official; they receive it often with downright suspicion; generally, perhaps, with a sort of undefined qualification and reserve. It is otherwise with what children discover for themselves. As matter of self-acquisition, this is treasured up, and reasoned upon; it penetrates the mind, and influences the conduct, beyond all the formal lectures that ever were delivered. Whether it be for good, or whether it be for evil, the education of the child is principally derived *from its own observation of the actions, the words, the voice, the looks, of those with whom it lives*. The fact is unquestionably so; and since the fact is so, it is impossible, surely, that the friends of youth can be too circumspect in the youthful presence to avoid every (and the least appearance of) evil. This great moral truth was keenly felt, and powerfully inculcated, even in the heathen world. But the reverence for youth of Christian parents ought to reach immeasurably further. It is not enough that they set no bad example: it is indispensable that they show forth a good one. It is not enough that they seem virtuous: it is indispensable that they be so. BISHOP JEBB.

Very few men are wise by their own counsel, or learned by their own teaching; for he that was only taught by himself had a fool to his master. BEN JONSON.

I think we may assert that in a hundred men there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depend the great differences observable among them. The least and most imperceptible impressions received in our infancy have consequences very important, and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn, by different canals, in quite opposite courses; so that from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.

LOCKE.

In learning anything, as little should be proposed to the mind at once as is possible; and that being understood and fully mastered, proceed to the next adjoining, yet unknown, simple, unperplexed proposition belonging to the matter in hand, and tending to the clearing what is principally designed. LOCKE.

Could it be believed that a child should be forced to learn the rudiments of a language which he is never to use, and neglect the writing a good hand, and casting accounts?

LOCKE.

Virtue and talents, though allowed their due consideration, yet are not enough to procure a man a welcome wherever he comes. Nobody contents himself with rough diamonds, or wears them so. When polished and set, then they give a lustre. LOCKE.

In education, most time is to be bestowed on that which is of the greatest consequence in the ordinary course and occurrences of that life the young man is designed for. LOCKE.

A child will learn three times as fast when he is in tune, as he will when he is dragged to his task. LOCKE.

The mischiefs that come by inadvertency or ignorance are but very gently to be taken notice of. LOCKE.

To make the sense of esteem or disgrace sink the deeper, and be of the more weight, either agreeable or disagreeable things should constantly accompany these different states.

LOCKE.

Education begins the gentleman; but reading, good company, and reflection must finish him.

LOCKE.

It is proposed that for every vacancy in the civil service four candidates shall be named; and the best candidate selected by examination.

We conceive that under this system the persons sent out will be young men above par, young men superior either in talents or in diligence to the mass. It is said, I know, that examinations in Latin, in Greek, and in mathematics are no tests of what men will prove to be in life. I am perfectly aware that they are not infallible tests; but that they are tests I confidently maintain. Look at every walk of life, at this house, at the other house, at the Bar, at the Bench, at the Church, and see whether it be not true that those who attain high distinction in the world were generally men who were distinguished in their academic career. Indeed, Sir, this objection would prove far too much even for those who use it. It would prove that there is no use at all in education. Why should we put boys out of their way? Why should we force a lad who would much rather fly a kite or trundle a hoop to learn his Latin Grammar? Why should we keep a young man to his Thucydides or his Laplace when he would much rather be shooting? Education would be mere useless torture if at two or three and twenty a man who had neglected his studies were exactly on a par with a man who had applied himself to them, exactly as likely to perform all the offices of public life with credit to himself and with advantage to society. Whether the English system of education be good or bad is not now the question. Perhaps I may think that too much time is given to the ancient languages and to the abstract sciences. But what then? Whatever be the languages, whatever be the sciences, which it is in any age or country the fashion to teach, the persons who become the greatest proficients in those languages and those sciences will generally be the flower of the youth, the most acute, the most industrious, the most ambitious of honourable distinctions. If the Ptolemaic system were taught at Cambridge instead of the Newtonian, the senior wrangler would nevertheless be in general a superior man to the wooden spoon. If instead of learning Greek we learned the Cherokee, the man who understood the Cherokee best, who made the most correct and melodious Cherokee verses, who comprehended most accurately the effect of the Cherokee particles, would generally be a superior man to him who was destitute of these accomplishments. If astrology were taught at our Universities, the young man who cast nativities best would generally turn out a superior man. If alchemy were taught, the young man who showed most activity in the pursuit of the philosopher's stone would generally turn out a superior man.

LORD MACAULAY:

Speech on the Government of India, July 10, 1833.

We cannot wish that any work or class of works which has exercised a great influence on the human mind, and which illustrates the character of an important epoch in letters, politics, and morals, should disappear from the world. If we err in this matter, we err with the greatest men and bodies of men in the empire, and especially with the Church of England, and with the great schools of learning which are connected with her. The whole liberal education of our countrymen is conducted on the principle that no book which is valuable, either by reason of the excellence of its style, or by reason of the light which it throws on the history, polity, and manners of nations, should be withheld from the student on account of its impurity. The Athenian Comedies, in which there are scarcely a hundred lines together without some passage of which Rochester would have been ashamed, have been reprinted at the Pitt Press and the Clarendon Press, under the direction of syndics and delegates appointed by the Universities, and have been illustrated with notes by reverend, very reverend, and right reverend commentators. Every year the most distinguished young men in the kingdom are examined by bishops and professors of divinity in such works as the Lysistrata of Aristophanes and the Sixth Satire of Juvenal. There is certainly something a little ludicrous in the idea of a conclave of venerable fathers of the church praising and rewarding a lad on account of his intimate acquaintance with writings compared with which the loosest tale in Prior is modest. But, for our own part, we have no doubt that the great societies which direct the education of the English gentry have herein judged wisely. It is unquestionable that an extensive acquaintance with ancient literature enlarges and enriches the mind. It is unquestionable that a man whose mind has been thus enlarged and enriched is likely to be far more useful to the state and to the church than one who is unskilled, or little skilled, in classical learning. On the other hand, we find it difficult to believe that, in a world so full of temptation as this, any gentleman whose life would have been virtuous if he had not read Aristophanes and Juvenal will be made vicious by reading them. A man who, exposed to all the influences of such a state of society as that in which we live, is yet afraid of exposing himself to the influences of a few Greek or Latin verses, acts, we think, much like the felon who begged the sheriffs to let him have an umbrella held over his head from the door of Newgate to the gallows, because it was a drizzling morning and he was apt to take cold. The virtue which the world wants is a healthful virtue, not a valetudinarian virtue, a virtue which can expose itself to the risks inseparable from all spirited exertion, not a virtue which keeps out of the common air for fear of infection and eschews the common food as too stimulating. It would be indeed absurd to attempt to keep men from acquiring those qualifications which fit them to play their part in life with honour to themselves and advantage to their country for the sake of preserving a delicacy which cannot be preserved, a delicacy which a walk from Westminster to the Temple is sufficient to destroy.

LORD MACAULAY:

Comic Dramatists of the Restoration, Jan. 1841.

I believe, Sir, that it is the right and the duty of the State to provide means of education for the common people. This proposition seems to me to be implied in every definition that has ever yet been given of the functions of a government. About the extent of those functions there has been much difference of opinion among ingenious men. There are some who hold that it is the business of a government to meddle with every part of the system of human life, to regulate trade by bounties and prohibitions, to regulate expenditure by sumptuary laws, to regulate literature by a censorship, to regulate religion by an inquisition. Others go to the opposite extreme, and assign to government a very narrow sphere of action. But the very narrowest sphere that ever was assigned to governments by any school of political philosophy is quite wide enough for my purpose. On one point all the disputants are agreed. They unanimously acknowledge that it is the duty of every government to take order for giving security to the persons and property of the members of the government.

This being admitted, can it be denied that the education of the common people is a most effectual means of securing our persons and our property? LORD MACAULAY:

Speech on Education, April 18, 1847.

This, then, is my argument: It is the duty of government to protect our persons and property from danger. The gross ignorance of the common people is a principal cause of danger to our persons and property. Therefore it is the duty of the government to take care that the common people shall not be grossly ignorant. And what is the alternative? It is universally admitted that, by some means, government must protect our persons and property. If you take away education, what means do you leave? You leave means such as only necessity can justify, means which inflict a fearful amount of pain, not only on the guilty, but on the innocent who are connected with the guilty. You leave guns and bayonets, stocks and whipping-posts, treadmills, solitary cells, penal colonies, gibbets. See, then, how the case stands. Here is an end which, as we all agree, governments are bound to attain. There are only two ways of attaining it. One of these ways is by making men better and wiser and happier. The other way is by making them infamous and miserable. Can it be doubted which way we ought to prefer? Is it not strange, is it not almost incredible, that pious and benevolent men should gravely propound the doctrine that the magistrate is bound to punish and at the same time bound not to teach? To me it seems quite clear that whoever has a right to hang has a right to educate. Can we think without shame and remorse that more than half of those wretches who have been tied up at Newgate in our time might have been living happily, that more than half of those who are now in our gaols might have been enjoying liberty and using that liberty well, that such a hell as Norfolk Island need never have existed, if we had expended in training honest men but a small part of what we have expended in hunting and torturing rogues? LORD MACAULAY:

Speech on Education, April 18, 1847.

I say, therefore, that the education of the people is not only a means, but the best means, of obtaining that which all allow to be a chief end of government; and, if this be so, it passes my faculties to understand how any man can gravely contend that government has nothing to do with the education of the people.

My confidence in my judgment is strengthened when I recollect that I hold that opinion in common with all the greatest lawgivers, statesmen, and political philosophers of all nations and ages, with all the most illustrious champions of civil and spiritual freedom, and especially with those men whose names were once held in the highest veneration by the Protestant Dissenters of England. I might cite many of the most venerable names of the Old World; but I would rather cite the example of that country which the supporters of the Voluntary system here are always recommending to us as a pattern. Go back to the days when the little society which has expanded into the opulent and enlightened commonwealth of Massachusetts began to exist. Our modern Dissenters will scarcely, I think, venture to speak contumeliously of those Puritans whose spirit Laud and his High Commission Court could not subdue, of those Puritans who were willing to leave home and kindred, and all the comforts and refinements of civilized life, to cross the ocean, to fix their abode in forests among wild beasts and wild men, rather than commit the sin of performing in the house of God one gesture which they believed to be displeasing to Him. Did those brave exiles think it inconsistent with civil or religious freedom that the State should take charge of the education of the people? No, Sir: one of the earliest laws enacted by the Puritan colonists was that every township, as soon as the Lord had increased it to the number of fifty houses, should appoint one to teach all children to read and write, and that every township of a hundred houses should set up a grammar school. Nor have the descendants of those who made this law ever ceased to hold that the public authorities were bound to provide the means of public instruction. Nor is this doctrine confined to New England. "Educate the people" was the first admonition addressed by Penn to the colony which he founded. "Educate the people" was the legacy of Washington to the nation which he had saved. "Educate the people" was the unceasing exhortation of Jefferson: and I quote Jefferson with peculiar pleasure, because of all the eminent men that have ever lived, Adam Smith himself not excepted, Jefferson was the one who most abhorred everything like meddling on the part of governments. Yet the chief business of his later years was to establish a good system of State education in Virginia. LORD MACAULAY:

Speech on Education, April 18, 1847.

A great part of the education of every child consists of those impressions, visual and other, which the senses of the little being are taking in busily, though unconsciously, amid the scenes of their first exercise; and though all sorts of men are born in all sorts of places,—poets in town, and prosaic men amid fields and woody solitudes,—yet, consistently with this, it is also true that much of the original capital on which all men trade intellectually through life consists of that mass of miscellaneous fact and imagery which they have acquired imperceptibly by the observations of their early years.

PROFESSOR D. MASSON.

And for the usual method of teaching arts, I deem it to be an old error of universities, not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy (and those be such as are most obvious to the sense) they present their young unmatriculated novices at first coming with the most intellective abstractions of logic and metaphysics.

MILTON: *Of Education.*

The main skill and groundwork will be to temper them such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience. MILTON.

Now will be the right season of forming them to be able writers, when they shall be thus fraught with an universal insight into things.

MILTON.

A complete and generous education fits a man to perform justly, skilfully, and magnanimously all the offices of peace and war. MILTON.

The only true conquests—those which awaken no regret—are those obtained over ignorance. The most honourable, as the most useful, pursuit of nations is that which contributes to the extension of human intellect. The real greatness of the French Republic ought henceforth to consist in the acquisition of the whole sum of human knowledge, and in not allowing a single new idea to exist which does not owe its birth to their exertions.

NAPOLEON I.: *To the French Institute.*

Education, in the more extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives.

PALEY.

Where education has been entirely neglected, or improperly managed, we see the worst passions ruling with uncontrolled and incessant sway. Good sense degenerates into craft, and anger rankles into malignity. Restraint, which is thought most salutary, comes too late, and the most judicious admonitions are urged in vain. DR. S. PARR.

Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or bears a heavenlier aspect, than education. It is a companion which no misfortunes can depress—no clime destroy—no enemy alienate—no despotism enslave—at home a friend—abroad an introduction—in solitude a solace—in society an ornament—it chastens vice—it guides virtue—it gives at once a grace and government to genius. Without it, what is man? A splendid slave! A reasoning savage! Vacillating between the dignity of an intelligence derived from God and the degradations of passions participated with brutes, and, in the accident of their alternate ascendency, shuddering at the terrors of an hereafter, or hugging the horrid hope of annihilation. CHARLES PHILLIPS.

Begin the education of the heart not with the cultivation of noble propensities, but with the cutting away of those which are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upwards. The virtuous heart, like the body, becomes strong and healthy more by labour than nourishment. RICHTER.

Were one to point out a method of education, one could not, methinks, frame one more pleasing or improving than this: where the children get a habit of communicating their thoughts and inclinations to their best friend with so much freedom that he can form schemes for their future life and conduct from an observation of their tempers, and by that means be early enough in choosing their way of life to make them forward in some art or science at an age when others have not determined what profession to follow.

SIR R. STEELE: *Tatler*, No. 189.

All nations have agreed in the necessity of a strict education which consisted in the observance of moral duties. SWIFT.

You cannot but have observed what a violent run there is among . . . weak people against university education. SWIFT.

Those of better fortune, not making learning their maintenance, take degrees with little improvement. SWIFT.

Men are miserable if their education hath been so undisciplined as to leave them unfurnished of skill to spend their time; but most miserable if such misgovernment and unskilfulness make them fall into vicious company.

JEREMY TAYLOR.

In learning anything, as little as possible should be proposed to the mind at first.

DR. I. WATTS.

Costly apparatus and splendid cabinets have no magical power to make scholars. As a man is in all circumstances, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action: it will certainly and necessarily grow. Every man must therefore educate himself. His books and teacher are but helps; the work

is his. A man is not educated until he has the ability to summon, in an emergency, his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen the most, or read the most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigour and capacity. The greatest of all warriors who went to the siege of Troy had not the pre-eminence because nature had given him strength and he carried the largest bow; but because self-discipline had taught him how to bend it.

DANIEL WEBSTER.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity. DANIEL WEBSTER.

Education may be compared to the grafting of a tree. Every gardener knows that the *younger* the wilding-stock is that is to be grafted, the easier and the more effectual is the operation, because, then, one scion put on just above the root will become the main stem of the tree, and all the branches it puts forth will be of the right sort. When, on the other hand, a tree is to be grafted at a considerable age (which may be very successfully done), you have to put on twenty or thirty grafts on the several branches; and afterwards you will have to be watching from time to time for the wilding-shoots which the stock will be putting forth, and pruning them off. And even so, one whose character is to be *reformed* at mature age will find it necessary not merely to implant a right principle once for all, but also to bestow a distinct attention on the correction of this, that, and the other bad habit. . . . But it must not be forgotten that education resembles the grafting of a tree in this point also, that there must be some affinity between the stock and the graft, though a very important practical difference may exist; for example, between a worthless crab and a fine apple. Even so, the new nature, as it may be called, superinduced by education, must always retain some relation to the original one, though differing in most important points. You cannot, by any kind of artificial training, make *any* thing of *any* one, and obliterate all trace of the natural character. Those who hold that this *is* possible, and attempt to effect it, resemble Virgil, who (whether in ignorance or, as some think, by way of "poetical license") talks of grafting an oak on an elm: "glandemque sues fregere sub ulmis."

WHATELY:
Annot. on Bacon's Essay, Of Education and Custom.

A very common practice may be here noticed, which should be avoided if we would create a habit of studying with profit,—that of making children *learn by rote* what they do not *understand*. "It is done on this plea,—that they will hereafter learn the meaning of what they have been thus taught, and will be able to make a practical use of it." (London Review, xi. 412, 413.) But no attempt at economy of time can be more injudicious. . . . All that is learned by rote by a child before he is competent to attach a meaning to the words he utters, would not, if all put together, amount to so much as would cost him, when able to understand it, a week's labour to learn perfectly. Whereas, it may cost the toil, often the vain toil, of many years, to unlearn the habit of formalism,—of repeating words by rote without attending to their meaning; a habit which every one conversant with education knows to be in all subjects most readily acquired by children, and with difficulty avoided even with the utmost care of the teacher; but which such a plan must inevitably tend to generate. WHATELY:
Annot. on Bacon's Essay, Of Studies.

Curiosity is as much the parent of attention, as attention is of memory; therefore the first business of a teacher—first not only in point of time, but of importance—should be to excite not merely a general curiosity on the subject of the study, but a particular curiosity on particular points in that subject. To teach one who has no curiosity to learn, is to sow a field without ploughing it. WHATELY:
Annot. on Bacon's Essay, Of Studies.

Intellectual education now, to be worthy of the time, ought to include in its compass elements contributed to it in every one of the great epochs of mental energy which the world has seen. In this respect, most especially, we are, if we know how to use our advantages, inheritors of the wealth of all the richest times; strong in the power of the giants of all ages; placed on the summit of an edifice which thirty centuries have been employed in building.

WHEWELL.

EGOTISM.

Speech of a man's self ought to be seldom, and well chosen. I knew one was wont to say in scorn, "He must needs be a wise man, he speaks so much of himself;" and there is but one case wherein a man may commend himself with good grace, and that is in commending virtue in another, especially if it be such a virtue whereunto himself pretendeth. Speech of touch towards others should be sparingly used; for discourse ought to be as a field, without coming home to any man. LORD BACON:
Essay XXXIII., Of Discourse.

Fall not, however, into the common prevaricating way of self-commendation and boasting by denoting the imperfections of others. He who discommendeth others obliquely commendeth himself. He who whispers their infirmities

proclaims his own exemption from them; and consequently says, I am not as this publican, or *hic niger*, whom I talk of. Open ostentation and loud vain-glory is more tolerable than this obliquity, as but containing some froth, no ink; as but consisting of a personal piece of folly, nor complicated with uncharitableness.

SIR T. BROWNE:
Christian Morals, Part I., xxxiv.

The only sure way of avoiding these evils is never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word that can directly or indirectly be construed as fishing for applause. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that anything you can say yourself will varnish your defects or add lustre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring and the latter obscure. If you are silent upon your own subject, neither envy, indignation, nor ridicule will obstruct or allay the applause which you may really deserve; but if you publish your own panegyric, upon any occasion, or in any shape whatsoever, and however artfully dressed or disguised, they will all conspire against you, and you will be disappointed of the very end you aim at. LORD CHESTERFIELD:
Letters to his Son, Oct. 19, 1748.

It is a hard and nice subject for a man to speak of himself: it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him.

COWLEY.

Egotism in conversation is universally abhorred. Lovers, and, I believe, lovers alone, pardon it in each other. No services, no talents, no powers of pleasing, render it endurable. Gratitude, admiration, interest, fear, scarcely prevent those who are condemned to listen to it from indicating their disgust and fatigue. The childless uncle, the powerful patron, can scarcely extort this compliance. We leave the inside of the mail, in a storm, and mount the box, rather than hear the history of our companion. The chaplain bites his lips in the presence of the archbishop. The midshipman yawns at the table of the First Lord. Yet, from whatever cause, this practice, the pest of conversation, gives to writing a zest which nothing else can impart. Rousseau made the boldest experiment of this kind; and it fully succeeded. In our own time, Lord Byron, by a series of attempts of the same nature, made himself the object of general interest and admiration. Wordsworth wrote with egotism more intense, but less obvious; and he has been rewarded with a sect of worshippers, comparatively small in number, but far more enthusiastic in their devotion. It is needless to multiply instances. Even now all the walks of literature are infested with mendicants for fame, who attempt to excite our interest by exhibiting all the distortions of their intellects and stripping the covering from all the putrid sores of their feelings.

LORD MACAULAY:
Criticisms on the Principal Italian Writers; No. II., April, 1824.

In the mean time, the credulous public pities and pampers a nuisance which requires only the treadmill and the whip. This art, often successful when employed by dunces, gives irresistible fascination to works which possess intrinsic merit. We are always desirous to know something of the character and situation of those whose writings we have perused with pleasure. The passages in which Milton has alluded to his own circumstances are perhaps read more frequently, and with more interest, than any other lines in his poems. It is amusing to observe with what labour critics have attempted to glean from the poems of Homer some hints as to his situation and feelings. According to one hypothesis, he intended to describe himself under the name of Demodocus. Others maintain that he was the identical Phemius whose life Ulysses spared. This propensity of the human mind explains, I think, in a great degree, the extensive popularity of a poet whose works are little else than the expression of his personal feelings. LORD MACAULAY:
Criticisms on the Principal Italian Writers; April, 1824.

There can be no doubt that this remarkable man [Lord Byron] owed the vast influence which he exercised over his contemporaries at least as much to his gloomy egotism as to the real power of his poetry. We never could very clearly understand how it is that egotism, so unpopular in conversation, should be so popular in writing; or how it is that men who affect in their compositions qualities and feelings which they have not impose so much more easily on their contemporaries than on posterity.

LORD MACAULAY:
Moore's Life of Lord Byron, June, 1831.

ELOQUENCE.

There is no talent so pernicious as eloquence to those who have it not under command: women, who are so liberally gifted by nature in this particular, ought to study the rules of female oratory. ADDISON.

From reading the most admired productions of genius, whether in poetry or prose, almost every one rises with some good impressions left on his mind; and though these may not always be durable, they are at least to be ranked among the means of disposing the heart to virtue. One thing is certain, that without possessing the virtuous affections in a strong degree, no man can attain eminence in the sublime parts of eloquence. He must feel what a good man feels, if he expects greatly to move or to interest mankind. They are the ardent sentiments of honour, virtue, magnanimity, and public

spirit, that only can kindle that fire of genius, and call up into the mind those high ideas which attract the admiration of ages; and if this spirit be necessary to produce the most distinguished efforts of eloquence, it must be necessary also to our relishing them with proper taste and feeling. BLAIR: *Lectures.*

The nature of our constitution makes eloquence more useful and more necessary in this country than in any other in Europe. A certain degree of good sense and knowledge is requisite for that as well as for everything else; but, beyond that, the purity of diction, the elegancy of style, the harmony of periods, a pleasing elocution, and a graceful action, are the things which a public speaker should attend to the most; because his audience does,—and understands them the best,—or rather, indeed, understands little else. The late Lord Chancellor Cowper's strength as an orator lay by no means in his reasonings, for very often he hazarded very weak ones. But such was the purity and eloquence of his style, such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause. The ears and the eyes gave him up the hearts and the understandings of the audience.

LORD CHESTERFIELD: *Letters*, CXXV.

Eloquence is the language of nature, and cannot be learnt in the schools: the passions are powerful pleaders, and their very silence, like that of Garrick, goes directly to the soul: but rhetoric is the creature of art, which he who feels least will most excel in; it is the quackery of eloquence, and deals in nostrums, not in cures. COLTON: *Lacon.*

The third happiness of this poet's imagination is elocution, or the art of clothing the thought in apt, significant, and sounding words.

DRYDEN.

His eloquent tongue so well seconds his fertile invention that no one speaks better when suddenly called forth. His attention never languishes, his mind is always before his words; his memory has all its stock so turned into ready money that without hesitation or delay it supplies whatever the occasion may require.

ERASMUS:
On Sir Thomas More: Erasmus' Epist.

I despair altogether of making any impression by anything I can say,—a feeling which disqualifies me from speaking as I ought. I have been accustomed during the greatest part of my life to be animated by the hope and expectation that I might not be speaking in vain,—without which there can be no spirit in discourse. I have often heard it said, and I believe it to be true, that even the most eloquent man living (how then must I be disabled!), and however deeply impressed with the subject, could scarcely find utterance if he were to be standing up alone and speaking only against a dead wall.

LORD CHANCELLOR ERSKINE:
Speech in House of Lords on Amendment to Address, 1819.

False eloquence passeth only where true is not understood. FELTON.

Method, we are aware, is an essential ingredient in every discourse designed for the instruction of mankind, but it ought never to force itself on the attention as an object apart; never appear to be an end, instead of an instrument, or beget a suspicion of the sentiments being introduced for the sake of the method, not the method for the sentiments. Let the experiment be tried on some of the best specimens of ancient eloquence; let an oration of Cicero or Demosthenes be sketched upon a Procrustes' bed of this sort, and, if I am not greatly mistaken, the flame and enthusiasm which have excited admiration in all ages will instantly evaporate: yet no one perceives a want of method in these immortal compositions, nor can anything be conceived more remote from incoherent rhapsody.

ROBERT HALL:
Discouragements and Supports of the Christian Minister.

Of the parliamentary eloquence of these celebrated rivals we can judge only by report; and, so judging, we should be inclined to think that, though Shaftesbury was a distinguished speaker, the superiority belongs to Halifax. Indeed, the readiness of Halifax in debate, the extent of his knowledge, the ingenuity of his reasoning, the liveliness of his expression, and the silver clearness and sweetness of his voice, seem to have made the strongest impression on his contemporaries. By Dryden he is described as

> "Of piercing wit and pregnant thought,
> Endued by nature, and by learning taught
> To move assemblies."

His oratory is utterly and irretrievably lost to us, like that of Somers, of Bolingbroke, of Charles Townshend, of many others who were accustomed to rise amidst the breathless expectation of senates and to sit down amidst reiterated bursts of applause. But old men who lived to admire the eloquence of Pulteney in its meridian, and that of Pitt in its splendid dawn, still murmured that they had heard nothing like the great speeches of Lord Halifax on the Exclusion Bill. The power of Shaftesbury over large masses was unrivalled. Halifax was disqualified by his whole character, moral and intellectual, for the part of a demagogue. It was in small circles, and, above all, in the House of Lords, that his ascendency was felt.

LORD MACAULAY:
Sir William Temple, Oct. 1838.

In whom does it not enkindle passion? Its matchless excellence is applicable everywhere, in all classes of life. The rich and the poor experience the effects of its magic influence. It excites the soldier to the charge and animates him to the conflict. The miser it teaches to weep over his error, and to despise the degrading betrayer of his peace. It convicts the infidel of his depravity, dispels the cloud that obscures his mind, and leaves it pure and elevated. The guilty are living monuments of its

exertion, and the innocent hail it as the vindicator of their violated rights and the preserver of their sacred reputation. How often in the courts of justice does the criminal behold his arms unshackled, his character freed from suspicion, and his future left open before him with all its hopes of honours, station, and dignity! And how often, in the halls of legislation, does Eloquence unmask corruption, expose intrigue, and overthrow tyranny! In the cause of mercy it is omnipotent. It is bold in the consciousness of its superiority, fearless and unyielding in the purity of its motives. All opposition it destroys; all power it defies. MELVILL.

That besotting intoxication which verbal magic brings upon the mind. SOUTH.

Great is the power of eloquence; but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty, and returned to it again with tears.
STERNE.

It [eloquence] comes, if it come at all, like the outbreaking of a fountain from the earth.
DANIEL WEBSTER.

Elocution, in order to be perfect, must convey the meaning clearly, forcibly, and agreeably.
WHATELY.

EMPLOYMENT.

Life will frequently languish, even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit. BLAIR.

Employment, which Galen calls "nature's physician," is so essential to human happiness that indolence is justly considered the mother of misery. ROBERT BURTON.

Exert your talents and distinguish yourself, and don't think of retiring from the world until the world will be sorry that you retire. I hate a fellow whom pride, or cowardice, or laziness, drives into a corner, and who does nothing when he is there but sit and growl. Let him come out as I do, and bark.
DR. S. JOHNSON.

Next to reading, meditation, and prayer, there is nothing that so secures our hearts from foolish passions, nothing that preserves so holy and wise a frame of mind, as some useful, humble employment of ourselves. LAW.

The great principle of human satisfaction is engagement. PALEY.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading. PALEY.

ENEMIES.

A friend exaggerates a man's virtues, an enemy inflames his crimes. A wise man should give a just attention to both of them, so far as they may tend to the improvement of the one and diminution of the other. Plutarch has written an essay on the benefits which a man may receive from his enemies, and, among the good fruits of enmity, mentions this in particular, that by the reproaches which it casts upon us we see the worst side of ourselves, and open our eyes to several blemishes and defects in our lives and conversations, which we should not have observed without the help of such ill-natured monitors.
ADDISON: *Spectator*, No. 399.

Discover the opinion of your enemies, which is commonly the truest; for they will give you no quarter, and allow nothing to complaisance.
DRYDEN.

I have adopted the Roman sentiment, that it is more honourable to save a citizen than to kill an enemy. DR. S. JOHNSON.

There is more danger in a reserved and silent friend than in a noisy, babbling enemy.
L'ESTRANGE.

A man should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you. PLUTARCH.

Speak not ill of a great enemy, but rather give him good words, that he may use you the better if you chance to fall into his hands. The Spaniard did this when he was dying: his confessor told him, to work him to repentance, how the devil tormented the wicked that went to hell; the Spaniard, replying, called the devil "My lord: I hope my lord the devil is not so cruel." His confessor reproved him. "Excuse me," said the Don, "for calling him so: I know not into what hands I may fall; and if I happen into his, I hope he will use me the better for giving him good words."
SELDEN: *Table Talk*.

It would be a rarity worth the seeing could any one show us such a thing as a perfectly reconciled enemy. SOUTH.

That which lays a man open to an enemy, and that which strips him of a friend, equally attacks him in all those interests that are capable of being weakened by the one and supported by the other.
SOUTH.

There is no small degree of malicious craft in fixing upon a season to give a mark of enmity and ill will; a word, a look, which at one time would make no impression, at another time wounds the heart, and, like a shaft flying with the wind, pierces deep, which, with its own natural force, would scarce have reached the object aimed at. STERNE.

ENERGY.

I know it is common for men to say that such and such things are perfectly right, very desirable, but that, unfortunately, they are not practicable. Oh, no, Sir! no! Those things which are not practicable are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on. BURKE:

Speech on the Plan for Economical Reform, Feb. 11, 1780.

The spirit of enterprise gives to this description the full use of all their native energies. If I have reason to conceive that my enemy, who, as such, must have an interest in my destruction, is also a person of discernment and sagacity, then I must be quite sure that, in a contest, the object he violently pursues is the very thing by which my ruin is likely to be the most perfectly accomplished. BURKE:

Letters on a Regicide Peace, Letter I., 1796.

He who would do some great thing in this short life must apply himself to the work with such a concentration of his forces as to idle spectators, who live only to amuse themselves, looks like insanity. JOHN FOSTER:

On Decision of Character.

Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who *will* conquer? That kind of man never fails. JOHN HUNTER.

It is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done. The shortest and the surest way to prove a work possible, is strenuously to set about it; and no wonder if that proves it possible that for the most part makes it so.

SOUTH: *Sermons.*

ENGLAND.

The English delight in silence more than any other European nation, if the remarks which are made on us by foreigners are true. Our discourse is not kept up in conversation, but falls into more pauses and intervals than in our neighbouring countries; as it is observed, that the matter of our writings is thrown much closer together, and lies in a narrower compass, than is usual in the works of foreign authors; for, to favour our natural taciturnity, when we are obliged to utter our thoughts, we do it in the shortest way we are able, and give as quick a birth to our conceptions as possible.

This humour shows itself in several remarks that we may make upon the English language. As, first of all, by its abounding in monosyllables, which gives us an opportunity of delivering our thoughts in few sounds.

ADDISON: *Spectator*, No. 135.

We have in England a particular bashfulness in everything that regards religion. A well-bred man is obliged to conceal any serious sentiment of this nature, and very often to appear a greater libertine than he is, that he may keep himself in countenance among the men of mode.

ADDISON: *Spectator*, No. 458.

In our present miserable and divided condition, how just soever a man's pretensions may be to a great or blameless reputation, he must, with regard to his posthumous character, content himself with such a consideration as induced the famous Sir Francis Bacon, after having bequeathed his soul to God, and his body to the earth, to leave his fame to foreign nations.

ADDISON.

They have grudged those contributions which have set our country at the head of all the governments of Europe. ADDISON.

The man within whose reach Heaven has placed the greatest materials for making life happy is an English country gentleman.

EMPEROR ALEXANDER.

There is no earthly thing more mean and despicable, in my mind, than an English gentleman destitute of all sense of his responsibilities and opportunities, and only revelling in the luxuries of our high civilization, and thinking himself a great person. DR. T. ARNOLD.

This kingdom hath been famous for good literature; and if preferment attend deservers, there will not want supplies. LORD BACON.

Let the vanity of the times be restrained, which the neighbourhood of other nations has induced, and we strive apace to exceed our pattern.

LORD BACON.

Those who talk of liberty in Britain on any other principles than those of the British constitution talk impertinently at best, and much charity is requisite to believe no worse of them.

LORD BOLINGBROKE.

Resolve, my lord, our history from the Conquest. We scarcely ever had a Parliament which knew, when it attempted to set limits to the royal authority, how to set limits to its own. Evils we have had continually calling for reformation, and reformations more grievous than any evils. Our boasted liberty sometimes trodden down, sometimes giddily set up, and ever precariously fluctuating and unsettled; it has only been kept alive by the blasts of continual feuds, wars, and conspiracies. In no country in Europe has the scaffold so often blushed with the blood of its nobility. Confiscations, banishments, attainders, executions, make a large part of the history of such of our families as are not utterly extinguished by them. BURKE:

Vindic. of Nat. Society, 1756.

The power of the crown, almost dead and rotten as Prerogative, has grown up anew, with much more strength, and far less odium, under the name of Influence. An influence which operated without noise and without violence; an influence which converted the very antagonist into the instrument of power; which contained in itself a perpetual principle of growth and renovation; and which the distresses and the prosperity of the country equally tended to augment, was an admirable substitute for a prerogative that, being only the offspring of antiquated prejudices, had moulded in its original stamina irresistible principles of decay and dissolution. The ignorance of the people is a bottom but for a temporary system; the interest of active men in the state is a foundation perpetual and infallible. BURKE:

Thoughts on the Cause of the Present Discontents, 1770.

Who can avoid being touched with the most poignant emotion when he compares the state of things at this the opening of his Majesty's *third* parliament with their condition at the opening of his *first?* Sir, the House has many young members who are saved the feeling of this painful contrast; but the aged Israelites weep at the view of the second temple! Oh! what a falling off is there! Oh! how soon this sun of our meridian glory is setting in clouds, in tempests, and storms—in darkness and the shadow of death!

At that happy meridian, Sir, we triumphantly withstood the combination of all Europe. Every part of the globe bowed under the force of our victorious arms; and, what was a combination new under the sun, we had all the trophies of war combined with all the advantages of peace. The rugged field of glory was buried under the exuberance of luxuriant harvest. The peaceful olive was engrafted on the laurel; arms and arts embraced each other. The messengers of victory, sent from every quarter of the globe, met the convoys of commerce that issued from every port, and announced one triumph while they prepared another. In the season of piracy and rapine the ocean was as safe to navigation as the tranquil bosom of the Thames. All this was done by the concord, by the consent, and harmonious motion, of all the parts of the empire; and this harmony, consent, and concord arose from the principle of *liberty*, that fed, that animated, and bound together, the whole.

But now, while those enemies look on and rejoice, we are tearing to pieces this beautiful structure! The demon of discord walks abroad; a spirit of blindness and delusion prevails; we are preparing to mangle our own flesh in order to cut to pieces the bonds of our union, and we begin with the destruction of our commerce as a preliminary to civil slaughter,—and *thus* opens this third Parliament. BURKE:

Notes for Speech on Amendment of the Address, Nov. 30, 1774.

But although there are some amongst us who think our Constitution wants many improvements to make it a complete system of liberty, perhaps none who are of that opinion would think it right to aim at such improvement by disturbing his country and risking everything that is dear to him. In every arduous enterprise, we consider what we are to lose, as well as what we are to gain; and the more and better stake of liberty every people possess, the less they will hazard in a vain attempt to make it more. These are *the cords of man.* Man acts from adequate motives relative to his interest, and not on metaphysical speculations. Aristotle, the great master of reasoning, cautions us, and with great weight and propriety, against this species of delusive geometrical accuracy in moral arguments, as the most fallacious of all sophistry. BURKE:

Speech on Conciliation with America, March 22, 1775.

Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. If we are conscious of our situation, and glow with zeal to fill our place as becomes our station and ourselves, we ought to auspicate all our public proceedings on America with the old warning of the Church, *Sursum corda!* We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling, our ancestors have turned a savage wilderness into a glorious empire, and have made the most extensive and the only honourable conquests, not by destroying but by promoting the wealth, the number, the happiness of the human race. Let us get an American revenue as we have got an American empire. English privileges have made it all that it is; English privileges alone will make it all it can be. BURKE:

Speech on Conciliation with America, March 22, 1775.

Parliament, from a mere representative of the people, and a guardian of popular privileges for its own immediate constituents, grew into a mighty sovereign. Instead of being a control on the crown on its own behalf, it communicated a sort of strength to the royal authority, which was wanted for the conservation of a new object, but which could not be safely trusted to the crown alone. BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

In that Constitution I know, and exultingly I feel, both that I am free, and that I am not free dangerously to myself or to others. I know that no power on earth, acting as I ought to do, can touch my life, my liberty, or my property. I have that inward and dignified consciousness of my own security and independence which constitutes, and is the only thing which does constitute, the proud and comfortable sentiment of freedom in the human breast. BURKE:

Speech on Reform of Representation of the Commons in Parliament, May 7, 1782.

It suggests melancholy reflections, in consequence of the strange course we have long held, that we are now no longer quarrelling about the character, or about the conduct, of men, or the tenour of measures, but we are grown out of humour with the English Constitution itself; this is become the object of the animosity of Englishmen. This constitution in former days used to be the admiration and the envy of the world: it was the pattern for politicians, the theme of the eloquent, the meditation of the philosopher, in every part of the world. As to Englishmen, it was their pride, their consolation. By it they lived, for it they were ready to die. Its defects, if it had any, were partly covered by partiality, and partly borne by prudence. Now all its excellencies are forgot, its faults are now forcibly dragged into day, exaggerated by every artifice of representation. It is despised and rejected of men, and every device and invention of ingenuity or idleness is set up in opposition or in preference to it.

BURKE:
Speech on Reform of Representation of the Commons in Parliament, May 7, 1782.

Formerly the people of England were censured, and perhaps properly, with being a sullen, unsocial, cold, unpleasant race of men, and as inconstant as the climate in which they are born. These are the vices which the enemies of the kingdom charged them with: and people are seldom charged with vices of which they do not in some measure partake. But nobody refused them the character of being an openhearted, candid, liberal, plain, sincere people,—qualities which would cancel a thousand faults, if they had them. BURKE:
Impeachment of W. Hastings, May 7, 1789.

The excellencies of the British Constitution had already exercised and exhausted the talents of the best thinkers and the most eloquent writers and speakers that the world ever saw.

BURKE:
Appeal from the New to the Old Whigs, 1791.

You have gone through all the standing power and greatness of the world; you are now amidst the ruins of what is fallen. Power of every name and kind. Power of force, and power of opinion. Italy is deprived of these; but her grand and fertile nature and her fine position remain. The monuments of art, and taste, and magnificence, which in her prosperity were her ornament, are still our lesson; and teach, and will teach us, as long as we have sense enough to learn from them, the spirit with which we ought, when we are able, to decorate a country now the most flourishing that exists. These will give her dignity and glory, when her opulence and her power are gone away, and will perpetuate to other ages and other nations the elegance and taste we have had from Italy. I am sure you must have been struck on viewing the splendid ruins, and half-ruins, of the imperial and pontifical Italy, with the littleness and meanness (though not wholly without taste and elegance and neatness) of everything in this country, although more opulent than any which ever was perhaps in the world. What is London? Clean, commodious, neat; but, a very few things indeed excepted, an endless addition of littleness to littleness, extending itself over a great tract of land. This will lead you to the general principles which divert wealth to objects of permanence and grandeur, and to those which confine it to personal convenience and partial luxury. BURKE:
To the Rev. Robert Dodge, *Feb.* 29, 1792.

Oftentimes, in contemplating the history of this empire; the greatness of its power; the peculiarity of its condition; its vast extent,—one arm resting on the East, the other on the West; its fleets riding proudly on every sea; its name and majesty on every shore; the individual energy of its people; their noble institutions, and, above all, their reformed faith,—we are tempted to think that Heaven's high Providence has yet in store for us some high and arduous calling. DR. T. CHALMERS.

We are in general, in England, ignorant of foreign affairs, and of the interests, views, pretensions, and policy of other courts. That part of knowledge never enters into our thoughts, nor makes part of our education; for which reason we have fewer proper subjects for foreign commissions than any other country in Europe; and when foreign affairs happen to be debated in parliament, it is incredible with how much ignorance. LORD CHESTERFIELD:
Letters to his Son, *Feb.* 9, 1748.

The English are to be distinguished from the Americans by greater independence of personal habits. Not only the institutions but the physical condition of our own country has a tendency to reduce us all to the same level of usages. The steamboats, the overgrown taverns, the speculative character of the enterprises, and the consequent disposition to do all things in common, aid the tendency of the system in bringing about such a result. In England a man dines by himself in a room filled with other hermits; he eats at his leisure; drinks his wine in silence; reads the paper by the hour; and in all things encourages his individuality and insists on his particular humours. The American is compelled to submit to a common rule: he eats when others eat; sleeps when others sleep; and he is lucky indeed if he can read a paper in a tavern without having a stranger looking over each shoulder.

J. FENIMORE COOPER.

I know no reason we should give that advantage to the commonalty of England to be foremost in brave actions which the nobless of France would never suffer in their peasants.

DRYDEN.

In the social world an Englishman to-day has the best lot. He is a king in a plain coat. He goes with the most powerful protection, keeps the best company, is armed by the best

education, is seconded by wealth; and his English name and accidents are like a flourish of trumpets announcing him. This, with his quiet style of manners, gives him the power of a sovereign without the inconveniences which belong to that rank. I much prefer the condition of an English gentleman of the better class to that of any potentate in Europe, whether for travel, or for opportunity of society, or for access to means of science or study, or for mere comfort and easy healthy relation to people at home.

R. W. EMERSON.

They [the English] have no fancy, and never are surprised into a covert or witty word, such as pleased the Athenians and Italians and was convertible into a fable not long after; but they delight in strong earthy expressions, not mistakable, coarsely true to the human body, and though spoken among princes, equally fit and welcome to the mob. This homeliness, veracity, and plain style appear in the earliest extant works, and in the latest. It imparts into songs and ballads the smell of the earth, the breath of cattle, and, like a Dutch painter, seeks a household charm, though by pails and pans. They ask their constitutional utility in verse. The kail and herrings are never out of sight. The poet nimbly recovers himself from every sally of the imagination. The English muse loves the farm-yard, the lane, and market. She says, with De Staël, "I tramp in the mire with wooden shoes whenever they would force me into the clouds." For the Englishman has accurate perceptions; takes hold of things by the right end, and there is no slipperiness in his grasp. He loves the axe, the spade, the oar, the gun, the steam-pipe; he has built the engine he uses. He is materialist, economical, mercantile. He must be treated with sincerity and reality,—with muffins, and not the promise of muffins; and prefers his hot chop with perfect security and convenience in the eating of it, to the chances of the amplest and Frenchiest bill of fare, engraved on embossed paper. When he is intellectual, and a poet, or a philosopher, he carries the same hard truth and the same keen machinery into the mental sphere. His mind must stand on a fact. He will not be baffled, or catch at clouds, but the mind must have a symbol palpable and resisting. What he relishes in Dante is the vice-like tenacity with which he holds a mental image before the eyes, as if it were a scutcheon painted on a shield. Byron liked "something craggy to break his mind upon."

R. W. EMERSON.

I stoutly maintained in a company, lately, that the English are the most barbarous people in the world. I cited a number of prominent facts; among others, that *bull-baiting* was lately defended and sanctioned in the grand talisman of the national humanity and virtue,—the Parliament. JOHN FOSTER: *Journal.*

Met a number of men one after another. My urbanity was not up to the point of saying "Good-morning," till I had passed the last of them, who had nothing to attract civility more than the others, except his being the last. If a Frenchman and an Englishman were shown a dozen persons, and under the necessity of choosing one of them to talk an hour with, the Frenchman would choose the first in the row, and the Englishman the last.

JOHN FOSTER: *Journal.*

He speaks to a people not easily impressed with new ideas, extremely tenacious of the old; with difficulty warmed, and as slowly cooling again. How unsuited then to our national character is that species of poetry which rises upon us with unexpected flights! where we must hastily catch the thought, or it flies from us! and, in short, where the Reader must largely partake of the Poet's enthusiasm in order to taste of his beauties! GOLDSMITH: *Review of Odes by Mr. Gray: Lon. Mon. Rev.*, Sept. 1757.

I am not for whining at the depravity of the times, or for endeavouring to paint a prospect more gloomy than in nature; but certain it is, no person who has travelled will contradict me when I aver that the lower orders of mankind in other countries testify, on every occasion, the profoundest awe of religion; while in England they are scarcely awakened into a sense of its duties, even in circumstances of the greatest distress.

This dissolute and fearless conduct foreigners are apt to attribute to climate and constitution: may not the vulgar being pretty much neglected in our exhortations from the pulpit be a conspiring cause? Our divines seldom stoop to their mean capacities; and they who want instruction most, find least in our religious assemblies. GOLDSMITH: *Essays*, No. XVII.

Whatever may be the merits of the English in other sciences, they seem particularly excellent in the art of healing. There is scarcely a disorder incident to humanity against which our advertising doctors are not possessed with a most infallible antidote. The professors of other arts confess the inevitable intricacy of things; talk with doubt, and decide with hesitation: but doubting is entirely unknown in medicine: the advertising professors here delight in cases of difficulty. GOLDSMITH: *Essays*, No. XX., and *Citizen of the World*, Letter XXIV.

The English seem as silent as the Japanese, yet vainer than the inhabitants of Siam. Upon my arrival I attributed that reserve to modesty, which I now find has its origin in pride. Condescend to address them first, and you are sure of their acquaintance; stoop to flattery, and you conciliate their friendship and esteem. They bear hunger, cold, fatigue, and all the miseries of life, without shrinking; danger only calls forth their fortitude; they even exult in calamity; but contempt is what they cannot bear. An Englishman fears contempt more than death: he often flies to death as a refuge from its press-

ure; and dies when he fancies the world has ceased to esteem him. Pride seems the source not only of their national vices, but of their national virtues also. An Englishman is taught to love his king as his friend, but to acknowledge no other master than the laws which himself has contributed to enact. He despises those nations who, that one may be free, are all content to be slaves; who first lift a tyrant into terror, and then shrink under his power as if delegated from heaven.

GOLDSMITH:
Citizen of the World, Letter IV.

How then are the English more free (for more free they certainly are) than the people of any other country or under any other form of government whatever? Their freedom consists in their enjoying all the advantages of democracy with this superior prerogative borrowed from monarchy, that *the severity of their laws may be relaxed without endangering the constitution.*

In a monarchical state, in which the constitution is strongest, the laws may be relaxed without danger; for though the people should be unanimous in their breach of any one in particular, yet still there is an effective power superior to the people, capable of enforcing obedience, whenever it may be proper to inculcate the law either towards the support or welfare of the community.

But in all those governments where laws derive their sanction from the people alone, transgressions cannot be overlooked without bringing the constitution into danger.

GOLDSMITH:
Citizen of the World, Letter L.

Why are we so fond of talking about ourselves as "eminently a practical people"? *Are* we eminently a practical people? In our national works, for example; our public buildings, our public places, our columns, the lines of our new streets, our monstrous statues; do we come so very practically out of all that? No, to be sure; but we have our railroads, results of private enterprise, and they are great works. Granted. Yet, is it very significant of an eminently practical people that we live under a system which wasted hundreds of thousands of pounds in law and corruption before an inch of those roads could be made? Is it a striking proof of an eminently practical people having invested their wealth in making them, that in point of money return, in point of public accommodation, in every particular of comfort, profit, and management, they are at a heavy discount when compared with the railways on the opposite side of a sea-channel five and twenty miles across, though those were made under all the disadvantages consequent upon unstable governments and shaken public confidence? Why do we brag so? *Household Words.*

It is often remarked by our neighbours on the Continent, and it is seldom denied among ourselves, that we are a nation of grumblers. Grumbling letters to the editor, for example, and grumbling articles in support of those letters, form two of the characteristics which are peculiar to English newspapers. Grumbling speeches, again, in virtue of their steady burden of complaint, secure a favourable reception for those patriots at our public meetings who have no oratorical recommendations of any sort to give them a personal claim on the attention of an audience. And a grumbling conversation is well known to everybody as the safe neutral ground on which two Englishmen, strangers to each other, can generally contrive to meet with the completest sense of ease and comfort. Unquestionably we are a race of grumblers; and grumbling is one of the very few national defects which we happen to be clever enough to discover for ourselves. *Household Words.*

I do not know a finer race of men than the English gentlemen. Instead of the softness and effeminacy which characterize the man of rank in most countries, they exhibit a union of elegance and strength, a robustness of frame and freshness of complexion, which I attribute to their living so much in the open air and pursuing so eagerly the invigorating recreation of the country.

WASHINGTON IRVING.

England, after Germany, is in literature the only nation whose genius comes from the north without having passed through Greece or Rome. She has the superiority of originality. This originality has been a little discoloured by the Bible in Milton and by the Latinity of Horace in Pope, the English Horace. But her veritable giant, Shakspeare, was born, like Antæus, from himself and from the soil. He has impregnated the Anglo-Saxon literary genius with a northern sap, savage, potent, which it can never lose. The free institutions of this nation and her compulsorily naval situation have given to her incontestable genius the multiple character of her aptitudes. He has need to compensate the pettiness of her territory by an immense and strong personality. The citizen of Great Britain is a patriarch in his home, a poet in his forests, an orator in his public places, a merchant at his counter, a hero in his navy, a cosmopolite on the soil of his colonies, but a cosmopolite carrying with him to every continent his indelible individuality. In the ancient races there are none to resemble him. One cannot define him, in politics or in literature, but by his name—the Englishman *is* an Englishman.

LAMARTINE.

They passed then from the high-road into a long succession of green pastures, through which a straight public path conducted them into one of those charming lanes never seen out of this bowery England,—a lane deep sunk amidst high banks, with overhanging oaks, and quivering ash, gnarled with elm, vivid holly, and shaggy branches, with wild convolvulus and creeping woodbine forcing sweet life through all. Sometimes the banks opened abruptly, leaving patches of greensward, and peeps through still sequestered gates, or over moss-grown pales,

into the park or paddock of some rural thane; new villas or old manor-houses on lawny uplands, knitting, as it were, together England's feudal memories with England's free-born hopes,—the old land with its young people: for England is so old, and the English are so young!

LORD E. G. E. L. B. LYTTON.

Our constitution had begun to exist in times when statesmen were not much accustomed to frame exact definitions.

LORD MACAULAY.

We said that the history of England is the history of progress; and, when we take a comprehensive view of it, it is so. But when examined in small separate portions, it may with more propriety be called a history of actions and reactions. We have often thought that the motion of the public mind in our country resembles that of the sea when the tide is rising. Each successive wave rushes forward, breaks, and rolls back; but the great flood is steadily coming in. A person who looked on the waters only for a moment might fancy that they were retiring. A person who looked on them only for five minutes might fancy that they were rushing capriciously to and fro. But when he keeps his eye on them for a quarter of an hour, and sees one sea-mark disappear after another, it is impossible for him to doubt of the general direction in which the ocean is moved. Just such has been the course of events in England. In the history of the national mind, which is, in truth, the history of the nation, we must carefully distinguish between that recoil which regularly follows every advance and a great general ebb. If we take centuries, if, for example, we compare 1794 with 1660 or with 1685, we cannot doubt in which direction society is proceeding.

LORD MACAULAY:
Sir James Mackintosh's Hist. of the Revolution, July, 1835.

So many choice qualities should meet in the English as might render them, in some measure, the muster of the perfections of other nations.

SIR WALTER SCOTT.

I do not doubt but England is at present as polite a nation as any in the world; but any man who thinks, can easily see that the affectation of being gay and in fashion has very near eaten up our good sense, and our religion. Is there anything so just as that mode and gallantry should be built upon exerting ourselves in what is proper and agreeable to the institutions of justice and piety among us? And yet is there anything more common than that we run in perfect contradiction to them? All which is supported by no other pretension than that it is done with what we call a good grace.

SIR R. STEELE: *Spectator*, No. 6.

They show that our forefathers had not learned our modern affectation of a liberalism so cosmopolitan as to shrink from celebrating in the loftiest strains the greatness, the glory, and the happiness of England.

SIR J. STEPHEN.

It is allowed on all hands that the people of England are more corrupt in their morals than any other nation this day under the sun.

SWIFT.

ENGLISH LANGUAGE.

It is perhaps this humour of speaking no more than we needs must, which has so miserably curtailed some of our words, that in familiar writings and conversations they often lose all but their first syllables, as in "mob., rep., pos., incog.," and the like; and, as all ridiculous words make their first entry into a language by familiar phrases, I dare not answer for these, that they will not in time be looked upon as part of our tongue.

ADDISON: *Spectator*, No. 135.

I have often wished, that as in our constitution there are several persons whose business it is to watch over our laws, our liberties, and commerce, certain men might be set apart as superintendents of our language, to hinder any words of a foreign coin from passing amongst us; and in particular to prohibit any French phrases from becoming current in this kingdom, when those of our own stamp are altogether as valuable. The present war has so adulterated our tongue with strange words, that it would be impossible for one of our great-grandfathers to know what his posterity have been doing, were he to read their exploits in a modern newspaper. Our warriors are very industrious in propagating the French language, at the same time that they are so gloriously successful in beating down their power.

ADDISON: *Spectator*, No. 165.

If any one would judge of the beauties of poetry that are to be met with in the divine writings, and examine how kindly the Hebrew manners of speech mix and incorporate with the English language, after having perused the Book of Psalms let him read a literal translation of Horace or Pindar. He will find in these two last such an absurdity and confusion of style, with such a comparative poverty of imagination, as will make him very sensible of what I have been here advancing.

ADDISON: *Spectator*, No. 405.

Our language has received innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages in Holy Writ.

ADDISON.

Hebraisms warm and animate our language, and convey our thoughts in more ardent and intense phrases.

ADDISON.

But this kind of writing, which seems to be reformed, which is, that writing should be consonant to speaking, is a branch of unprofitable subtleties; for pronunciation itself every day increases, and alters the fashion; and the derivation of words, especially from foreign languages, is utterly defaced and extinguished.

LORD BACON.

The two idioms [English and Norman] have mutually borrowed from each other.

BLACKSTONE.

Every Englishman who glories in the vigour of his fatherland ought to study the Anglo-Saxon as the immediate and copious source of the English language. BOSWORTH.

Our English tongue is, I will not say as sacred as the Hebrew, or as learned as the Greek, but as fluent as the Latin, as courteous as the Spanish, as courtlike as the French, and as amorous as the Italian. CAMDEN: *Remains.*

Such patching maketh Littleton's hotchpot of our tongue, and, in effect, brings the same rather to a Babellish confusion than any one entire language. CAMDEN.

Hitherto will our sparkful youth laugh at their great-grandfathers' English, who had more care to do well than to speak minion-like.

CAMDEN.

A fastidious taste will find offence in the occasional vulgarisms, or what we now call "slang," which not a few of our writers seem to have affected. COLERIDGE.

Lyrical emotion of every kind, which must be in the state of flux and reflux, or, generally, of agitation, requires the Saxon element of our language. DE QUINCEY.

Difficult it is to understand the purity of English, and critically to discern good writers from bad, and a proper style from a corrupt one.

DRYDEN.

The proprieties and delicacies of the English are known to few: 'tis impossible even for a good wit to understand and practise them without the help of a liberal education and long reading; in short, without wearing off the rust which he contracted while he was laying in a stock of learning. DRYDEN.

From the time of Boccace and of Petrarch the Italian has varied very little. The English of Chaucer, their contemporary, is not to be understood without the help of an old dictionary.

DRYDEN.

He did Romanize our tongue, leaving the words translated as much Latin as he found them: wherein he followed their language, but did not comply with the idiom of ours.

DRYDEN.

In English I would have all Gallicisms avoided, that our tongue may be sincere, and that we may keep to our own language.

FELTON.

There is a vast treasure in the old English, from whence authors may draw constant supplies; as our officers make their surest remits from the coal-works and the mines.

FELTON.

The English language has a veritable power of expression such as, perhaps, never stood at the command of any other language of men. Its highly spiritual genius and wonderfully happy development and condition have been the result of a surprisingly intimate union of the two noblest languages in modern Europe, the Teutonic and the Romaic. It is well known in what relation these two stand to one another in the English tongue; the former supplying, in far larger proportion, the material groundwork; the latter, the spiritual conceptions. In truth, the English language, which by no mere accident has produced and upborne the greatest and most predominant poet of modern times, as distinguished from the ancient classical poetry (I can, of course, only mean Shakspeare), may, with all right, be called a world-language, and, like the English people, appears destined hereafter to prevail, with a sway more extensive even than its present, over all the portions of the globe. For in wealth, good sense, and closeness of structure no other of the languages at this day spoken deserves to be compared with it,—not even our German, which is torn, even as we are torn, and must first rid itself of many defects before it can enter boldly into the lists as a competitor with the English. JACOB GRIMM.

The various dialects of the English in the north and west render their expressions many times unintelligible to the other, and both scarce intelligible to the midland. SIR M. HALE.

The best and most agreeable way of learning the state of the English language as it existed during the latter part of the fourteenth century is to read John Wycliffe's version of the New Testament, and Geoffrey Chaucer's Canterbury Tales. In these works the two streams combine, though perhaps not in equal proportions; for the writings of Wycliffe, being designed for the people, contain a larger proportion of Saxon words; and those of Chaucer, composed for readers who were not unacquainted with the French metrical romances, include a number of terms used in romance and chivalry; and, as we have seen, most of these terms were Norman. It is to be regretted that more attention is not paid by English readers to Wycliffe and Chaucer.

Household Words.

From the authors which arose in the time of *Elizabeth*, a speech might be formed adequate to all the purposes of use and elegance. If the language of theology were extracted from *Hooker* and the translation of the Bible; the terms of natural knowledge from *Bacon;* the phrases of policy, war, and navigation from *Raleigh;* the dialect of poetry and fiction from *Spenser* and *Sidney;* and the diction of common life from *Shakspeare*, few ideas would be lost to mankind for want of *English* words in which they might be expressed.

DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

Our language, for almost a century, has, by the concurrence of many causes, been gradually

departing from its original Teutonic character, and deviating towards a Gallic structure and phraseology. DR. S. JOHNSON.

If Addison's language had been less idiomatical, it would have lost something of its genuine Anglicism. DR. S. JOHNSON.

Few languages are richer than English in approximate synonyms and conjugates.
G. P. MARSH.

The ill habit which they get of wretched barbarizing against the Latin and Greek idiom, with their untutored Anglicisms. MILTON.

The Anglo-Saxon, one of the most vigorous shoots of the great Germanic or Teutonic family, forms the main stem, which supports the branches and supplies them with strength and nourishment. But it has itself been ennobled and fertilized in the eleventh century by a Norman graft from sunny France. Hence the English language has received contributions from the noblest ancient and modern tongues, and is, for this very reason, better calculated than any other to become more and more the language of the world. PHILIP SCHAFF, D.D.:
Address on American Nationality, June 11, 1856, Chambersburg, 1856, p. 17.

Another will say it [the English tongue] wanteth grammar. Nay, truly, it hath that praise, that it wants not grammar; for grammar it might have, but needs it not.
SIR P. SIDNEY.

A work containing a complete chronological account of English lexicography and lexicographers would be a most acceptable addition to linguistics and literary history.
S. W. SINGER.

Our mother-tongue, which truly of itself is both full enough for prose and stately enough for verse, hath long time been counted most bare and barren of both; which default when as some endeavoured to salve and cure, they patched up the holes with rags from other languages. SWIFT.

The same defect of heat which gives a fierceness to our natures may contribute to that roughness of our language which bears some analogy to the harsh fruit of colder countries.
SWIFT.

The Swedes, Danes, Germans, and Dutch attain to the pronunciation of our words with ease, because our syllables resemble theirs in roughness and frequency of consonants.
SWIFT.

The fame of our writers is confined to these two islands, and it is hard if it should be limited in time as well as place by the perpetual variations of our speech. SWIFT.

Nothing would be of greater use towards the improvement of knowledge and politeness than some effectual method for correcting, enlarging, and ascertaining our language. SWIFT.

Our language is extremely imperfect, and in many instances it offends against every part of grammar. SWIFT.

Another cause which hath maimed our language is a foolish opinion that we ought to spell exactly as we speak. SWIFT.

From the civil war to this time I doubt whether the corruptions in our language have not equalled its refinements. SWIFT.

The English tongue if refined to a certain standard might perhaps be fixed forever.
SWIFT.

What I have most at heart is, that some method should be thought on for ascertaining and fixing our language. SWIFT.

If you will not care to settle our language and put it into a state of continuance, your memory shall not be preserved above an hundred years, further than by imperfect tradition.
SWIFT.

In English, instead of adjectiving our own nouns, we have borrowed, in immense numbers, adjectived signs from other languages, without borrowing the unadjectived signs of these ideas; because our authors found they had occasion for the former, but not for the latter.
J. HORNE TOOKE.

One sufficient reason why we should occupy ourselves with the past of our language is because the present is only intelligible in the light of the past,—often a very remote past indeed.
R. C. TRENCH.

What has been said in respect of much of our provincial English—namely, that it is *old* English, rather than *bad* English—may be affirmed, no doubt, with equal right in respect of many so-called Americanisms. R. C. TRENCH.

The manifest tendency of the language is, as it has long been, to rid itself of these [brazen, oaten, oaken, birchen, &c.], and to satisfy itself with an adjectival use of the substantive in their stead. R. C. TRENCH.

I am persuaded, as far as intelligibility is concerned, Chaucer is not merely as near, but much nearer, to us than he was felt by Dryden and his contemporaries to be to them.
R. C. TRENCH.

"Paradise Lost" is a noble possession for a people to have inherited, but the English tongue is a nobler heritage. R. C. TRENCH.

As simple ideas are opposed to complex, and single ideas to compound, so propositions are distinguished: the English tongue has some advantage above the learned languages, which have no usual word to distinguish single from simple. DR. I. WATTS.

While the children of the higher classes always call their parents "papa" and "mamma," the children of the peasantry usually call them "father" and "mother." WHATELY.

ENTHUSIASM.

There is not a more melancholy object than a man who has his head turned with religious enthusiasm. A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the distemper arises from any indiscreet fervours of devotion, or too intense an application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. We may, however, learn this lesson from it, that since devotion itself (which one would be apt to think could not be too warm) may disorder the mind, unless its heats are tempered with caution and prudence, we should be particularly careful to keep our reason as cool as possible, and to guard ourselves in all parts of life against the influence of passion, imagination, and constitution.

ADDISON: *Spectator*, No. 201.

Enlist the interests of stern morality and religious enthusiasm in the cause of religious liberty, as in the time of the old Puritans, and they will be irresistible. COLERIDGE.

Enthusiasm, visionariness, seems the tendency of the German; zeal, zealotry, of the English; fanaticism, of the French. COLERIDGE.

When once enthusiasm has been turned into ridicule, everything is undone, except money and power. MADAME DE STAEL.

Poetry, which, by a kind of enthusiasm or extraordinary emotion of the soul, makes it seem to us that we behold those things which the poet paints. DRYDEN.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm. R. W. EMERSON.

Ridicule has ever been the most powerful enemy of enthusiasm, and properly [probably?] the only antagonist that can be opposed to it with success. Persecution only serves to propagate new religions: they acquire fresh vigour beneath the executioner and the axe, and, like some vivacious insects, multiply by dissection. It is also impossible to combat enthusiasm with reason; for, though it makes a show of resistance, it soon eludes the pressure, refers you to distinctions not to be understood, and feelings which it cannot explain. A man who would endeavour to fix an enthusiast by argument might as well attempt to spread quicksilver with his fingers. GOLDSMITH:

Citizen of the World, Letter CXI.

There are some who, proscribing the exercise of the affections entirely in religion, would reduce Christianity to a mere rule of life; but, as such persons betray an extreme ignorance of human nature as well as of the Scriptures, I shall content myself with remarking that the apostles, had they lived in the days of these men, would have been as little exempt from their ridicule as any other itinerants. If the supreme love of God, a solicitude to advance his honour, ardent desires after happiness, together with a comparative deadness to the present state, be enthusiasm, it is that enthusiasm which animated the Saviour and breathes thoughout the Scriptures.

ROBERT HALL:

Fragment, On Village Preaching.

Enthusiasm may be defined that religious state of mind in which the imagination is unduly heated, and the passions outrun the understanding. ROBERT HALL.

Enthusiasm is an evil much less to be dreaded than superstition. Superstition is the disease of nations; enthusiasm, that of individuals: the former grows inveterate by time, the latter is cured by it. ROBERT HALL.

Enthusiasts soon understand each other.

WASHINGTON IRVING.

Enthusiasm, though founded neither on reason nor revelation, but rising from the conceits of a warmed or overweening brain, works more powerfully on the persuasions and actions of men than either or both together. LOCKE.

Let an enthusiast be principled that he or his teacher is inspired, and acted by an immediate communication of the Divine spirit, and you in vain bring the evidence of clear reason against his doctrine. LOCKE.

Nothing is so contagious as enthusiasm; it is the real allegory of the lute of Orpheus: it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

LORD E. G. E. L. B. LYTTON.

Enthusiasm is that temper of mind in which the imagination has got the better of the judgment. BISHOP WARBURTON.

ENTOMOLOGY.

In addition to the obvious and unavoidable difficulties which entomologists have to encounter, they have to bear up against the martyrdom of contempt which the vulgar-minded public inflicts upon them. They are ignominiously nicknamed bug-hunters, and are regarded as a species of lunatic at large. But astronomers and chemists have been equally despised. Galileo, Tycho Brahe, Priestley, and even Davy, have been pitied in their time, especially in the early part of their career, as foolish enthusiasts, whose proper place would be the mad-house, if they were not harmless.

Household Words, Jan. 14, 1856.

But the world of insects lies not on our terrestrial map. Perhaps it may have a closer relationship with life as it goes in the planets Venus and Mercury, which, from their nearer approach to the sun, may abound with a gigantic insect population. We are cut off from all communion with insects; we cannot look into their

eyes, nor catch the expression of their faces. Their very senses are merely conjectural to us; we know not exactly whether they have ears to hear, a palate to taste, or a voice to speak. For a noise mechanically produced is not a voice.

Household Words, Jan. 14, 1856.

And why should not insects have a world of their own, just as well as you and I? Is the Butterfly's Ball and the Grasshopper's Feast a bit more unreal than Almack's or the Carlton? Don't grasshoppers feast? don't they and their family connections, the locusts, gormandize, and devour, and swallow up everything? Don't butterflies flutter, and flirt, and perform the polka and the varsovienne in the air, and display their fine clothes with gratified vanity? Did no young dragon-fly, with brilliant prospects, ever get married to the horse-leech's daughter, and repent of the alliance after it was too late? If philosophic fiction has created a Micromegas, that is to say a Mr. Littlebig, romantic natural history may surely record the sayings and doings of the Megamicroses, or the Messieurs Biglittles. Vast souls often dwell in undersized bodies.

Household Words, Jan. 14, 1856.

But how are you to fathom the mysteries of insect economy, if you do not pursue and familiarize yourself with insects? Notwithstanding which, it is quite true, as our secretary says, that society throws a wet blanket over entomology in all its branches. Take your water-net and go to a pond or stream in quest of water-beetles, and the passers-by, if they notice you at all, will invariably think you are fishing; or, if they see what you are taking, will ask you if your captures are for baits. If you say, Yes, they will think yours a profitable employment; if you say, No, you may add as much more in exculpation as you like, you will only pass for a fool. So much for the popular appreciation of natural history,—and for your encouragement.

Household Words, Jan. 14, 1856.

Yes! There it goes! One of those mighty buzzers, these enormous flesh-flies—emblems of gigantic fussiness, types of terrific power of boredom—has just whirled into the apartment, and continues sharply to whir about, stirring up the smaller fly gentry, making a preponderant base to their tiresome treble, dashing furiously against walls, ceiling, window-panes; of course never finding its stupid way out through any widely-opened casement—buzz, buzz, buzz! Ah! he is silent! Is he gone? No, only entangled in the muslin curtain, where he now makes (most unmusical, most melancholy) a quivering, dithering sound, like a watch running down when the main-spring is broken. Then loose again, and da-capo, with his buzz, buzz! fuss, fuss!—then really resting for a few moments, only to get up fresh energy and make his drone the worse for the short relief of silence. I must let out my rage.

Household Words.

I have beheld with my own eyes what an old grudge is that of man against the flies. Our injuries are of a long date. At Pompeii, in the old Roman guard-house, I have seen written a soldier's malediction on the many flies. I have seen it (I will not plague my reader with the original, which, besides, I have forgotten) scrawled in red chalk, covered up for centuries—restored fresh as to-day to bear witness to eternal truth.

Who plagued Io, and made her scream out (as well she might) that fearful antistrophe,—

> Ah, ah! dost thou vex me so
> That I madden and shiver?

Who but the gadfly, as that wonderful fount of information, every school-boy, knows? Who drives the lion mad amidst the Libyan sands? The gadfly, as Mansfield Parkyns will inform you. Who made a spot on my Madonna's nose? (Madonna said to be by Carlo Dolce.) The blue-bottle fly. *Household Words.*

ENVY.

We are pleased . . . to see him humbled in his reputation who had so far raised himself above us. ADDISON.

A man that hath no virtue in himself ever envieth virtue in others; for men's minds will either feed upon their own good or upon others' evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain another's virtue will seek to come at even hand by depressing another's fortune.

LORD BACON: *Essay IX., Of Envy.*

A man that is busy and inquisitive is commonly envious; for to know much of other men's matters cannot be, because all that ado may concern his own estate; therefore it must needs be that he taketh a kind of play-pleasure in looking upon the fortunes of others; neither can he that mindeth but his own business find much matter for envy; for envy is a gadding passion, and walketh in the streets, and doth not keep home: "Non est curiosus, quin idem sit malevolus."

LORD BACON: *Essay IX., Of Envy.*

Let age, not envy, draw wrinkles on thy cheeks; be content to be envied, but envy not. Emulation may be plausible, and indignation allowable, but admit no treaty with that passion which no circumstance can make good. A displacency at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast unto corrupted nature, and often too hard for humility and charity, the great suppressors of envy. This surely is a lion not to be strangled but by Hercules himself, or the highest stress of our minds, and an atom of that power which subdueth all things unto itself. SIR T. BROWNE:

Christian Morals, Pt. I., xiii.

Every other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both: we should strive against it; for, if indulged in, it will be to us as a foretaste of hell upon earth. ROBERT BURTON.

Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be, if we would endeavour to surprise it in its most gaudy dress and attire and in the exercise of its full empire and tyranny, we should find it in schoolmasters and scholars, or in some country lady, or the knight her husband; all which ranks of people more despise their neighbours than all the degrees of honour in which courts abound; and it rages as much in a sordid, affected dress as in all the silks and embroideries which the excess of the age and folly of youth delight to be adorned with. Since then it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it that it alienates the affections from heaven, and raises rebellion against God himself, it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring-place to lodge and conceal itself. EARL OF CLARENDON.

Envy is an ill-natured vice, and is made up of meanness and malice. It wishes the force of goodness to be strained, and the measure of happiness abated. It laments our prosperity, and sickens at the sight of health. It oftentimes wants spirit as well as good nature.
JEREMY COLLIER.

Envy lies between beings equal in nature, though unequal in circumstances.
JEREMY COLLIER.

When two start into the world together, he that is thrown behind, unless his mind proves generous, will be displeased with the other.
JEREMY COLLIER.

To see a hated person superior, and to lie under the anguish of a disadvantage, is far enough from diversion. JEREMY COLLIER.

He that has his own troubles and the happiness of his neighbours to disturb him has work enough. JEREMY COLLIER.

Envy, like a cold poison, benumbs and stupefies; and, conscious of its own impotence, folds its arms in despair. JEREMY COLLIER.

Ease must be impracticable to the envious: they lie under a double misfortune; common calamities and common blessings fall heavily upon them. JEREMY COLLIER.

Is it possible to conceive that the overflowing generousness of the divine nature would create immortal beings with mean or envious principles? JEREMY COLLIER.

For one man who sincerely pities our misfortunes, there are a thousand who sincerely hate our success. COLTON: *Lacon.*

The praise of the *envious* is far less creditable than their *censure;* they praise only that which they can surpass, but that which surpasses them —they censure. COLTON: *Lacon.*

Emulation looks out for merits that she may exalt herself by a victory; envy spies out blemishes that she may lower another by a defeat.
COLTON: *Lacon.*

Envy ought, in strict truth, to have no place whatever allowed it in the heart of man; for the goods of this present world are so vile and low that they are beneath it, and those of the future world are so vast and exalted that they are above it. COLTON: *Lacon.*

In some unlucky dispositions there is such an envious kind of pride that they cannot endure that any but themselves should be set forth for excellent: so when they hear one justly praised, they will either seek to dismount his virtues; or, if they be like a clear night, eminent, they will stab him with a *but* of detraction: as if there were something yet so foul as did obnubilate even his brightest glory. Thus, when their tongue cannot justly condemn him, they will leave him in suspected ill, by silence. Surely, if we considered detraction to be bred of envy, nested only in deficient minds, we should find that the applauding of virtue would win us far more honour than the seeking slyly to disparage it. That would show we loved what we commended, while this tells the world we grudge at what we want in ourselves. FELLTHAM.

We are often infinitely mistaken, and take the falsest measures, when we envy the happiness of rich and great men; we know not the inward canker that eats out all their joy and delight, and makes them really much more miserable than ourselves. BISHOP J. HALL.

Emulation is grief arising from seeing one's self exceeded or excelled by his concurrent, together with hope to equal or exceed him, in time to come, by his own ability. But envy is the same grief joined with pleasure conceived in the imagination of some ill fortune that may befall him. HOBBES:
Treat. on Human Nature.

All envy is proportionate to desire; we are uneasy at the attainments of another, according as we think our own happiness would be advanced by the addition of that which he withholds from us; and therefore whatever depresses immoderate wishes will, at the same time, set the heart free from the corrosion of envy, and exempt us from that vice which is, above most others, tormenting to ourselves, hateful to the world, and productive of mean artifices and sordid projects.
DR. S. JOHNSON: *Rambler*, No. 17.

He that would live clear of envy must lay his finger on his mouth, and keep his hand out of the ink-pot. L'ESTRANGE.

We may cure envy in ourselves, either by considering how useless or how ill these things were for which we envy our neighbour, or else how we possess as much or as good things. If I envy his greatness, I consider that he wants my quiet; as also I consider that he possibly envies me as much as I do him; and that when I begun to examine exactly his perfections, and to balance them with my own, I found myself as happy as he was. And though many envy others, yet very few would change their condition even with those whom they envy, all being considered. SIR G. MACKENZIE: *Essays.*

We ought to be guarded against every appearance of envy, as a passion that always implies inferiority, wherever it resides. PLINY.

It is with a fine genius as with a fine fashion: all those are displeased at it who are not able to follow it. POPE.

I congratulate you upon having your share in that which all the great men and all the good men that ever lived have had their share of,—envy and calumny. "To be uncensured and to be obscure is the same thing."

POPE: *To Addison.*

The man who, by some sudden revolution of fortune, is lifted up all at once into a condition of life greatly above what he had formerly lived in, may be assured that the congratulations of his best friends are not all of them perfectly sincere. An upstart, though of the greatest merit, is generally disagreeable, and a sentiment of envy commonly prevents us from heartily sympathizing with his joy. If he has any judgment, he is sensible of this, and, instead of appearing to be elated with his good fortune, he endeavours, as much as he can, to smother his joy, and keep down that elevation of mind with which his new circumstances naturally inspire him. He affects the same plainness of dress, and the same modesty of behaviour, which became him in his former station. He redoubles his attention to his old friends, and endeavours more than ever to be humble, assiduous, and complaisant. And this is the behaviour which in his situation we most approve of; because we expect, it seems, that he should have more sympathy with our envy and aversion to his happiness, than we have with his happiness. It is seldom that with all this he succeeds. We suspect the sincerity of his humility, and he grows weary of this constraint. ADAM SMITH:

Theory of Moral Sentiments.

We often pretend, and sometimes really wish, to sympathize with the joys of others, when by that disagreeable sentiment [envy] we are disqualified from doing so. ADAM SMITH.

The greatest flood has the soonest ebb; the sorest tempest the most sudden calm; the hottest love the coldest end; and from the deepest desire oftentimes ensues the deadliest hate. A wise man had rather be envied for providence than pitied for prodigality. Revenge barketh only at the stars, and spite spurns at that she cannot reach. An envious man waxeth lean with the fatness of his neighbours. Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, or quicksilver which consumeth the flesh and drieth up the marrow of the bones. SOCRATES.

There is no such thing in nature as an honest and lawful envy; but it is intrinsically evil, and imports in it an essential obliquity, not to be taken off or separated from it. SOUTH.

Thou who repinest at the plenty of thy neighbour and the greatness of his incomes, consider what are frequently the dismal consequences of all this. SOUTH.

Such an envy as I have here described may possibly enter into an ingenuous mind; but the envy which makes a man uneasy to himself and others, is a certain distortion and perverseness of temper, that renders him unwilling to be pleased with anything without him, that has either beauty or perfection in it. I look upon it as a distemper in the mind, which I know no moralist that has described in this light, when a man cannot discern anything, which another is master of, that is agreeable. For which reason, I look upon the good-natured man to be endowed with a certain discerning faculty which the envious are altogether deprived of.

SIR R. STEELE: *Tatler*, No. 227.

The envious man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, valour, and wisdom are provocations of their displeasure. What a wretched and apostate state this is! to be offended with excellence, and to hate a man because we approve him! The condition of the envious man is the most emphatically miserable; he is not only incapable of rejoicing in another's merit or success, but lives in a world wherein all mankind are in a plot against his quiet, by studying their own happiness and advantage.

SIR R. STEELE: *Spectator*, No. 19.

It is a huge folly rather to grieve for the good of others than to rejoice for that good which God hath given us of our own.

JEREMY TAYLOR.

He that is envious or angry at a virtue that is not his own, at the perfection and excellency of his neighbour, is not covetous of the virtue, but of its reward and reputation; and then his intentions are polluted.

JEREMY TAYLOR:

Rule of Holy Living.

How ready is envy to mingle with the notices which we take of other persons!

DR. I. WATTS.

When any person of really eminent virtue becomes the object of envy, the clamour and abuse by which he is assailed is but the sign and accompaniment of his success in doing service to the Public. And if he is a truly wise man, he will take no more notice of it than the moon does of the howling of the dogs. Her only answer to them is "to shine on."

WHATELY:
Annot. on Bacon's Essay, Of Envy.

EPITAPHS.

When the person is buried, the next care is to make his epitaph: they are generally reckoned best which flatter most: such relations, therefore, as have received most benefits from the defunct, discharge this friendly office, and generally flatter in proportion to their joy. When we read these monumental histories of the dead, it may be justly said that *all men are equal in the dust;* for they all appear equally remarkable for being the most sincere Christians, the most benevolent neighbours, and the honestest men, of their time. To go through an European cemetery, one would be apt to wonder how mankind could have so basely degenerated from such excellent ancestors: every tomb pretends to claim your reverence and regret; some are praised for piety, in these inscriptions, who never entered the temple until they were dead; some are praised for being excellent poets, who were never mentioned except for their dulness, when they were living; others for sublime orators, who were never noted except for their impudence; and others still for military achievements, who were never in any other skirmishes but with the watch.

GOLDSMITH:
Citizen of the World, Letter XII.

The perusal of epitaphs is not to be considered as a frivolous and light amusement. If such only be the objects of attention as have been noticed with our applause, it is unquestionably an introduction to pleasing knowledge, and an incentive to moral improvement. What biography is to history, an epitaph is to biography. It is a sketch which marks the great outlines of character, and excites curiosity to view the portraits as painted on the pages of history.

HENRY KETT:
Olla Podridà, No. 39.

Some of Johnson's whims on literary subjects can be compared only to that strange nervous feeling which made him uneasy if he had not touched every post between the Mitre tavern and his own lodgings. His preference of Latin epitaphs to English epitaphs is an instance. An English epitaph, he said, would disgrace Smollett. He declared that he would not pollute the walls of Westminster Abbey with an English epitaph on Goldsmith. What reason there can be for celebrating a British writer in Latin, which there was not for covering the Roman arches of triumph with Greek inscriptions, or for commemorating the deeds of the heroes of Thermopylæ in Egyptian hieroglyphics, we are utterly unable to imagine.

LORD MACAULAY:
Croker's Edition of Boswell's Life of Johnson, Sept. 1831.

EQUANIMITY.

This watch over a man's self, and the command of his temper, I take to be the greatest of human perfections, and is the effect of a strong and resolute mind. It is not only the most expedient practice for carrying on our designs, but is also very deservedly the most amiable quality in the sight of others. It is a winning deference to mankind which creates an immediate imitation of itself wherever it appears, and prevails upon all who have to do with a person endued with it, either through shame or emulation. I do not know how to express this habit of mind, except you will let me call it equanimity. It is a virtue which is necessary at every hour, in every place, and in all conversations; and it is the effect of a regular and exact prudence. He that will look back upon all the acquaintances he has had in his whole life will find he has seen more men capable of the greatest employments and performances, than such as could, in the general bent of their carriage, act otherwise than according to their own complexion and humour.

SIR R. STEELE: *Tatler*, No. 176.

There is a particular fault which I have observed in most of the moralists in all ages, and that is, that they are always professing themselves, and teaching others, to be happy. This state is not to be arrived at in this life; therefore I would recommend to you to talk in a humbler strain than your predecessors have done, and, instead of presuming to be happy, instruct us only to be easy. The thoughts of him who would be discreet, and aim at practicable things, should turn upon allaying our pain, rather than promoting our joy. Great inquietude is to be avoided, but great felicity is not to be attained. The great lesson is equanimity, a regularity of spirit, which is a little above cheerfulness and below mirth. Cheerfulness is always to be supported if a man is out of pain, but mirth to a prudent man should always be accidental. It should naturally arise out of the occasion, and the occasion seldom be laid for it; for those tempers who want mirth to be pleased are like the constitutions which flag without the use of brandy. Therefore, I say, let your precept be, "be easy."

SIR R. STEELE: *Spectator*, No. 196.

ERROR.

Errors such as are but acorns in our younger brows grow oaks in our older heads, and become inflexible.

SIR THOMAS BROWNE.

But for my part, my lord, I then thought, and am still of the same opinion, that error, and not truth of any kind, is dangerous; that ill conclusions can only flow from false propositions; and that, to know whether any proposition be true or false, it is a preposterous method to examine it by its apparent consequences.

BURKE:
Vindic. of Nat. Society, 1756.

It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one on which we must first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she can arrive at the truth, than ignorance.

COLTON: *Lacon*.

Misunderstanding and inattention create more uneasiness in the world than deception and artifice, or, at least, their consequences are more universal. GOETHE.

Every absurdity has a champion to defend it; for Error is always talkative.

GOLDSMITH.

Every error is a stain to the beauty of nature, for which cause it blusheth thereat, but glorieth in the contrary. HOOKER.

The cause of error is ignorance what restraints and limitations all principles have in regard of the matter whereunto they are applicable.

HOOKER.

When men's affections do frame their opinions, they are in defence of error more earnest, a great deal, than, for the most part, sound believers in the maintenance of truth, apprehending according to the nature of that evidence which scripture yieldeth. HOOKER.

To be indifferent whether we embrace falsehood or truth is the great road to error.

LOCKE.

Ignorance, with indifferency for truth, is nearer to it than opinion with ungrounded inclination, which is the great source of error.

LOCKE.

The foundation of error will lie in wrong measures of probability; as the foundation of vice in wrong measures of good. LOCKE.

To a wrong hypothesis may be reduced the errors that may be occasioned by a true hypothesis but not rightly understood: there is nothing more familiar than this. LOCKE.

One devious step at first stepping out frequently leads a person into a wilderness of doubt and error. S. RICHARDSON.

ESSAYS.

To write just treatises requireth time in the writer and leisure in the reader, which is the cause which hath made me choose to write certain brief notes, set down rather significantly than curiously, which I have called Essays. The word is late, but the thing is ancient.

LORD BACON: *Essays, Preface.*

In every period of English literary history, authors have sought to hold the mirror up to nature by means of essays describing the manners, opinions, and peculiarities of certain classes of the community. In the beginning of the seventeenth century, essays of this kind issued from the press in great profusion, and were more in demand than they have ever subsequently been: a circumstance to be explained with probability on two grounds: first, that the superficial differences separating class from class were then very marked and evident; secondly, that tales and novels had scarcely begun to exercise the ingenuity of writers. Indeed, contemporaneously with the appearance of Mrs. Behn's romances there was a marked diminution in the number of character books given to the public,—the loves of Oronooco and Imoinda, and the licentious drama of the Restoration, having effectually superseded, in the estimation of most readers, the grave, concise, and epigrammatic satires in which the essayists of a former generation had lashed the follies of mankind. *Household Words.*

ETERNITY.

The following question is started by one of the schoolmen:—Supposing the whole body of the earth were a great ball or mass of the finest sand, and that a single grain or particle of this sand should be annihilated every thousand years: Supposing then that you had it in your choice to be happy all the while this prodigious mass of sand was consuming by this slow method until there was not a grain of it left, on condition you were to be miserable forever after? Or, supposing that you might be happy forever after, on condition that you would be miserable until the whole mass of sand were thus annihilated at the rate of one sand in a thousand years: which of these two cases would you make your choice? . . . Reason therefore tells us, without any manner of hesitation, which would be the better part in this choice. . . . But when the choice we actually have before us is this, whether we will choose to be happy for the space of only threescore and ten, nay, perhaps of only twenty or ten years, I might say of only a day or an hour, and miserable to all eternity, or, on the contrary, miserable for this short term of years, and happy for a whole eternity: what words are sufficient to express that folly and want of consideration which in such a case makes a wrong choice?

I here put the case even at the worst, by supposing, what seldom happens, that a course of virtue makes us miserable in this life; but if we suppose, as it generally happens, that virtue would make us more happy even in this life than a contrary course of vice, how can we sufficiently admire the stupidity or madness of those persons who are capable of making so absurd a choice?

ADDISON: *Spectator*, No. 575.

Upon laying a weight in one of the scales, inscribed eternity, though I threw in that of time, prosperity, affliction, wealth, and poverty, which seemed very ponderous, they were not able to stir the opposite balance.

ADDISON.

Darkness that here surrounded our purblind understanding will vanish at the dawning of eternal day. BOYLE.

The nature of eternity is such that though our joys after some centuries of years may seem to have grown older by having been enjoyed so many ages, yet will they really continue new.

BOYLE.

Upon a curricle in this world depends a long course of the next, and upon a narrow scene here an endless expansion hereafter. In vain some think to have an end of their beings with their lives. Things cannot get out of their natures, or be, or not be, in despite of their constitutions. Rational existences in heaven perish not at all, and but partially on earth: that which is thus once will in some way be always: the first human soul is still alive, and all Adam hath found no period. SIR T. BROWNE:

Christian Morals, Pt. III., xxiii.

In my solitary and retired imagination, I remember I am not alone, and therefore forget not to contemplate him and his attributes, especially those two mighty ones, his wisdom and eternity: with the one I recreate, with the other I confound, my understanding: for who can speak of eternity without a solecism, or think thereof without an ecstasy? SIR T. BROWNE:

Religio Medici, Part I., xl.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater, and the latter less. COLTON: *Lacon*.

The influx of the knowledge of God, in relation to everlasting life, is infinitely of moment.

SIR M. HALE.

Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches compared to which all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

Were any other event of far superior moment ascertained by evidence which made but a distant approach to that which attests the certainty of a life to come,—had we equal assurance that after a very limited though uncertain period we should be called to migrate into a distant land whence we were never to return,—the intelligence would fill every breast with solicitude; it would become the theme of every tongue; and we should avail ourselves with the utmost eagerness of all the means of information respecting the prospects which awaited us in that unknown country. Much of our attention would be occupied in preparing for our departure; we should cease to regard the place we now inhabit as our home, and nothing would be considered of moment but as it bore upon our future destination. How strange is it then that, with the certainty we all possess of shortly entering into another world, we avert our eyes as much as possible from the prospect; that we seldom permit it to penetrate us; and that the moment the recollection recurs we hasten to dismiss it as an unwelcome intrusion! Is it not surprising that the volume we profess to recognize as the record of immortality, and the sole depository of whatever information it is possible to obtain respecting the portion which awaits us, should be consigned to neglect, and rarely if ever consulted with the serious intention of ascertaining our future condition? ROBERT HALL:

Funeral Sermon for the Princess Charlotte of Wales.

Were our rewards for the abstinencies or riots of this present life under the prejudices of short or finite, the promises and threats of Christ would lose of their virtue and energy.

HAMMOND.

Such are Christ's promises, divine inconceivable promises; a bliss to be enjoyed to all eternity, and that by way of return for a weak obedience of some few years. HAMMOND.

By repeating any idea of any length of time, as of a minute, a year, or an age, as often as we will in our own thoughts, and adding them to one another, without ever coming to the end of such addition, we come by the idea of eternity.

LOCKE.

If to avoid succession in eternal existence they refer to the *punctum stans* of the schools, they will thereby very little mend the matter, or help us to a more positive idea of infinite duration. LOCKE.

If there remains an eternity to us after the short revolution of time we so swiftly run over here, 'tis clear that all the happiness that can be imagined in this fleeting state is not valuable in respect of the future. LOCKE.

When infinite happiness is put in one scale against infinite misery in the other; if the worst that comes to the pious man if he mistakes be the best that the wicked can attain to if he be in the right, who can, without madness, run the venture? LOCKE

To him who hath a prospect of the state that attends all men after this, the measures of good and evil are changed. LOCKE.

Eternity is a negative idea clothed with a positive name. It supposes in that to which it is applied, a present existence; and is the negation of a beginning or of an end of that existence. PALEY.

It may be part of our employment in eternity to contemplate the works of God, and give him the glory of his wisdom manifested in the creation. RAY: *On Creation.*

Where things are least to be put to the venture, as the eternal interests of the other world ought to be, there every, even the least, probability, or likelihood, of danger should be provided against. SOUTH.

Certainly the highest and dearest concerns of a temporal life are infinitely less valuable than those of an eternal; and consequently ought, without any demur at all, to be sacrificed to them, whensoever they come in competition with them. SOUTH.

Eternal happiness and eternal misery, meeting with a persuasion that the soul is immortal, are, of all others, the first the most desirable, and the latter the most horrible, to human apprehension. SOUTH.

Does that man take a rational course to preserve himself, who refuses the endurance of those lesser troubles to secure himself from a condition inconceivably more miserable?
SOUTH.

A man cannot doubt but that there is a God; and that according as he demeans himself towards him he will make him happy or miserable forever. TILLOTSON.

If they would but provide for eternity with the same solicitude and real care as they do for this life, they could not fail of heaven.
TILLOTSON.

To those who are thoroughly convinced of the inconsiderableness of this short dying life in comparison of that eternal state which remains for us in another life, the consideration of a future happiness is the most powerful motive.
TILLOTSON.

Were it possible that the near approaches of eternity, whether by a mature age, a crazy constitution, or a violent sickness, should amaze so many, had they duly considered? WAKE.

Propositions which extend only to the present life are small compared with those that have influence upon our everlasting concernments.
DR. I. WATTS.

EVENING.

I invariably experience a variety of sensations when I "survey the heavens" on a calm, clear night, about the end of the month of May. I can then inhale the sweets of the woodbine and other flowers, whose fragrance is drawn out by the gentle dews of evening. The nightingale breaks the silence by his sweet and varied notes; and the full moon "walking in brightness," and rendered still more beautiful by the lustre of so many shining stars, which appear in the wide-extended firmament, completes the loveliness of this nocturnal scene. Then I begin to reflect upon my own insignificance, and to ask myself what I am, that the great Author of the universe should be mindful of me. His mercy, however, then presents itself to me, as well as His majesty, and the former affects me more than the latter. I listen to the bird which appears to be pouring forth his little tribute of gratitude and praise, and my heart prompts me to do the same. The very perfume of the flowers seems to be an incense ascending up to heaven; and with these feelings I am able to enjoy the calm tranquillity of the evening. E. JESSE.

There are two periods in the life of man in which the evening hour is peculiarly interesting,—in youth and in old age. In youth, we love it for its mellow moonlight, its million of stars, its thin, rich, and shooting shades, its still serenity; amid those who can commune with our loves, or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbath there,—or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen till we can almost see and hear the waving wings and melting songs of other worlds. To youth, evening is delightful: it accords with the flow of his light spirits, the fervour of his fancy, and the softness of his heart. Evening is also the delight of virtuous age: it seems an emblem of the tranquil close of busy life,—serene, placid, and mild, with the impress of its great Creator stamped upon it: it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.
LORD E. G. E. L. B. LYTTON.

EVIDENCE.

Though no evidence affects the fancy so strongly as that of sense, yet there is other evidence which gives as full satisfaction and as clear a conviction to our reason.
ATTERBURY.

The same adhesion to vice, and aversion from goodness, will be a reason for rejecting any proof whatsoever. ATTERBURY.

The solid reason of one man with imprejudicate apprehensions begets as firm a belief as the authority or aggregated testimony of many hundreds. SIR T. BROWNE.

Abatements may take away infallible concludency in these evidences of fact, yet they may be probable and inductive of credibility, though not of science. SIR M. HALE.

Now for the most part it so falleth out, touching things which generally are received, that although in themselves they be most certain, yet, because men presume them granted of all, we are hardliest able to bring proof of their certainty.
HOOKER.

Every cause admitteth not such infallible evidence of proof as leaveth no possibility of doubt or scruple behind it. HOOKER.

Being indifferent, we should receive and embrace opinions according as evidence gives the attestation of truth. LOCKE.

Beyond the evidence it carries with it, I advise him not to follow any man's interpretation.
LOCKE.

Reason can never permit the mind to reject a greater evidence to embrace what is less evident, nor allow it to entertain probability in opposition to knowledge and certainty. LOCKE.

Nothing that is self-evident can be the proper subject of examination. SOUTH.

No man, in matters of this life, requires an assurance either of the good which he designs, or of the evil which he avoids, from arguments demonstratively certain. SOUTH.

With ordinary minds it is the suitableness, not the evidence, of a truth that makes it to be yielded to; and it is seldom that anything practically convinces a man that does not please him first. SOUTH.

There was no such defect in man's understanding but that it would close with the evidence.
SOUTH.

If they be principles evident of themselves, they need nothing to evidence them.
TILLOTSON.

Aristotle has long since observed how unreasonable it is to expect the same kind of proof for everything which we have for some things.
TILLOTSON.

Mathematical things are only capable of clear demonstration; conclusions in natural philosophy are proved by induction of experiments, things moral by moral arguments, and matters of fact by credible testimony. TILLOTSON.

When anything is proved by as good arguments as a thing of that kind is capable of, we ought not, in reason, to doubt of its existence.
TILLOTSON.

Let not the proof of any position depend on the positions which follow, but always on those which go before. DR. I. WATTS.

The proper office of candour is to *prepare* the mind not for the *rejection* of all evidence, but for the right *reception* of evidence;—not to be a *substitute* for reasons, but to enable us *fairly to weigh* the reasons on both sides.
WHATELY: *Elements of Logic.*

I call that physical certainty which doth depend upon the evidence of sense, which is the first and highest kind of evidence of which human nature is capable. BISHOP WILKINS.

By indubitable certainty I mean that which doth not admit of any reasonable cause of doubting, which is the only certainty of which most things are capable. BISHOP WILKINS.

When we meet with all the indications and evidences of such a thing as the thing is capable of, supposing it to be true, it must needs be very irrational to make any doubt.
BISHOP WILKINS.

I appeal to the common judgment of mankind whether the human nature be not so framed as to acquiesce in such a moral certainty as the nature of things is capable of; and if it were otherwise, whether that reason which belongs to us would not prove a burden and a torment to us, rather than a privilege, by keeping us in a continual suspense, and thereby rendering our conditions perpetually restless and unquiet.
BISHOP WILKINS.

Because that which is necessary to beget certainty in the mind, namely impartial consideration, is in a man's power, therefore the belief or disbelief of those things is a proper subject for rewards and punishments.
BISHOP WILKINS.

EVIL.

Pain and sickness, shame and reproach, poverty and old age, nay, death itself, considering the shortness of their duration, and the advantage we may reap from them, do not deserve the name of evils. A good mind may bear up under them with fortitude, with indolence, and with cheerfulness of heart. The tossing of a tempest does not discompose him which he is sure will bring him to a joyful harbour.
ADDISON: *Spectator*, No. 381.

An evil intention perverts the best actions and makes them sins. ADDISON.

If ever we ought to be economists even to parsimony, it is in the voluntary production of evil. BURKE:
Appeal from the New to the Old Whigs, 1791.

Not one false man but does uncountable evil.
CARLYLE.

The doing evil to avoid an evil cannot be good. COLERIDGE.

Murmur at nothing. If our ills are reparable, it is ungrateful; if remediless, it is vain.
COLTON.

No enormity can subsist long without meeting with advocates. ROBERT HALL:
Apology for the Freedom of the Press, Sect. III.

Sometimes the very custom of evil makes the heart obdurate against whatsoever instructions to the contrary. HOOKER.

Of divers things evil, all being not evitable, we take one; which one, saving only in case of so great urgency, were not otherwise to be taken.
HOOKER.

With every exertion, the best of men can do but a moderate amount of good; but it seems in the power of the most contemptible individual to do incalculable mischief.
WASHINGTON IRVING.

If we will rightly estimate what we call good and evil, we shall find it lies much in comparison.
LOCKE.

Evil is what is apt to produce or increase any pain, or diminish any pleasure, in us; or else to procure us any evil, or deprive us of any good.
LOCKE.

In so far as the laws of nature produce evil, they are clearly not benevolent. They may produce much good. But why is this good mixed with evil? The most subtle and powerful intellects have been labouring for centuries to solve these difficulties. The true solution, we are inclined to think, is that which has been rather suggested, than developed, by Paley and Butler. But there is not one solution which will not apply quite as well to the evils of over-population as to any other evil. Many excellent people think that it is presumptuous to meddle with such high questions at all, and that, though there doubtless is an explanation, our faculties are not sufficiently enlarged to comprehend that explanation. This mode of getting rid of the difficulty, again, will apply quite as well to the evils of over-population as to any other evils. We are quite sure that those who humbly confess their inability to expound the great enigma act more rationally and more decorously than Mr. Sadler, who tells us, with the utmost confidence, which are the means and which the ends, which the exceptions and which the rules, in the government of the universe;—who consents to bear a little evil without denying the divine benevolence, but distinctly announces that a certain quantity of dry weather or stormy weather would force him to regard the Deity as the tyrant of his creatures. LORD MACAULAY:
Sadler's Law of Population, July, 1830.

We will now proceed to examine the reply which Mr. Sadler has thought fit to make to our arguments. He begins by attacking our remarks on the origin of evil. They are, he says, too profound for common apprehension; and he hopes that they are too profound for our own. That they seem profound to him we can well believe. Profundity, in its secondary as in its primary sense, is a relative term. When Grildrig was nearly drowned in the Brobdignagian cream-jug, he doubtless thought it very deep. But to common apprehension our reasoning would, we are persuaded, appear perfectly simple. The theory of Mr. Malthus, says Mr. Sadler, cannot be true, because it asserts the existence of a great and terrible evil, and is therefore inconsistent with the goodness of God. We answer thus: We know that there are in the world great and terrible evils. In spite of these evils, we believe in the goodness of God. Why may we not then continue to believe in his goodness, though another evil should be added to the list? LORD MACAULAY:
Sadler's Refutation Refuted, Jan. 1831.

If revelation speaks on the subject of the origin of evil, it speaks only to discourage dogmatism and temerity. In the most ancient, the most beautiful, and the most profound of all works on the subject, the Book of Job, both the sufferer who complains of the divine government and the injudicious advisers who attempt to defend it on wrong principles are silenced by the voice of supreme wisdom, and reminded that the question is beyond the reach of the human intellect. St. Paul silences the supposed objector who strives to force him into controversy in the same manner. The church has been ever since the apostolic times agitated by this question, and by a question which is inseparable from it, the question of fate and free-will. The greatest theologians and philosophers have acknowledged that these things were too high for them, and have contented themselves with hinting at what seemed to be the most probable solution. What says Johnson? "All our effort ends in belief that for the evils of life there is some good reason, and in confession that the reason cannot be found." What says Paley? "Of the origin of evil no universal solution has been discovered; I mean, no solution which reaches to all cases of complaint. The consideration of general laws, although it may concern the question of the origin of evil very nearly, which I think it does, rests in views disproportionate to our faculties, and in a knowledge which we do not possess. It serves rather to account for the obscurity of the subject than to supply us with distinct answers to our difficulties."
LORD MACAULAY:
Sadler's Refutation Refuted.

Evil news rides fast, while good news baits.
MILTON.

Of the origin of evil no universal solution has been discovered; I mean, no solution which reaches all cases of complaint. PALEY.

The devil is more laborious now than ever; the long day of mankind drawing towards an evening, and the world's tragedy and time near an end. SIR W. RALEIGH.

He is to encounter an enemy made up of wiles and stratagems; an old serpent, a long-experienced deceiver. SOUTH.

Shame and pain, poverty and sickness, yea death and hell itself, are but the trophies of those fatal conquests got by that grand impostor, the devil, over the deluded sons of men.
SOUTH.

After some account of good, evil will be known by consequence, as being only a privation, or absence, of good. SOUTH.

As surely as God is good, so surely there is no such thing as necessary evil. For, by the religious mind, sickness and pain and death are not to be accounted evils. Moral evils are of your own making; and undoubtedly the greater part of them may be prevented. Deformities of mind, as of body, will sometimes occur. Some voluntary cast-aways there will always be, whom no fostering kindness and no parental care can preserve from self-destruction; but if any are lost for want of care and culture there is a sin of omission in the society to which they belong. SOUTHEY.

It is certain that all the evils in society arise from want of faith in God, and of obedience to His laws; and it is no less certain that by the prevalence of a lively and efficient belief they would all be cured. If Christians in any country, yea, if any collected body of them, were what they might, and ought, and are commanded to be, the universal reception of the gospel would follow as a natural and a *promised* result. And in a world of Christians, the extinction of physical evil might be looked for, if moral evil, that is, in Christian language, sin, were removed. SOUTHEY.

The truly virtuous do not easily credit evil that is told them of their neighbours; for if others may do amiss, then may these also speak amiss: man is frail, and prone to evil, and therefore may soon fail in words. JEREMY TAYLOR.

Our chief end is to be freed from all, if it may be, however, from the greatest, evils. TILLOTSON.

These are, beyond comparison, the two greatest evils in this world; a diseased body and a discontented mind. TILLOTSON.

EXAMPLE.

In the discharge of thy place set before thee the best examples; for imitation is a globe of precepts; and after a time set before thee thine own example; and examine thyself strictly whether thou didst not best at first. Neglect not also the examples of those that have carried themselves ill in the same place; not to set off thyself by taxing their memory, but to direct thyself what to avoid. LORD BACON:
Essay XL., Of Great Place.

Since the worst of times afford imitable examples of virtue; since no deluge of vice is like to be so general but more than eight will escape; eye well those heroes who have held their heads above water, who have touched pitch and not been defiled, and in the common contagion have remained uncorrupted.
SIR T. BROWNE:
Christian Morals, Part I., xii.

And is, then, example nothing? It is everything. Example is the school of mankind, and they will learn at no other. This war is a war against that example. BURKE:
Letters on a Regicide Peace, Letter I., 1796.

People seldom improve when they have no model but themselves to copy after.
GOLDSMITH.

The efficacy of good examples in the formation of public opinion is incalculable. Though men justify their conduct by reasons, and sometimes bring the very rules of virtue to the touchstone of abstraction, yet they principally act from example. Metaphysical reasons have, in reality, as little to do in the formation of the principles of morals as rules of grammar in the original structure of language, or those of criticism in the formation of orators and poets.
ROBERT HALL:
Fragment, On Village Preaching.

The innocence of the intention abates nothing of the mischief of the example.
ROBERT HALL.

This may enable us to understand how seductive is the influence of example.
SIR W. HAMILTON.

We had rather follow the perfections of them whom we like not than in defects resemble them whom we love. HOOKER.

It is the duty of every man to take care lest he should hinder the efficacy of his own instructions. When he desires to gain the belief of others, he should show that he believes himself; and when he teaches the fitness of virtue by his reasonings, he should, by his example, prove its possibility: thus much at least may be required of him, that he shall not act worse than others because he writes better, nor imagine that, by the merit of his genius, he may claim indulgence beyond mortals of the lower classes, and be excused for want of prudence or neglect of virtue.
DR. S. JOHNSON: *Rambler*, No. 14.

The common people do not judge of vice or virtue by morality, or immorality, so much as by the stamp that is set upon it by men of figure. L'ESTRANGE.

Ill patterns are sure to be followed more than good rules. LOCKE.

A man shall never want crooked paths to walk in, if he thinks that he is in the right way wherever he has the footsteps of others to follow. LOCKE.

Interesting anecdotes afford examples which may be of use in respect to our own conduct.
MELMOTH.

Many brave young minds have oftentimes, through hearing the praises and famous eulogies of worthy men, been stirred up to affect the like commendations, and so strive to the like deserts.
EDMUND SPENSER.

If all these were exemplary in the conduct of their lives, religion would receive a mighty encouragement. SWIFT.

It [example] comes in by the eyes and ears, and slips insensibly into the heart, and so into the outward practice, by a kind of secret charm transforming men's minds and manners into his own likeness. WATERLAND.

But though ten thousand of the greatest faults in others are to us of less consequence than one small fault in ourselves, yet self-approval is so much more agreeable to us than self-examination,—which, as Bacon says, "is a medicine sometimes too piercing and corrosive,"—that we are more ready to examine our neighbours than ourselves, and to rest satisfied with finding, or fancying, that we are better than they; forgetting that, even if it is really so, *better* does not always imply *good;* and that a course of duty is not like a race which is won by him who runs, however slowly, if the rest are still slower. It is this forgetfulness that causes bad examples to do much the greatest amount of evil among those who do *not* follow them. For among the four kinds of bad examples that do us harm—namely, those we *imitate*—those we proudly *exult* over—those which drive us into an opposite extreme—and those which lower our standard—this last is the most hurtful. For *one* who is corrupted by becoming as bad as a bad example, there are ten that are debased by being content with being better.

WHATELY:
Annot. on Bacon's Essay, Of Friendship.

EXERCISE.

Labour or exercise ferments the humours, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions without which the body cannot subsist in its vigour, nor the soul act with cheerfulness.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits which are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen which is so frequent in men of studious and sedentary tempers, as well as the vapours to which those of the other sex are so often subject.

ADDISON: *Spectator*, No. 115.

There is no kind of exercise which I would so recommend to my readers of both sexes as this of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Doctor Sydenham is very lavish in its praises; and if the English reader would see the mechanical effects of it described at length, he may find them in a book published not many years since, under the title of the Medicina Gymnastica.

ADDISON: *Spectator*, No. 115.

Had not exercise been necessary, nature would not have given such an activity to the limbs, and such a pliancy to every part, as produces those compressions and extensions necessary to the preservation of such a system.

ADDISON.

The French apply themselves more universally to their exercises than any nation: one seldom sees a young gentleman that does not fence, dance, and ride. ADDISON.

He is exact in prescribing the exercises of his patients, ordering some of them to walk eighty stadia in a day, which is about nine English miles. ARBUTHNOT.

To be free-minded and cheerfully disposed at hours of meat and of sleep, and of exercise, is one of the best precepts of long lasting.

LORD BACON:
Essay XXXI., Of Regimen of Health.

Men ought to beware that they use not exercise and a spare diet both; but if much exercise, a plentiful diet; if sparing diet, little exercise.

LORD BACON.

There is a necessity for a regulating discipline of exercise, that, whilst evoking the human energies, will not suffer them to be wasted.

DE QUINCEY.

Take a walk to refresh yourself with the open air, which inspired fresh doth exceedingly recreate the lungs, heart, and vital spirits.

DR. W. HARVEY.

He was strong of body, and so much the stronger as he, by a well-disciplined exercise, taught it both to do and suffer.

SIR P. SIDNEY.

You will never live to my age without you keep yourself in breath with exercise.

SIR P. SIDNEY.

A man must often exercise, or fast, or take physic, or be sick. SIR W. TEMPLE.

EXPEDIENCY.

It is easy to see how this moral discipline must fare under the doctrine of expediency,—a doctrine which teaches man to be looking continually abroad,—a doctrine which not only justifies but enjoins a distrust of the suggestions of the inward monitor; which will not permit the best feelings of the heart, its clearest dictates, its finest emotions, to have the smallest influence over the conduct; and, instead of yielding anything to their direction, cites them at its bar.

ROBERT HALL:
Sentiments Proper to the Present Crisis.

Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less.

WHATELY.

EXPERIENCE.

He hazardeth much who depends for his learning on experience. An unhappy master he that is only made wise by many shipwrecks; a miserable merchant that is neither rich nor wise till he has been bankrupt. By experience we find out a short way by a long wandering.

ASCHAM.

Human experience, like the stern-lights of a ship at sea, illumines only the path which we have passed over. COLERIDGE.

Experience keeps a dear school, but fools will learn in no other, and scarcely in that; for it is true we may give *advice*, but we cannot give *conduct*. Remember this: they that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles.

B. FRANKLIN.

No definition, no suppositions of any sect, are of force enough to destroy constant experience. LOCKE.

Ah! the youngest heart has the same waves within it as the oldest, but without the plummet which can measure their depths. RICHTER.

All is but lip-wisdom which wants experience.

SIR P. SIDNEY.

The knowledge drawn from experience is quite of another kind from that which flows from speculation or discourse. SOUTH.

It is a melancholy fact, verified by every day's observation, that the experience of the past is totally lost both upon individuals and nations. A few persons, indeed, who have attended to the history of former errors, are aware of the consequences to which they invariably lead, and lament the progress of national violence in the same way as they do the career of individual intemperance. But upon the great mass of mankind—the young, the active, and the ambitious—such examples are wholly thrown away. Each successive generation plunges into the abyss of passion, without the slightest regard to the fatal effects which such conduct has produced upon their predecessors; and lament, when too late, the rashness with which they slighted the advice of experience and stifled the voice of reason.

SIR R. STEELE.

Several different men, who have all had equal, or even the very same, experience, that is, have been witnesses or agents in the same transactions, will often be found to resemble so many different men looking at the same book: one, perhaps, though he distinctly sees black marks on white paper, has never learned his letters; another can read, but is a stranger to the *language* in which the book is written; another has an *acquaintance* with the language, but understands it imperfectly; another is familiar with the *language*, but is a stranger to the subject of the book, and wants power or previous instruction to enable him to fully take in the author's drift; while another, again, perfectly comprehends the whole.

The object that strikes the eye is to all of these persons the same; the difference of the impressions produced on the mind of each is referable to the differences in their minds.

WHATELY:
Introd. Lects. on Polit. Econ.

Experience, in its strict sense, applies to what has occurred within a person's own knowledge.

WHATELY.

There is a mixed kind of evidence relating both to the senses and understanding, depending upon our own observation and repeated trials of the issues and events of actions or things, called experience. BISHOP WILKINS.

EXTRAVAGANCE.

An extravagant man, who has nothing else to recommend him but a false generosity, is often more beloved than a person of a much more finished character, who is defective in this particular. ADDISON.

The injury of prodigality leads to this, that he that will not economize will have to agonize.

CONFUCIUS.

He that is extravagant will quickly become poor; and poverty will enforce dependence and invite corruption. DR. S. JOHNSON.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

SHENSTONE.

Prodigality and dissipation at last bring a man to the want of the necessaries of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them or upon him, fly from him as a debtor from his creditors, and he is left abandoned by all the world. VOLNEY.

"He that is plentiful in expenses of all kinds will hardly be preserved from decay." [Bacon's Essay, Of Expense.] Obviously true as this is, yet it is apparently completely overlooked by the imprudent spendthrift, who, finding that he is able to afford this, *or* that, *or* the other, expense, forgets that all of them together will ruin him. This is what, in logical language, is called the "Fallacy of Composition."

WHATELY:
Annot. on Bacon's Essay, Of Expense.

EYE.

That fine part of our constitution, the eye, seems as much the receptacle and seat of our passions, appetites, and applications, as the

mind itself; and at least it is the outward portal to introduce them to the house within, or rather the common thoroughfare to let our affections pass in and out. Love, anger, pride, and avarice, all visibly move in those little orbs.

ADDISON.

A beautiful eye makes silence eloquent; a kind eye makes contradiction an assent; an enraged eye makes beauty deformed. This little member gives life to every other part about us; and I believe the story of Argus implies no more than that the eye is in every part; that is to say, every other part would be mutilated were not its force represented more by the eye than even by itself. ADDISON.

If the eye were so acute as to rival the finest microscopes, and to discern the smallest hair upon the leg of a gnat, it would be a curse, and not a blessing, to us: it would make all things appear rugged and deformed; the most finely polished crystal would be uneven and rough; the sight of our own selves would affright us; the smoothest skin would be beset all over with rugged scales and bristly hairs.

BENTLEY.

What a curious workmanship is that of the eye, which is in the body as the sun in the world; set in the head as in a watch-tower, having the softest nerves for receiving the greater multitude of spirits necessary for the act of vision! How is it provided with defence, by the variety of coats to secure and accommodate the little humour and part whereby the vision is made! Made of a round figure, and convex, as most commodious to receive the species of objects; shaded by the eyebrows and eyelids; secured by the eyelids, which are its ornament and safety, which refresh it when it is too much dried by heat, hinder too much light from insinuating itself into it to offend it, cleanse it from impurities, by their quick motion preserve it from any invasion, and by contraction confer to the more evident discerning of things. Both the eyes seated in the hollow of the bone for security, yet standing out, that things may be perceived more easily on both sides. And this little member can behold the earth, and in a moment view things as high as heaven.

CHARNOCK: *Attributes.*

Large eyes were admired in Greece, where they still prevail. They are the finest of all, when they have the internal look; which is not common. The stag or antelope eye of the orientals is beautiful and lamping, but is accused of looking skittish and indifferent. "The epithet of stag-eyed," says Lady Wortley Montague, speaking of a Turkish love-song, "pleases me extremely; and I think it a very lively image of the fire and indifference in his mistress's eyes." We lose in depth of expression when we go to inferior animals for comparisons with human beauty. Homer calls Juno ox-eyed; and the epithet suits well with the eyes of that goddess, because she may be supposed, with all her beauty, to want a certain humanity. Her large eyes look at you with a royal indifference. Shakspeare has kissed them, and made them human. Speaking of violets, he describes them as being

"Sweeter than the lids of Juno's eyes."

This is shutting up their pride, and subjecting them to the lips of love. Large eyes may become more touching under this circumstance than any others, because of the field which the large lids give for the veins to wander in, and the trembling amplitude of the ball beneath. Little eyes must be good-tempered, or they are ruined. They have no other resource. But this will beautify them enough. They are made for laughing, and should do their duty.

LEIGH HUNT.

If eyes so framed could not view at once the hand and the hour-plate, their owner could not be benefited by that acuteness; which whilst it discovered the secret contrivance of the machine made him lose its use. LOCKE.

I dislike an eye that twinkles like a star. Those only are beautiful which, like the planets, have a steady, lambent light,—are luminous, but sparkling. LONGFELLOW.

The aqueous humour of the eye will not freeze, which is very admirable, seeing it hath a perspicuity and fluidity of common water.

RAY.

As our greatest pleasures and knowledge are derived from the sight, so has Providence been more curious in the formation of its seat, the eye, than in the organs of the other senses. That stupendous machine is composed, in a wonderful manner, of muscles, membranes, and humours. Its motions are admirably directed by the muscles; the perspicuity of the humours transmit the rays of light; the rays are regularly refracted by their figure; the black lining of the sclerotes effectually prevents their being confounded by reflection. It is wonderful indeed to consider how many objects the eye is fitted to take in at once, and successively, in an instant, and at the same time to make a judgment of their position, figure, and colour. It watches against our dangers, guides our steps, and lets in all the visible objects, whose beauty and variety instruct and delight.

SIR R. STEELE: *Spectator*, No. 472.

A pair of bright eyes with a dozen glances suffice to subdue a man; to enslave him, and inflame; to make him even forget; they dazzle him so that the past becomes straightway dim to him; and he so prizes them that he would give all his life to possess them. What is the fond love of dearest friends compared to his treasure? THACKERAY.

FABLES.

I have been always wonderfully delighted with fables, allegories, and the like inventions, which the politest and the best instructors of mankind have always made use of. They take off from the severity of instruction, and enforce it at the same time that they conceal it.

ADDISON: *Tatler*, No. 90.

Fables were the first pieces of wit that made their appearance in the world, and have been still highly valued not only in times of the greatest simplicity, but among the most polite ages of mankind. Jotham's fable of the trees is the oldest that is extant, and as beautiful as any which have been made since that time. Nathan's fable of the poor man and his lamb is likewise more ancient than any that is extant, besides the above-mentioned.

ADDISON: *Spectator*, No. 183.

Among all the different ways of giving counsel, I think the finest, and that which pleases the most universally, is fable, in whatsoever shape it appears. If we consider this way of instructing or giving advice, it excels all others, because it is the least shocking, and the least subject to those exceptions which I have before mentioned. [See ADVICE, *supra*.]

This will appear to us if we reflect, in the first place, that upon the reading of a fable we are made to believe we advise ourselves. We peruse the author for the sake of the story, and consider the precepts rather as our own conclusions than his instructions. The moral insinuates itself imperceptibly; we are taught by surprise, and become wiser and better unawares. In short, by this method a man is so far overreached as to think he is directing himself, while he is following the dictates of another, and consequently is not sensible of that which is the most unpleasing circumstance in advice.

ADDISON: *Spectator*, No. 512.

Thus unto them [the people] a piece of rhetoric is a sufficient argument of logic, an apologue of Æsop beyond a syllogism in Barbara; parables than propositions, and proverbs more powerful than demonstrations.

SIR T. BROWNE: *Vulgar Errors*.

The difference between a parable and an apologue is, that the former, being drawn from human life, requires probability in the narration, whereas the apologue, being taken from inanimate things or the inferior animals, is not confined strictly to probability. The fables of Æsop are apologues.

FLEMING.

In all ages of the world there is nothing with which mankind hath been so much delighted as with those little fictitious stories which go under the name of fables or apologues among the ancient heathens, and of parables in the sacred writings.

BISHOP PORTEUS.

The word fable is, at present, generally limited to those fictions in which the resemblance to the matter in question is not direct, but analogical; the other class being called novels, tales, etc.

WHATELY.

FACTION.

Where statesmen are ruled by faction and interest, they can have no passion for the glory of their country, nor any concern for the figure it will make.

ADDISON.

All rising to great place is by a winding stair; and if there be factions it is good to side a man's self whilst he is in the rising, and to balance himself when he is placed.

LORD BACON: *Essay XI., Of Great Place.*

When factions are carried too high and too violently, it is a sign of weakness in princes, and much to the prejudice both of their authority and business. The motions of factions under kings ought to be like the motions (as the astronomers speak) of the inferior orbs, which may have their proper motions, but yet still are quietly carried by the higher motion of "primum mobile."

LORD BACON: *Essay LII., Of Factions.*

Kings had need beware how they side themselves, and make themselves as of a faction or party; for leagues within the state are ever pernicious to monarchies; for they raise an obligation paramount to obligation of sovereignty, and make the king "tanquam unus ex nobis," as was to be seen in the league of France.

LORD BACON: *Essay LII., Of Factions.*

Faction is the excess and the abuse of party: it begins when the first idea of private interest, preferred to public good, gets footing in the heart. It is always dangerous, yet always contemptible; and in vain would the men who engage in it hide their designs—their secret prayer is, "Havoc, do thy worst."

CHENEVIX.

Few or no instances occur in history of an equal, peaceful, and durable accommodation that has been concluded between two factions which had been inflamed into civil war.

HUME: *History of England*, chap. lvii., *Reign of Charles I.*

It is no wonder that faction is so productive of vices of all kinds: for, besides that it inflames all the passions, it tends much to remove those great restraints, honour and shame,—when men find that no iniquity can lose them the applause of their own party, and no innocence secure them against the calumnies of the opposite.

HUME: *History of England*, chap. lxix.

A weak unequal faction may animate a government; but when it grows equal in strength, and irreconcilable by animosity, it cannot end without some crisis.

SIR W. TEMPLE.

FAITH.

I might in the same manner show how such a trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of the mind that alleviate those calamities which we are not able to remove.

The practice of this virtue administers great comfort to the mind of man in times of poverty and affliction, but most of all in the hour of death. When the soul is hovering in the last moments of its separation, when it is just entering on another state of existence, to converse with scenes and objects and companions that are altogether new,—what can support her under such tremblings of thought, such fears, such anxiety, such apprehensions, but the casting of all her cares upon Him who first gave her being, who has conducted her through one stage of it, and will be always with her to guide and comfort her in her progress through eternity?

ADDISON: *Spectator*, No. 441.

When by reading or discourse we find ourselves thoroughly convinced of the truth of any article, and of the reasonableness of our belief in it, we should never after suffer ourselves to call it in question. We may perhaps forget the arguments which occasioned our conviction, but we ought to remember the strength they had with us, and therefore still to retain the conviction which they once produced. This is no more than what we do in every common art or science; nor is it possible to act otherwise, considering the weakness and limitation of our intellectual faculties.

ADDISON: *Spectator*, No. 465.

The person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness.

ADDISON.

There can be no surer way to success than by disclaiming all confidence in ourselves, and referring the events of things to God with an implicit affiance. ATTERBURY.

It cannot but be highly requisite for us to enliven our faith by dwelling often on the same considerations. ATTERBURY.

In philosophy, where truth seems doubly-faced, there is no man more paradoxical than myself; but in divinity I love to keep the road; and though not in implicit, yet an humble, faith follow the great wheel of the church, by which I move, not reserving any proper poles or motions from the epicycle of my own brain: by these means I leave no gap for heresy, schisms, or errors. SIR T. BROWNE:

Religio Medici, Part I., ix.

Some believe the better for seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not of the miracle. Now, contrarily, I bless myself, and am thankful, that I live not in the days of miracles, that I never saw Christ nor his disciples; I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom he wrought his wonders; then had my faith been thrust upon me; nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easy and necessary belief to credit what our eye and sense hath examined: I believe he was dead and buried, and rose again; and desire to see him in his glory, rather than to contemplate him in his cenotaph or sepulchre.

SIR T. BROWNE: *Relig. Med.*, Part I., ix.

There is more of belief than reason in the world. All instructors and masters in sciences and arts require, first a belief in their disciples, and a resignation of their understanding and wills to them. And it is the wisdom of God to require that of man which his own reason makes him submit to another which is his fellow-creature. He, therefore, that quarrels with the condition of faith, must quarrel with all the world, since belief is the beginning of all knowledge; yea, and most of the knowledge in the world may rather come under the title of belief than of knowledge; for what we think we know this day we may find from others such arguments as may stagger our knowledge, and make us doubt of that we thought ourselves certain of before: nay, sometimes we change our opinions ourselves without any instructor, and see a reason to entertain an opinion quite contrary to what we had before. And if we found a general judgment of others to vote against what we think we know, it would make us give the less credit to ourselves and our own sentiments. All knowledge in the world is only a belief depending upon the testimony or arguings of others; for, indeed, it may be said of all men as in Job (viii. 9), "We are but of yesterday, and know nothing." CHARNOCK: *Attributes.*

Faith is that conviction upon the mind of the truth of the promises and threatenings of God made known in the gospel; of the certain reality of the rewards and punishments of the life to come, which enables a man, in opposition to all the temptations of a corrupt world, to obey God, in expectation of an invisible reward hereafter. DR. S. CLARKE.

Never yet did there exist a full faith in the Divine Word (by whom *light* as well as immortality was brought into the world) which did not expand the intellect, while it purified the heart,—which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.

COLERIDGE.

"We live by faith," says the philosophic apostle; but faith without principles (on which to ground our faith and our hope) is but a flattering phrase for wilful positiveness or fanatical bodily sensations. Well, and with good right, therefore, do we maintain (and with more zeal than we should defend body or estate) a deep and inward conviction, which is as a *moon* to us; and like the moon, with all its massy and deceptive gleams, it yet lights us on our way (poor travellers as we are, and benighted pilgrims). With all its spots and changes and temporary eclipses—with all its vain haloes and bedimming vapours—it yet reflects the light that *is* to rise upon us, which even now is *rising*, though intercepted from our immediate view by the mountains that enclose and frown over the whole of our mortal life. COLERIDGE.

Christians are directed to have faith in Christ, as the effectual means of obtaining the change they desire. It may, when sufficiently strong, be effectual with many; for a full opinion that a teacher is infinitely wise, good, and powerful, and that he will certainly reward and punish the obedient and disobedient, must give great weight to his precepts, and make them much more attended to by his disciples. But many have this faith in so weak a degree that it does not produce the effect. BENJ. FRANKLIN:

Letter to Lord Kames, May 3, 1760: Sparks's Life and Corresp. of Franklin.

The faith to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and the devout perusal of the Scriptures; and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object and a faithful compliance with its dictates; as on the contrary it is weakened and obscured by whatever wounds the conscience or impairs the purity and spirituality of the mind. ROBERT HALL:

Address to the Rev. Eustace Carey.

Faith is cordial, and such as God will accept of, when it affords fiducial reliance on the promises, and obediential submission to the commandments. HAMMOND.

Not that God doth require nothing unto happiness at the hands of men saving only a naked belief, . . . but that without belief all other things are as nothing. HOOKER.

There are three means of believing: by inspiration, by reason, and by custom. Christianity, which is the only rational institution, does yet admit none for its sons who do not believe by inspiration. Nor does it injure reason or custom, or debar them of their proper force: on the contrary, it directs us to open our minds by the proofs of the former, and to confirm our minds by the authority of the latter. But then it chiefly engages us to offer ourselves, with all humility, to the succours of inspired grace, which alone can produce the true and salutary effect. PASCAL.

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith to God: where they are not both together, they are both wanting; they are both dead if once divided.

QUARLES: *Enchir.*, Cent. II., 11, 1650.

When in your last hour (think of this) all faculty in the broken spirit shall fade away and sink into inanity,—imagination, thought, effort, enjoyment,—then will the flower of belief, which blossoms even in the night, remain to refresh you with its fragrance in the last darkness.

RICHTER.

Men seldom think deeply on subjects on which they have no choice of opinion: they are fearful of encountering obstacles to their faith (as in religion), and so are content with the surface. R. B. SHERIDAN.

The greater part of the world take up their persuasions concerning good and evil by an implicit faith and a full acquiescence in the word of those who shall represent things to them under these characters. SOUTH.

Since the Scripture promises eternal happiness and pardon of sin upon the sole condition of faith and sincere obedience, it is evident that he only can plead a title to such a pardon whose conscience impartially tells him that he has performed the required condition. SOUTH.

His faith must be not only living, but lively too: it must be brightened and stirred up by a particular exercise of those virtues specifically requisite to a due performance of this duty.

SOUTH.

The obedient, and the man of practice, shall outgrow all their doubts and ignorances; till persuasion pass into knowledge, and knowledge advance into assurance. SOUTH.

The faith of many men seems a duty so weak and indifferent, is so often untwisted by violence, or ravelled and entangled in weak discourses! JEREMY TAYLOR.

Faith believes the revelations of God; hope expects his promises; charity loves his excellencies and mercies. JEREMY TAYLOR.

Whosoever is so assured of the authority and sense of Scripture as to believe the doctrine of it, and to live accordingly, shall be saved.

TILLOTSON.

That faith which is required of us is then perfect when it produces in us a fiduciary assent to whatever the gospel has revealed.

WAKE.

FALSEHOOD.

Dissimulation is but a faint kind of policy, or wisdom; for it asketh a strong wit and a strong heart to know when to tell truth, and to do it: therefore it is the weaker sort of politicians that are the greatest dissemblers.

LORD BACON:

Essay VI., Of Simulation and Dissimulation.

Round dealing is the honour of man's nature; and a mixture of falsehood is like alloy in gold and silver, which may make the metal work the better, but it embaseth it. LORD BACON.

The first great requisite is absolute sincerity. Falsehood and disguise are miseries and misery-makers, under whatever strength of sympathy, or desire to prolong happy thoughts in others for their sake or your own only as sympathizing with theirs, it may originate. All sympathy not consistent with acknowledged virtue is but disguised selfishness. COLERIDGE.

Falsehood is never so successful as when she baits her hook with truth; and no opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearers as those that are sometimes right.

COLTON: *Lacon.*

He would never allow himself to employ those exaggerations and colours in the narration of facts which many who would shudder at a deliberate falsehood freely indulge; some for the gratification of their passions or the advancement of their interests, and others purely from the impulse of vanity and a wish to render their narratives more striking and their conversation more poignant. ROBERT HALL:

Funeral Sermon for Dr. Ryland.

False men are not to be taken into confidence, nor fearful men into a post that requires resolution. L'ESTRANGE.

If an ingenuous detestation of falsehood be but carefully and early instilled, that is the true and genuine method to obviate dishonesty.

LOCKE.

Where fraud and falsehood invade society the band presently breaks, and men are put to a loss where to league and to fasten their dependances.

SOUTH.

Every breach of veracity indicates some latent vice, or some criminal intention, which the individual is ashamed to avow.

DUGALD STEWART.

Whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when perhaps he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood. TILLOTSON:

Sermon on Sincerity, July 29, 1694.

FAME.

Besides, this very desire of fame is looked on as a meanness and imperfection in the greatest character. A solid and substantial greatness of soul looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and strife of tongues. Accordingly, we find in ourselves a secret awe and veneration for the character of one who moves above us in a regular and illustrious course of virtue, without any regard to our good or ill opinions of him, to our reproaches or commendations. As, on the contrary, it is usual for us, when we would take off from the fame and reputation of an action, to ascribe it to vainglory and a desire of fame in the actor. Nor is this common judgment and opinion of mankind ill founded; for certainly it denotes no great bravery of mind to be worked up to any noble action by so selfish a motive, and to do that out of a desire of fame which we could not be prompted to by a disinterested love to mankind, or by a generous passion for the glory of Him who made us.

ADDISON: *Spectator*, No. 255.

So inconsiderable is the satisfaction that fame brings along with it, and so great the disquietudes to which it makes us liable. The desire of it stirs up very uneasy motions in the mind, and is rather inflamed than satisfied by the presence of the thing desired. The enjoyment of it brings but very little pleasure, though the loss or want of it be very sensible and afflicting; and even this little happiness is so very precarious that it wholly depends upon the will of others. We are not only tortured by the reproaches which are offered us, but are disappointed by the silence of men when it is unexpected, and humbled even by their praises.

ADDISON: *Spectator*, No. 256.

The desire of fame betrays an ambitious man into indecencies that lessen his reputation: he is still afraid lest any of his actions should be thrown away in private. ADDISON.

If the same actions be the instruments both of acquiring fame and procuring this happiness, they would nevertheless fail in the attainment of this last end if they proceeded from a desire of the first. ADDISON.

Many, indeed, have given over their pursuits after fame, either from disappointment, or from experience of the little pleasure which attends it, or the better informations or natural coldness of old age; but seldom from a full satisfaction and acquiescence in their present enjoyments of it. ADDISON.

Many actions apt to procure fame are not conducive to this ultimate happiness.

ADDISON.

Nor is fame only unsatisfying in itself, but the desire of it lays us open to many accidental troubles. ADDISON.

Our admiration of a famous man lessens upon our nearer acquaintance with him; and we seldom hear of a celebrated person without a catalogue of some notorious weaknesses and infirmities. ADDISON.

Certainly fame is like a river that beareth up things light and swollen and drowns things weighty and solid; but if persons of quality and judgment concur, then it is (as the Scripture saith) "Nomen bonum instar unguenti fragrantis;" it filleth all round about, and will not easily away: for the odours of ointments are more durable than those of flowers.

LORD BACON: *Essay LIV., Of Praise.*

The poets make fame a monster: they describe her in part finely and elegantly, and in part gravely and sententiously: they say, Look how many feathers she hath! so many eyes she

hath underneath! so many tongues! so many voices! she pricks up so many ears!

This is a flourish: there follow excellent parables: as that she gathereth strength in going; that she goeth upon the ground, and yet hideth her head in the clouds; that in the daytime she sitteth in a watch-tower, and flieth most by night; that she mingleth things done with things not done; and that she is a terror to great cities.

LORD BACON:
A Fragment of an Essay of Fame.

The delight which men have in popularity, fame, submission, and subjection of other men's minds seemeth to be a thing (in itself without contemplation of consequence) agreeable and grateful to the nature of man.

LORD BACON: *Natural Hist.*

Fame is an undertaker, that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave. COLTON: *Lacon.*

As for being known much by sight, and pointed at, I cannot comprehend the honour that lies in that. Whatsoever it be, every mountebank has it more than the best doctor.

COWLEY.

Fame is in itself a real good, if we may believe Cicero, who was perhaps too fond of it.

DRYDEN.

Fame and reputation are weak ties: many have not the least sense of them: powerful men are only awed by them as they conduce to their interest. DRYDEN.

Fame may be compared to a scold: the best way to silence her is to let her alone, and she will at last be out of breath in blowing her own trumpet. T. FULLER.

A fond fame is best confuted by neglecting it. By fond, understand such a report as is rather ridiculous than dangerous if believed.

T. FULLER.

Though there may be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. ROBERT HALL.

Man is naturally a prospective creature, endowed not only with a capacity of comparing the present with the past, but also of anticipating the future, and dwelling with anxious rumination on scenes which are yet remote. He is capable of carrying his views, of attaching his anxieties, to a period much more distant than that which measures the limits of his present existence; capable, we distinctly perceive, of plunging into the depths of future duration, of identifying himself with the sentiments and opinions of a distant age, and of enjoying, by anticipation, the fame of which he is aware he shall never be conscious, and the praises he shall never hear. So strongly is he disposed to link his feelings with futurity, that shadows become realities when contemplated as subsisting there; and the phantom of posthumous celebrity, the faint image of his being impressed on future generations, is often preferred to the whole of his present existence, with all its warm and vivid realities. ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

Of this ambiguous and disputable kind is the love of fame, a desire of filling the minds of others with admiration, and of being celebrated by generations to come with praises which we shall not hear. This ardour has been considered by some as nothing better than splendid madness, as a flame kindled by pride and fanned by folly; for what, say they, can be more remote from wisdom than to direct all our actions by the hope of that which is not to exist till we ourselves are in the grave? To pant after that which can never be possessed, and of which the value thus wildly put upon it arises from this particular condition, that during life it is not to be obtained? To gain the favour and hear the applauses of our contemporaries is indeed equally desirable with any other prerogative of superiority, because fame may be of use to smooth the paths of life, to terrify opposition, and fortify tranquillity; but to what end shall we be the darlings of mankind, when we can no longer receive any benefits from their favour? It is more reasonable to wish for reputation while it may yet be enjoyed, as Anacreon calls upon his companions to give him for present use the wine and garlands which they purpose to bestow upon his tomb.

DR. S. JOHNSON: *Rambler*, No. 49.

The advocates for the love of fame allege in its vindication that it is a passion natural and universal; a flame lighted by Heaven, and always burning with greatest vigour in the most enlarged and elevated minds. That the desire of being praised by posterity implies a resolution to deserve their praises, and that the folly charged upon it is only a noble and disinterested generosity, which is not felt, and therefore not understood, by those who have been always accustomed to refer everything to themselves, and whose selfishness has contracted their understandings. That the soul of man, formed for eternal life, naturally springs forward beyond the limits of corporeal existence, and rejoices to consider herself as co-operating with future ages, and as co-extended with endless duration. That the reproach urged with so much petulance, the reproach of labouring for what cannot be enjoyed, is founded on an opinion which may with great probability be doubted; for since we suppose the powers of the soul to be enlarged by its separation, why should we conclude that its knowledge of sublunary transactions is contracted or extinguished?

DR. S. JOHNSON: *Rambler*, No. 49.

How constantly has mortification accompanied triumph! with what secret sorrow has that praise been received from strangers denied to us by our friends! Nothing astonishes me more than the envy which attends literary fame, and the unkindly depreciation which waits upon the

writer. Of every species of fame it is the most ideal and apart: it would seem to interfere with no one. It is bought by a life of labour; generally, also, of seclusion and privation. It asks its honours only from all that is most touching and most elevated in humanity. What is the reward that it craves?—to lighten many a solitary hour, and to spiritualize a world that were else too material. What is the requital that the Athenians of the earth give to those who have struggled through the stormy water, and the dark night, for their applause?—Both reproach and scorn. If the author have—and why should he be exempt from?—the faults of his kind, with what greedy readiness are they seized upon and exaggerated! How ready is the sneer against his weakness or his error! What hours of feverish misery have been passed, what bitter tears have been shed, over the unjust censure and the personal sarcasm! The imaginative feel such wrong far beyond what those of less sensitive temperament can dream.

L. E. LANDON.

It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices. LONGFELLOW.

Among the writers of all ages, some deserve fame, and have it; others neither have nor deserve it; some have it, not deserving; others, though deserving, yet totally miss it, or have it not equal to their deserts. MILTON.

Infuse into their young breasts such an ingenuous and noble ardour as would not fail to make many of them renowned. MILTON.

If you attain the top of your desires in fame, all those who envy you will do you harm; and of those who admire you few will do you good. POPE.

He had an unlimited sense of fame, the attendant of noble spirits, which prompted him to engage in travels. POPE.

Fame can never make us lie down contentedly on a death-bed. POPE.

Fame and glory transport a man out of himself: it makes the mind loose and gairish, scatters the spirits, and leaves a kind of dissolution upon all the faculties. SOUTH.

What is common fame, which sounds from all quarters of the world, and resounds back to them again, but generally a loud, rattling, impudent lie? SOUTH.

A regard for fame becomes a man more towards the exit than at his entrance into life. SWIFT.

The desire of fame hath been no inconsiderable motive to quicken you in the pursuit of those actions which will best deserve it. SWIFT.

FAMILY.

Without the permanent union of the sexes there can be no permanent families: the dissolution of nuptial ties involves the dissolution of domestic society. But domestic society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together; and were they entirely extinguished the whole fabric of social institutions would be dissolved. Families are so many centres of attraction, which preserve mankind from being scattered and dissipated by the repulsive powers of selfishness. The order of nature is ever from particulars to generals. As in the operations of intellect we proceed from the contemplation of individuals to the formation of general abstractions, so in the development of the passions, in like manner, we advance from private to public affections; from the love of parents, brothers, and sisters, to those more expanded regards which embrace the immense society of human kind.

ROBERT HALL: *Modern Infidelity.*

Unless you habitually court the privacy of the domestic circle, you will find that you are losing that intimate acquaintance with those who compose it which is its chief charm and the source of all its advantage. In your family alone can there be that intercourse of heart with heart which falls like refreshing dew on the soul when it is withered and parched by the heats of business and the intense selfishness which you must hourly meet in public life. Unless your affections are sheltered in that sanctuary, they cannot long resist the blighting influence of a constant repression of their development, and a compulsory substitution of calculation in their stead. Domestic privacy is necessary not only to your happiness, but even to your efficiency; it gives the rest necessary to your active powers of judgment and discrimination; it keeps unclosed those well-springs of the heart whose flow is necessary to float onwards the determination of the head. It is not enough that the indulgence of these affections should fill up the casual chinks of your time; they must have their allotted portion of it, with which nothing but urgent necessity should be allowed to interfere.

DR. W. C. TAYLOR: *The Bishop.*

FANATICISM.

Fanaticism, as far as we are at present concerned with it, may be defined, Such an overwhelming impression of the ideas relating to the future world as disqualifies for the duties of life. From the very nature of fanaticism, it is an evil of short duration. As it implies an irregular movement or an inflamed state of the passions, when these return to their natural state it subsides. Nothing that is violent will last long. The vicissitudes of the world and

the business of life are admirably adapted to abate the excesses of religious enthusiasm. In a state where there are such incessant calls to activity, where want presses, desire allures, and ambition inflames, there is little room to dread an excessive attention to the objects of an invisible futurity. ROBERT HALL:

Fragment, On Village Preaching.

A fanatic, either religious or political, is the subject of strong delusions; while the term illusion is applied solely to the visions of an uncontrolled imagination, the chimerical ideas of one blinded by hope, passion, or credulity, or, lastly, to spectral and other ocular deceptions, to which the word delusion is never applied.

WHATELY.

FANCY.

In the loss of an object we do not proportion our grief to the real value it bears, but to the value our fancies set upon it. ADDISON.

Why will any man be so impertinently officious as to tell me all this is only fancy? If it is a dream, let me enjoy it. ADDISON.

Nor are the pleasures which the brutal part of the creation enjoy subject to be lessened by the uneasiness which arises from fancy.

ATTERBURY.

'Tis not necessity, but opinion, that makes men miserable, and when we come to be fancy-sick, there's no cure. L'ESTRANGE.

However strict a hand is to be kept upon all the desires of fancy, yet in recreation fancy must be permitted to speak. LOCKE.

FARCE.

In England, the farce appears to have risen to the dignity of a regular theatrical entertainment about the beginning of the last century.

BRANDE.

There is yet a lower sort of poetry and painting, which is out of nature; for a farce is that in poetry which grotesque is in a picture: the persons and actions of a farce are all unnatural, and the manners false; that is, inconsistent with the characters of mankind; grotesque painting is the just resemblance of this.

DRYDEN.

The world is running mad after farce, the extremity of bad poetry. DRYDEN.

They object against it as a farce, because the irregularity of the plot should answer to the extravagance of the characters, which they say this piece wants, and therefore is no farce.

GAY.

FASHION.

There is a set of people whom I cannot bear—the pinks of fashionable propriety,—whose every word is precise, and whose every movement is unexceptionable, but who, though versed in all the categories of polite behaviour, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be eloquence in every gesture, and gracefulness in every position; not a smile out of place, and not a step that would not bear the measurement of the severest scrutiny. This is all very fine: but what I want is the heart and gaiety of social intercourse; the frankness that spreads ease and animation around it; the eye that speaks affability to all, that chases timidity from every bosom, and tells every man in the company to be confident and happy. This is what I conceive to be the virtue of the text, and not the sickening formality of those who walk by rule, and would reduce the whole of human life to a wire-bound system of misery and constraint.

DR. T. CHALMERS.

Without depth of thought, or earnestness of feeling, or strength of purpose, living an unreal life, sacrificing substance to show, substituting the fictitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being who respects himself, or who comprehends the great end of life, would desire to be placed.

W. ELLERY CHANNING.

Custom is the law of one description of fools, and fashion of another; but the two parties often clash; for precedent is the legislator of the first, and novelty of the last. Custom, therefore, looks to things that are past, and fashion to things that are present, but both of them are somewhat purblind *as to things that are to come;* but of the two, fashion imposes the heaviest burthen; for she cheats her votaries of their time, their fortune, and their comforts, and she repays them only with the celebrity of being ridiculed and despised: a very paradoxical mode of remuneration, *yet always most thankfully received!* Fashion is the veriest goddess of semblance, and of shade; to be happy is of far less consequence to her worshippers than to appear so; and even pleasure itself they sacrifice to parade, and enjoyment to ostentation. She requires the most passive and implicit obedience at the same time that she imposes a most grievous load of ceremonies, and the slightest murmurings would only cause the recusant to be laughed at by all other classes, and excommunicated by his own. Fashion builds her temple in the capital of some mighty empire, and, having selected four or five hundred of the silliest people it contains, she dubs them with the magnificent and imposing title of THE WORLD! But the marvel and the misfortune is, that this arrogant title is as universally accred-

ited by the many who *abjure* as by the few who adore her; and this creed of fashion requires not only the weakest folly, but the strongest faith, since it would maintain that the minority are the whole, and the majority nothing! Her smile has given wit to dulness, and grace to deformity, and has brought everything into vogue, by turns, but virtue. Yet she is most capricious in her favours, often running from those that pursue her, and coming round to those that stand still. It were mad to follow her, and rash to oppose her, but neither rash nor mad to despise her. COLTON: *Lacon.*

Men espouse the well-endowed opinions in fashion, and then seek arguments to make good their beauty or varnish over and cover their deformity. LOCKE.

FATE.

God overrules all mutinous accidents, brings them under his laws of fate, and makes them all serviceable to his purpose. ANTONINUS.

We should consider that, though we are tied to the chains of *fate*, there are none but rational creatures have the privilege of moving freely, and making necessity a choice; all other things are forced onward, and dragged along to their doom. ANTONINUS.

A strict belief in fate is the worst of slavery, imposing upon our necks an everlasting lord or tyrant, whom we are to stand in awe of, night and day; on the other hand, there is some comfort that God will be moved by our prayers; but this imports an inexorable necessity. EPICURUS.

All things are in fate, yet all things are not decreed by fate. PLATO.

Concerning fate or destiny, the opinions of those learned men that have written thereof may be safely received had they not thereunto annexed and fastened an inevitable necessity, and made it more general and universally powerful than it is. SIR W. RALEIGH.

What must be shall be; and that which is a necessity to him that struggles is little more than choice to him that is willing. SENECA.

As fate is inexorable, and not to be moved either with tears or reproaches, an excess of sorrow is as foolish as profuse laughter; while, on the other hand, not to mourn at all is insensibility. SENECA.

The Stoics held a fatality, and a fixed unalterable course of events; but then they held also that they fell out by a necessity emergent from and inherent in the things themselves, which God himself could not alter. SOUTH.

Others delude their trouble by a graver way of reasoning,—that these things are fatal and necessary,—it being in vain to be troubled at that which we cannot help. TILLOTSON.

It was a smart reply that Augustus made to one that ministered this comfort of the fatality of things: this was so far from giving any ease to his mind, that it was the very thing that troubled him. TILLOTSON.

FEAR.

Religious fear, when produced by just apprehensions of a divine power, naturally overlooks all human greatness that stands in competition with it, and extinguishes every other terror. ADDISON.

What can that man fear who takes care to please a Being that is able to crush all his adversaries? ADDISON.

It is no ways congruous that God should be frightening men into truth who were made to be wrought upon by calm evidence and gentle methods of persuasion. ATTERBURY.

Until this step is firmly taken, the House will continue under the impression of fear,—the most unwise, the most unjust, and the most cruel of all counsellors. BURKE:
Letter to Lord Loughborough, June 15, 1780.

Early and provident fear is the mother of safety; because in that state of things the mind is firm and collected, and the judgment unembarrassed. But when the fear and the evil feared come on together, and press at once upon us, deliberation itself is ruinous, which saves upon all other occasions; because, when perils are instant, it delays decision; the man is in a flutter, and in a hurry, and his judgment is gone. BURKE:
Speech on the Petition of the Unitarians, 1792.

There is a courageous wisdom: there is also a false, reptile prudence, the result, not of caution, but of fear. Under misfortunes, it often happens that the nerves of the understanding are so relaxed, the pressing peril of the hour so completely confounds all the faculties, that no future danger can be properly provided for, can be justly estimated, can be so much as fully seen. The eye of the mind is dazzled and vanquished. An abject distrust of ourselves, an extravagant admiration of the enemy, present us with no hope but in a compromise with his pride by a submission to his will. This short plan of policy is the only counsel which will obtain a hearing. We plunge into a dark gulf with all the rash precipitation of fear. The nature of courage is, without a question, to be conversant with danger; but in the palpable night of their terrors, men under consternation suppose, not that it is the danger which by a sure instinct calls out the courage to resist it, but that it is the courage which produces the danger. They therefore seek for a refuge in the fears themselves, and consider a temporizing meanness as the only source of safety. BURKE:
Letters on a Regicide Peace, Letter I., 1796.

As our fear excludeth not that boldness which becometh saints, so if our familiarity with God do not savour of fear, it draweth too near that irreverent confidence wherewith true humility can never stand. HOOKER.

Many never think on God but in extremity of fear, and then, perplexity not suffering them to be idle, they think and do as it were in a phrenzy. HOOKER.

In morals, what begins in fear usually ends in wickedness; in religion, what begins in fear usually ends in fanaticism. Fear, either as a principle or a motive, is the beginning of all evil. MRS. JAMESON.

The mind frights itself with anything reflected on in gross, and at a distance: things thus offered to the mind carry the show of nothing but difficulty. LOCKE.

The thing in the world I am most afraid of is fear, and with good reason; that passion alone in the trouble of it exceeding all other accidents. MONTAIGNE.

There is a virtuous fear, which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope, as relying on God, in whom we believe; the latter inclines to despair, as not relying on God, in whom we do not believe. Persons of the one character fear to lose God; persons of the other character fear to find him. PASCAL.

Fear is far more painful to cowardice than death to true courage. SIR P. SIDNEY.

Fear relies upon a natural love of ourselves, and is complicated with a necessary desire of our own preservation. TILLOTSON.

Thus does he foolishly who, for fear of anything in this world, ventures to displease God; for in so doing he runs away from men and falls into the hands of the living God. TILLOTSON.

Fear is that passion which hath the greatest power over us, and by which God and his laws take the surest hold of us. TILLOTSON.

FEASTING.

It is not the quantity of meat, but the cheerfulness of the guests, which makes the feast. Where there is no peace, there can be no feast. EARL OF CLARENDON.

We owe obedience to the law of reason, which teacheth mediocrity in meats and drinks. HOOKER.

All those snug junketings and public gormandizings, for which the ancient magistrates were equally famous with their modern successors. WASHINGTON IRVING.

Even our first parents ate themselves out of Paradise; and Job's children junketed and feasted together often. SOUTH.

FICKLENESS.

To be longing for this thing to-day, and for that thing to-morrow; to change likings for loathings, and to stand wishing and hankering at a venture,—how is it possible for any man to be at rest in this fluctuant wandering humour and opinion? L'ESTRANGE.

It carries too great an imputation of ignorance, lightness, or folly, for men to quit and renounce their former tenets presently upon the offer of an argument which they cannot immediately answer. LOCKE.

When a point hath been well examined, and our own judgment settled, after a large survey of the merits of the cause, it would be a weakness to continue fluttering. DR. I. WATTS.

FICTION.

Fiction is of the essence of poetry as well as of painting: there is a resemblance in one of human bodies, things, and actions which are not real, and in the other of a true story by fiction. DRYDEN.

One important rule belongs to the composition of a fiction, which I suppose the writers of fiction seldom think of, viz., never to fabricate or introduce a character to whom greater talents or wisdom is attributed than the author himself possesses: if he does, how shall this character be sustained? By what means should my own fictitious personage think or talk better than myself? . . . We may easily imagine, then, how qualified the greatest number of novel-writers are for devising thought, speech, and action for heroes, sages, philosophers, geniuses, wits, &c.! Yet this is what they all can do.

JOHN FOSTER:
Life and Thoughts, by W. W. Everts, 241.

He [Bunyan] saw that, in employing fiction to make truth clear and goodness attractive, he was only following the example which every Christian ought to propose to himself; and he determined to print [his Pilgrim's Progress].

LORD MACAULAY:
Life of Bunyan, in Encyc. Brit., 8th ed., May, 1854.

Mere innocent amusement is in itself a good, when it interferes with no greater, especially as it may occupy the place of some other that may not be innocent. . . . Those, again, who delight in the study of human nature may improve in the knowledge of it, and in the profitable application of that knowledge, by the perusal of such fictions as those before us.

ARCHBISHOP WHATELY:
Quart. Rev., 1821 (*Jane Austen's Novels*).

FLATTERY.

People generally despise where they flatter, and cringe to those they would gladly overtop; so that truth and ceremony are two things.

ANTONINUS.

There be so many false points of praise that a man may justly hold it a suspect. Some praises proceed merely of flattery; and if he be an ordinary flatterer, he will have certain common attributes, which may serve every man: if he be a cunning flatterer, he will follow the arch-flatterer, which is a man's self, and wherein a man thinketh best of himself therein the flatterer will uphold him most: but if he be an impudent flatterer, look wherein a man is conscious to himself that he is most defective, and is most out of countenance in himself, that will the flatterer entitle him to perforce, "spreta conscientiâ." LORD BACON:

Essay LIV., Of Praise.

Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings. BURKE:

Reflections on the Revolution in France, 1790.

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his fancy, and drives him to a doting upon his own person.

JEREMY COLLIER.

Sensible women have often been the dupes of designing men in the following way: they have taken an opportunity of praising them to their own confidante, but with a solemn injunction to secrecy. The confidante, however, as they know, will infallibly inform her principal the first moment she sees her; and this is a mode of flattery which always succeeds. Even those females who nauseate flattery in any other shape will not reject it in this: just as we can bear the light of the sun without pain when reflected by the moon. COLTON: *Lacon.*

Every man willingly gives value to the praise which he receives, and considers the sentence passed in his favour as the sentence of discernment. We admire in a friend that understanding that selected us for confidence; we admire more in a patron that judgment which, instead of scattering bounty indiscriminately, directed it to us; and, if the patron be an author, those performances which gratitude forbids us to blame, affection will easily dispose us to exalt.

DR. S. JOHNSON: *Life of Halifax.*

He that is much flattered soon learns to flatter himself. DR. S. JOHNSON.

Avoid flatterers, for they are thieves in disguise; their praise is costly, designing to get by those they bespeak; they are the worst of creatures; they lie to flatter, and flatter to cheat; and, which is worse, if you believe them, you cheat yourselves most dangerously.

WILLIAM PENN:

Advice to his Children.

He has merit, good nature, and integrity, that are too often lost upon great men, or at least are not all three a match for flattery.

POPE.

'Tis one thing when a person of true merit is drawn as like as we can; and another when we make a fine thing at random and persuade the next vain creature that 'tis his own likeness.

POPE.

Take care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors; for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue: and because all men are apt to flatter themselves, to entertain the addition of other men's praises is most perilous. Do not, therefore, praise thyself, except thou wilt be counted a vainglorious fool; neither take delight in the praise of other men, except thou deserve it, and receive it from such as are worthy and honest and will withal warn thee of thy faults; for flatterers have never any virtue; they are ever base, creeping, cowardly persons. A flatterer is said to be a beast that biteth smiling; it is said by Isaiah in this manner: *My people, they that praise thee seduce thee, and disorder the paths of thy feet:* and David desired God to cut out the tongue of a flatterer. But it is hard to know them from friends, they are so obsequious and full of protestation; for as a wolf resembles a dog, so doth a flatterer a friend. A flatterer is compared to an ape, who because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, doth therefore yet play tricks and provoke laughter.

SIR W. RALEIGH.

Men find it more easy to flatter than to praise.

RICHTER.

The most servile flattery is lodged the most easily in the grossest capacity; for their ordinary conceit draweth a yielding to their greaters, and then have they not wit to discern the right degree of duty. SIR P. SIDNEY.

Those are generally good at flattering who are good for nothing else. SOUTH.

Though they know that the flatterer knows the falsehood of his own flatteries, yet they love the impostor, and with both arms hug the abuse.

SOUTH.

But of all mankind, there are none so shocking as these injudicious civil people. They ordinarily begin upon something that they know must be a satisfaction; but then, for fear of the imputation of flattery, they follow it with the last thing in the world of which you would be reminded. It is this that perplexes civil persons. The reason that there is such a general outcry among us against flatterers is, that there are so very few good ones. It is the nicest art

in this life, and is a part of eloquence which does not want the preparation that is necessary to all other parts of it, that your audience should be your well-wishers; for praise from an enemy is the most pleasing of all commendations.

SIR R. STEELE: *Tatler*, No. 208.

Among all the diseases of the mind, there is not one more epidemical or more pernicious than the love of flattery. For as where the juices of the body are prepared to receive the malignant influence, there the disease rages with most violence; so in this distemper of the mind, where there is ever a propensity and inclination to suck in the poison, it cannot be but that the whole order of reasonable action must be overturned; for, like music, it

> "so softens and disarms the mind
> That not one arrow can resistance find."

First we flatter ourselves, and then the flattery of others is sure of success. It awakens our self-love within, a party which is ever ready to revolt from our better judgment and join the enemy without.

SIR R. STEELE: *Spectator*, No. 238.

Nothing is so great an instance of ill manners as flattery. If you flatter all the company, you please none; if you flatter only one or two, you affront the rest. SWIFT.

I have been considering why poets have such ill success in making their court, since they are allowed to be the greatest and best of all flatterers: the defect is that they flatter only in print or in writing. SWIFT.

FLOWERS.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage-altar, and the tomb. The Persian in the far East delights in their perfume, and writes his love in nosegays; while the Indian child of the far West claps his hands with glee as he gathers the abundant blossoms,—the illuminated scriptures of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers, and orange-flowers are a bridal crown with us, —a nation of yesterday. Flowers garlanded the Grecian altar, and hung in votive wreath before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High. MRS. L. M. CHILD.

Whence is this delicate scent in the rose and the violet? It is not from the root,—that smells of nothing; not from the stalk,—that is as scentless as the root; not from the earth whence it grows, which contributes no more to these flowers than to the grass that grows by them; not from the leaf, not from the bud, before it be disclosed, which yields no more fragrance than the leaf, or stalk, or root; yet here I now find it: neither is there any miraculous way but in an ordinary course of nature, for all violets and roses of this kind yield the same redolence: it cannot be but that it was potentially in that root and stem from which the flowers proceed; and there placed and thence drawn by that Almighty Power which hath given those admirable virtues to several plants, and induces them, in His due season, to those excellent perfections.

BISHOP J. HALL.

The cultivation of flowers is of all the amusements of mankind the one to be selected and approved as the most innocent in itself, and most perfectly devoid of injury or annoyance to others: the employment is not only conducive to health and peace of mind, but probably more good will has arisen, and friendship been founded, by the intercourse and communication connected with this pursuit, than from any other whatsoever. The pleasures, the ecstasies, of the horticulturist are harmless and pure; a streak, a tint, a shade, becomes his triumph, which, though often obtained by chance, are secured alone by morning care, by evening caution, and the vigilance of days; an employ which, in its various grades, excludes neither the opulent nor the indigent, and, teeming with boundless variety, affords an unceasing excitement to emulation, without contention or ill will. E. JESSE.

FOLLY.

There is nothing which one regards so much with an eye of mirth and pity as innocence, when it has in it a dash of folly.

ADDISON.

So a fool is one that hath lost his wisdom, and right notion of God and divine things which were communicated to man by creation; one dead in sin, yet one not so much void of rational faculties as of grace in those faculties, not one that wants reason, but abuses his reason. In Scripture the word signifies foolish.

CHARNOCK: *Attributes*.

No man should so act as to take advantage of another's folly. CICERO.

The wise man has his follies, no less than the fool; but it has been said that herein lies the difference,—the follies of the fool are known to the world, but are hidden from himself; the follies of the wise are known to himself, but hidden from the world. A harmless hilarity and a buoyant cheerfulness are not infrequent concomitants of genius; and we are never more deceived than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.

COLTON: *Lacon*.

Of all thieves fools are the worst; they rob you of time and temper. GOETHE.

Conscience, and the fear of swerving from that which is right, maketh them diligent observers of circumstances, the loose regard of which is the nurse of vulgar folly.
HOOKER.

Some things are done by men, though not through outward force and impulsion, though not against, yet without, their wills; as in alienation of mind, or any like inevitable utter absence of wit and judgment.
HOOKER.

Folly consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles. LOCKE.

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.
SHAFTESBURY.

Foolishness, being properly a man's deviation from right reason, in point of practice must needs consist in his pitching upon such an end as is unsuitable to his condition, or pitching upon means unsuitable to the compassing of his end. SOUTH.

Men when their actions succeed not as they would, are always ready to impute the blame thereof unto the heavens, so as to excuse their own follies. EDMUND SPENSER.

He that provides for this life, but takes no care for eternity, is wise for a moment, but a fool forever; and acts as untowardly and crossly to the reason of things as can be imagined.
TILLOTSON.

FOOD.

Life is a constant battle between the dead matter of earth, which strives continually to free itself from the tyranny of organic laws, and the chemical energies of the body, which incessantly force upon it forms proper for its use in the animal structures. For a time the powers of gravitation, cohesion, and crystallization are kept down and defied by the organizing forces; but we forecast the end, we know that earth will triumph over the frame, the house built of dust will crumble, and the glories of the sacred temple of the soul fade into the palpable ruins of a mud-built tenement.
Household Words.

Why does the cook spoil the potatoes? Why does she make our meat our misery, and dinner the extinction of all powers of thought for the next two hours? Cook works by tradition, or at best by cookery-books, and puts no mind of her own into her work. It is stark nonsense to suppose that cooking can be done by rule, when, all the books being nearly the same, there is a failure in the very first condition of successful imitation. No two kitchen fires are alike as to the degree and the way in which they give out heat. In qualities of water, in saucepans, in the season of the year, in the constantly varying quality or texture of the same article employed as food or condiment, the cook, who is merely, after the custom of the day, a creature of rules which she has gathered round her as the defence of her own secret ignorance and incapacity, can only spoil food; and does spoil it.
Household Words.

Man, they said at first, is made up of air; and his food is air solidified. He springs from air, he lives on air, to air he shall return. The proofs are made out in this wise: Man feeds on plants directly, or through the mediation of herbivorous animals; plants feed on carbonic acid gas, ammonia, and water—which impregnate the atmosphere. Plants, then, feed on air; and man also, through the direct mediation of plants, or, indirectly, through that of the herbivorous animals he eats. When death overtakes him, he dissolves into ammonia, carbonic acid gas, and water; and this again returns to air. *Household Words.*

Beef contains a great deal of iron; its ash contains six per cent. Animal food is, of course, the natural source of iron to the system. But iron has been used medicinally since very early times, with the knowledge that it had a strengthening power. Prince Iphicles was the first patient who was treated with steel-wine. He suffered from pallor and debility thirty-five hundred years ago. An oracle desired him to seek a knife which, years before, he had driven into a sacred chestnut-tree, to steep it in wine, and drink the solution of its rust. A modern oracle would have prescribed a more elegant form of steel-wine for the fee of one guinea. Since that time, the alchymists called it Mars.
Household Words.

Suffice it to say that iron is found in all our food; that iron is organized in all our tissues; that its presence is necessary to health, its absence productive of chlorosis, a common form of disease. But although so generally present, and so essential to health, the whole bulk of iron in the body is very small. If we should carry into action Shakspeare's idea, and "coin the heart and drop the blood for drachmas," we should be but very little the wealthier. All the iron in the body would not be of the value of a halfpenny nor the size of a walnut;—on such small things does life depend.
Household Words.

So far is salt from being useless, that man and animals have from the earliest times sought it with incredible pains and devoured it with marvellous avidity. Its use has been held to be a privilege essential to pleasure and to health: its deprivation a punishment productive of pain and disease. Its uses in the economy are manifold and important. Without it there would be

no assimilation of food, no formation of gastric juice. Nutrition would cease; life would languish and utterly waste. Salt, moreover, would appear to ward off low forms of fever. It deals death to parasite growth.

Household Words.

We may question those learned in the mysteries of the animal and human frame if we would learn the secret of this strange yearning after salt which ages have not diminished, nor civilization annihilated. Salt occurs in every part of the human body. It is organized in the solids, and dissolved in the fluids; it creeps into every corner of the frame, and plays a part in all the complicated processes of life, without which the machinery would be arrested in its operation. Thus, all our nutritive food consists either of fibrin, albumen, or casein; and neither of these could be assimilated, and used in building up the flesh that walls about our life, unless salt were present: neither being soluble except in a saline fluid. *Household Words.*

Phosphate of lime reaches us in all flesh, and in most articles of vegetable food, but especially in some of the cereals. A striking illustration of the value of phosphate of lime, as a constituent of our dietary, may be found in the fact that nearly all the nations of the earth feed either on wheat or rye, or on barley or oats, and these grains appear to be specially adapted for human use by reason of the large quantities of phosphate of lime which they contain. There is plenty of phosphate of lime in soups, and this may be a useful way of getting at this mineral, where there is a deficiency in the system. For this phosphate is a necessary constituent of all the soft tissues and fluids of the body, of cartilage, muscle, milk, blood, of gastric and pancreatic juices. *Household Words.*

The uses of potash in the body have been elucidated in investigating the causes of scurvy. Until lately this scourge carried off from one-sixth to one-tenth of a ship's crew on a long voyage. Scurvy results from a continued diet of salt meat; not because the salt is in excess, but because the potash and other mineral constituents are in defect. When meat is placed in brine, the salt enters, driving out the potash and other salts, usurping their place, and, like other usurpers, doing a vast amount of mischief.

Household Words.

Of magnesia we have but little to say. It is always found in the human body. But what it does there, and why it is there, and in what precise form, are questions not yet clearly answered. Probably magnesia has the same qualities as potash and sodium, and does their work occasionally, when from an ill-selected diet these are absent from the body without leave. The dietetic relation of magnesia has been made famous by its discovery in oats.

Household Words.

One of the largest promises of science is, that the sum of human happiness will be increased, ignorance destroyed, and, with ignorance, prejudice and superstition, and that great truth taught to all, that this world and all it contains were meant for our use and service; and that where nature by her own laws has defined the limits of original unfitness, science may by extract so modify those limits as to render wholesome that which by natural wildness was hurtful, and nutritious that which by natural poverty was unnourishing. We do not yet know half that chemistry may do by way of increasing our food. *Household Words.*

FOPPERY.

Nature has sometimes made a fool; but a coxcomb is always of a man's own making.

ADDISON.

Touching dandies, let us consider, with some scientific strictness, what a dandy specially is. A dandy is a clothes-wearing man,—a man whose trade, office, and existence consist in the wearing of clothes. Every faculty of his soul, spirit, purse, and person is heroically consecrated to this one object,—the wearing of clothes wisely and well; so that, as others dress to live, he lives to dress. The all-importance of clothes . . . has sprung up in the intellect of the dandy without effort, like an instinct of genius: he is inspired with cloth, a poet of cloth.

CARLYLE.

A fop who admires his person in a glass soon enters into a resolution of making his fortune by it, not questioning but every woman that falls in his way will do him as much justice as himself. T. HUGHES.

A coxcomb is ugly all over with the affectation of the fine gentleman.

DR. S. JOHNSON.

Foppery is never cured; it is the bad stamina of the mind, which, like those of the body, are never rectified; once a coxcomb, and always a coxcomb. DR. S. JOHNSON.

FOREKNOWLEDGE.

God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless. ST. AUGUSTINE.

God's . . . prescience or foresight of any action of mine, or rather his science or sight from all eternity, lays no necessity on anything to come to pass. HAMMOND.

We all foreknow that the sun will rise and set; that all men born into the world shall die again; that after winter the spring shall come; after the spring, summer and harvest; yet is not our foreknowledge the cause of any of those.

SIR W. RALEIGH.

Of things of the most accidental and mutable nature God's prescience is certain. SOUTH.

It would puzzle the greatest philosopher that ever was, to give any tolerable account how any knowledge whatsoever can certainly and infallibly foresee an event through uncertain and contingent causes. TILLOTSON.

FORGIVENESS.

If a man has any talent in writing, it shows a good mind to forbear answering calumnies and reproaches in the same spirit of bitterness in which they are offered. But when a man has been at some pains in making suitable returns to an enemy, and has the instruments of revenge in his hands, to let drop his wrath, and stifle his resentments, seems to have something in it great and heroical. There is a particular merit in such a way of forgiving an enemy; and the more violent and unprovoked the offence has been, the greater still is the merit of him who thus forgives it.

ADDISON: *Spectator*, No. 555.

You should forgive many things in others, but nothing in yourself. AUSONIUS.

The Gospel comes to the sinner at once with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go and sin no more."

HORATIUS BONAR.

Let not the sun in Capricorn [when the days are shortest] go down upon thy wrath, but write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been. To forgive our enemies, yet hope that God will punish them, is not to forgive enough. To forgive them ourselves, and not to pray God to forgive them, is a partial act of charity. Forgive thine enemies totally, and without any reserve that, however, God will revenge thee. SIR T. BROWNE:

Christian Morals, Part I., xv.

Tell us, ye men who are so jealous of right and of honour, who take sudden fire at every insult, and suffer the slightest imagination of another's contempt, or another's unfairness, to chase from your bosom every feeling of complacency; ye men whom every fancied affront puts in such a turbulence of emotion, and in whom every fancied infringement stirs up the quick and the resentful appetite for justice, how will you stand the rigorous application of that test by which the forgiven of God are ascertained, even that the spirit of forgiveness is in them, and by which it will be pronounced whether you are, indeed, the children of the Highest, and perfect as your Father in heaven is perfect? DR. T. CHALMERS.

Alas! if my best Friend, who laid down his life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense? I will pray, therefore, for blessings upon my friends even though they cease to be so, and upon my enemies though they continue such.

COWPER:

To Lady Hesketh, April 4, 1766.

The thinking it impossible his sins should be forgiven, though he should be truly penitent, is a sin, but rather of infidelity than despair; it being the disbelieving of an eternal truth of God's. HAMMOND.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

LORD HERBERT OF CHERBURY.

It is in vain for you to expect, it is impudent for you to ask of God, forgiveness on your own behalf if you refuse to exercise this forgiving temper with respect to others.

BISHOP HOADLY.

Where there is no hope, there can be no endeavour.

A constant and unfailing obedience is above the reach of terrestrial diligence; and therefore the progress of life could only have been the natural descent of negligent despair from crime to crime, had not the universal persuasion of forgiveness to be obtained by proper means of reconciliation recalled those to the paths of virtue whom their passions had solicited aside, and animated to new attempts and firmer perseverance those whom difficulty had discouraged, or negligence surprised.

DR. S. JOHNSON: *Rambler*, No. 110.

Whoever is really brave has always this comfort when he is oppressed, that he knows himself to be superior to those who injure him, by forgiving it. POPE.

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

RICHTER.

Nothing is more moving to man than the spectacle of reconciliation: our weaknesses are thus indemnified, and are not too costly, being the price we pay for the hour of forgiveness; and the archangel who has never felt anger, has reason to envy the man who subdues it. When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the seaworm that perforates the shell of the mussel, which straightway closes the wound with a pearl. RICHTER.

The brave only know how to forgive: it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions; cowards have even fought, nay, sometimes conquered; but a coward never forgave—it is not in his nature; the power

of doing it flows only from a strength and greatness of soul conscious of its own force and security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness. STERNE.

If he pay thee to the utmost farthing, thou hast forgiven nothing: it is merchandise, and not forgiveness, to restore him that does as much as you can require. JEREMY TAYLOR.

The duty of Christian forgiveness does not require you, nor are you allowed, to look on injustice, or any other fault, with indifference, as if it were nothing wrong at all, merely because it is you that have been wronged.

But even where we cannot but censure, in a moral point of view, the conduct of those who have injured us, we should remember that such treatment as may be very fitting for them to receive may be very unfitting for us to give. To cherish, or to gratify, haughty resentment, is a departure from the pattern left us by Him who "endured such contradiction of sinners against Himself," not to be justified by any offence that can be committed against us. And it is this recollection of Him who, faultless Himself, designed to leave us an example of meekness and long-suffering, that is the true principle and motive of Christian forgiveness. We shall best fortify our patience under injuries by remembering how much we ourselves have to be forgiven, and that it was "while we were yet sinners, Christ died for us." Let the Christian therefore accustom himself to say of any one who has greatly wronged him, "That man *owes me an hundred pence.*" An old Spanish writer says, "To return evil for good is devilish; to return good for good is human; but to return good for evil is godlike." WHATELY:
Annot. on Lord Bacon's Essay, Of Anger.

FORMS.

A long table, and a square table, or a seat about the walls, seem things of form, but are things of substance: for at a long table a few at the upper end, in effect, sway all the business; but in the other form there is more use of the counsellors' opinions that sit lower.
LORD BACON.

Those forms are best which have been longest received and authorized in a nation by custom and use. SIR W. TEMPLE.

FORTUNE.

If a man look sharply and attentively, he shall see Fortune; for though he is blind, yet she is not invisible. LORD BACON:
Essay XLI., Of Fortune.

Fortune is to be honoured and respected, and it be but for her daughters, Confidence and Reputation; for those two felicity breedeth; the first within a man's self, the latter in others towards him. All wise men, to decline the envy of their own virtues, use to ascribe them to Providence and Fortune; for so they may the better assume them: and, besides, it is greatness in a man to be the care of the higher powers.
LORD BACON: *Essay XLI., Of Fortune.*

Whereas they have sacrificed to themselves, they become sacrifices to the inconstancy of fortune, whose wings they thought by their self-wisdom to have pinioned. LORD BACON.

Fortune turneth the handle of the bottle, which is easy to be taken hold of; and after the belly, which is hard to grasp. LORD BACON.

Fortune is but a synonymous word for nature and necessity. BENTLEY.

It is, I confess, the common fate of men of singular gifts of mind, to be destitute of those of fortune, which doth not any way deject the spirit of wiser judgments, who thoroughly understand the justice of this proceeding; and, being enriched with higher donatives, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, not to be content with the goods of mind, without a possession of those of body or fortune; and it is an error worse than heresy, to adore these complemental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker. SIR T. BROWNE:
Religio Medici, Part I., xviii.

Fortune has been considered the guardian divinity of fools; and, on this score, she has been accused of blindness; but it should rather be adduced as a proof of her sagacity, when she helps those who certainly cannot help themselves. COLTON: *Lacon.*

There is some help for all the defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. COWLEY.

It is a madness to make Fortune the mistress of events, because in herself she is nothing, but is ruled by prudence. DRYDEN.

Why should a reasonable man put it into the power of Fortune to make him miserable, when his ancestors have taken care to release him from her? DRYDEN.

Every man is the maker of his own fortune, and must be, in some measure, the trumpet of his fame. DRYDEN.

To be thrown upon one's own resources is to be cast in the very lap of fortune; for our faculties then undergo a development, and display an energy, of which they were previously unsusceptible. B. FRANKLIN.

The Europeans are themselves blind who describe Fortune without sight. No first-rate

beauty ever had finer eyes, or saw more clearly: they who have no other trade but seeking their fortune need never hope to find her; coquet like, she flies from her close pursuers, and at last fixes on the plodding mechanic, who stays at home and minds his business. I am amazed how men can call her blind, when by the company she keeps she seems so very discerning. Wherever you see a gaming-table, be very sure Fortune is not there; when you see a man whose pocket-holes are laced with gold, be satisfied Fortune is not there; wherever you see a beautiful woman good-natured and obliging, be convinced Fortune is never there. In short, she is ever seen accompanying industry, and as often trundling a wheelbarrow as lolling in a coach-and-six. GOLDSMITH:

Citizen of the World, Letter LXX.

Ill fortune never crushed that man whom good fortune deceived not. BEN JONSON.

Fortune gives too much to many, but to none enough. MARTIAL.

Fortune, to show us her power in all things, and to abate our presumption, seeing she could not make fools wise, she has made them fortunate. MONTAIGNE.

Let Fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independency. POPE.

Fortune is nothing else but a power imaginary, to which the successes of human actions and endeavours were for their variety ascribed. SIR W. RALEIGH.

We are sure to get the better of Fortune if we do but grapple with her. SENECA.

The worst inconvenience of a small fortune is that it will not admit of inadvertency. SHENSTONE.

It is a lamentable thing that every man is full of complaints and constantly uttering sentences against the fickleness of Fortune, when people generally bring upon themselves all the calamities they fall into, and are constantly heaping up matter for their own sorrow and disappointment. That which produces the greatest part of the delusions of mankind is a false hope which people indulge with so sanguine a flattery to themselves, that their hearts are bent upon fantastical advantages which they have no reason to believe should ever have arrived to them. By this unjust measure of calculating their happiness, they often mourn with real affliction for imaginary losses.

SIR R. STEELE: *Spectator*, No. 282.

The power of fortune is confessed only by the miserable; the happy impute all their success to prudence or merit. SWIFT.

We ourselves make our fortunes good or bad; and when God lets loose a tyrant upon us, or a sickness, if we fear to die, or know not to be patient, the calamity sits heavy upon us. JEREMY TAYLOR.

Many have been ruined by their fortunes; many have escaped ruin by the want of fortune. To obtain it, the great have become little, and the little, great. ZIMMERMANN.

FOX, CHARLES JAMES.

But he has put to hazard his ease, his security, his interest, his power, even his darling popularity, for the benefit of a people whom he has never seen. This is the road that all heroes have trod before him. He is traduced and abused for his supposed motives. He will remember that obloquy is a necessary ingredient in the composition of all true glory: he will remember that it was not only in the Roman customs, but it is in the nature and constitution of things, that calumny and abuse are essential parts of triumph. These thoughts will support a mind which only exists for honour under the burden of temporary reproach. He is doing, indeed, a great good,—such as rarely falls to the lot, and almost as rarely coincides with the desires, of any man. Let him use his time. Let him give the whole length of the reins to his benevolence. He is now on a great eminence, where the eyes of mankind are turned to him. He may live long, he may do much; but here is the summit: he never can exceed what he does this day. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

I confess I anticipate with joy the reward of those whose whole consequence, power, and authority exist only for the benefit of mankind; and I carry my mind to all the people, and all the names and descriptions, that, relieved by this bill, will bless the labours of this Parliament, and the confidence which the best House of Commons has given to him who the best deserves it. The little cavils of party will not be heard where freedom and happiness will be felt. There is not a tongue, a nation, or religion in India which will not bless the presiding care and manly beneficence of this House, and of him who proposes to you this great work. Your names will never be separated before the throne of the Divine Goodness, in whatever language, or with whatever rites, pardon is asked for sin, and reward for those who imitate the Godhead in His universal bounty to His creatures. These honours you deserve, and they will surely be paid, when all the jargon of influence and party and patronage are swept into oblivion.

I have spoken what I think, and what I feel, of the mover of this bill. An honourable friend of mine, speaking of his merits, was charged with having made a studied panegyric. I don't know what his was. Mine, I am sure, is a studied panegyric, the fruit of much meditation, the result of the observation of near twenty years. For my own part, I am happy that I have lived to see this day; I feel myself overpaid for the labours of eighteen years, when at

this late period I am able to take my share, by one humble vote, in destroying a tyranny that exists to the disgrace of this nation and the destruction of so large a part of the human species.

BURKE:
Speech on Mr. Fox's East India Bill.

As far as mere diction was concerned, indeed, Mr. Fox did his best to avoid those faults which the habit of public speaking is likely to generate. He was so nervously apprehensive of sliding into some colloquial incorrectness, of debasing his style by a mixture of Parliamentary slang, that he ran into the opposite error, and purified his vocabulary with a scrupulosity unknown to any purist. "Ciceronem Allobroga dixit." He would not allow Addison, Bolingbroke, or Middleton to be a sufficient authority for an expression. He declared that he would use no word which was not to be found in Dryden. In any other person we should have called this solicitude mere foppery; and, in spite of all our admiration for Mr. Fox, we cannot but think that his extreme attention to the petty niceties of language was hardly worthy of so manly and so capacious an understanding.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution, July, 1835.

While Mr. Fox winnowed and sifted his phraseology with a care which seems hardly consistent with the simplicity and elevation of his mind, and of which the effect really was to debase and enfeeble his style, he was little on his guard against those more serious improprieties of manner into which a great orator who undertakes to write history is in danger of falling. There is about the whole book a vehement, contentious, replying manner. Almost every argument is put in the form of an interrogation, an ejaculation, or a sarcasm. The writer seems to be addressing himself to some imaginary audience, to be tearing in pieces a defence of the Stuarts which has just been pronounced by an imaginary Tory.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution.

Yet he [Pitt] was not a great debater. That he should not have been so when first he entered the House of Commons is not strange. Scarcely any person has ever become so without long practice and many failures. It was by slow degrees, as Burke said, that the late Mr. Fox became the most brilliant and powerful debater that ever lived. Mr. Fox himself attributed his own success to the resolution which he formed when very young, of speaking, well or ill, at least once every night. "During five whole sessions," he used to say, "I spoke every night but one; and I regret only that I did not speak on that night too." Indeed, with the exception of Mr. Stanley, whose knowledge of the science of parliamentary defence resembles an instinct, it would be difficult to name any eminent debater who has not made himself a master of his art at the expense of his audience. But as this art is one which even the ablest men have seldom acquired without long practice, so it is one which men of respectable abilities, with assiduous and intrepid practice, seldom fail to acquire.

LORD MACAULAY:
William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

The effect of oratory will always to a great extent depend on the character of the orator. There perhaps were never two speakers whose eloquence had more of what may be called the race, more of the flavour imparted by moral qualities, than Fox and Pitt. The speeches of Fox owe a great part of their charm to that warmth and softness of heart, that sympathy with human suffering, that admiration for everything great and beautiful, and that hatred of cruelty and injustice, which interest and delight us even in the most defective reports. No person, on the other hand, could hear Pitt without perceiving him to be a man of high, intrepid, and commanding spirit, proudly conscious of his own rectitude and of his own intellectual superiority, incapable of the low vices of fear and envy, but too prone to feel and to show disdain. Pride, indeed, pervaded the whole man, was written in the harsh, rigid lines of his face, was marked by the way in which he walked, in which he sate, in which he stood, and, above all, in which he bowed. Such pride, of course, inflicted many wounds. It may confidently be affirmed that there cannot be found in all the ten thousand invectives written against Fox a word indicating that his demeanour had ever made a single personal enemy. On the other hand, several men of note who had been partial to Pitt, and who to the last continued to approve his public conduct and to support his administration, Cumberland, for example, Boswell, and Mathias, were so much irritated by the contempt with which he treated them that they complained in print of their wrongs. But his pride, though it made him bitterly disliked by individuals, inspired the great body of his followers in Parliament and throughout the country with respect and confidence. They took him at his own valuation.

LORD MACAULAY:
William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

FRANCE.

Compute your gains; see what is got by those extravagant and presumptuous speculations which have taught your leaders to despise all their predecessors, and all their contemporaries, and even to despise themselves, until the moment in which they became despicable. By following those false lights, France has bought undisguised calamities at a higher price than any nation has purchased the most unequivocal

blessings. France has bought poverty by crime. France has not sacrificed her virtue to her interest; but she has abandoned her interest, that she might prostitute her virtue.

BURKE:
Reflections on the Revolution in France, 1790.

All other nations have begun the fabric of a new government, or the reformation of an old, by establishing originally, or by enforcing with greater exactness, some rites or other of religion. All other people have laid the foundations of civil freedom in severer manners and a system of a more austere and masculine morality. France, when she let loose the reins of regal authority, doubled the license of a ferocious dissoluteness in manners, and of an insolent irreligion in opinions and practices,—and has extended through all ranks of life, as if she were communicating some privilege or laying open some secluded benefit, all the unhappy corruptions that usually were the disease of wealth and power. This is one of the new principles of equality in France.

BURKE:
Reflections on the Revolution in France.

I hear on all hands that a cabal, calling itself philosophic, receives the glory of many of the late proceedings, and that their opinions and systems are the true actuating spirit of the whole of them. I have heard of no party in England, literary or political, at any time, known by such a description. It is not with you composed of those men, is it, whom the vulgar, in their blunt, homely style, commonly call Atheists and Infidels? If it be, I admit that we too have had writers of that description, who made some noise in their day. At present they repose in lasting oblivion. Who, born within the last forty years, has read one word of Collins, and Toland, and Tindal, and Chubb, and Morgan, and that whole race who called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what is become of all these lights of the world. In as few years their few successors will go to the family vault of "all the Capulets." BURKE:
Reflections on the Revolution in France.

Neither can the natural harshness of the French, or the perpetual ill accent, be ever refined into perfect harmony like the Italian.

DRYDEN.

Political power, the most seducing object of ambition, never before circulated through so many hands; the prospect of possessing it was never before presented to so many minds. Multitudes who, by their birth and education, and not unfrequently by their talents, seemed destined to perpetual obscurity, were by the alternate rise and fall of parties elevated into distinction, and shared in the functions of government. The short-lived forms of power and office glided with such rapidity through successive ranks of degradation, from the court to the very dregs of the populace, that they seemed rather to solicit acceptance than to be a prize contended for. Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground maddened and infuriated the nation, and overwhelmed law, order, and civilization, with the violence of a torrent.

ROBERT HALL:
Modern Infidelity (*French Revolution of* 1789).

There is scarcely anything in history so interesting as that great stirring up of the mind of France, that shaking of the foundations of all established opinions, that uprooting of old truth and old error. It was plain that mighty principles were at work, whether for evil or for good. It was plain that a great change in the whole social system was at hand. Fanatics of one kind might anticipate a golden age, in which men should live under the simple dominion of reason, in perfect equality and perfect amity, without property, or marriage, or king, or God. A fanatic of another kind might cling more closely to every old abuse, and might regret the good old days when St. Dominic and Simon de Montfort put down the growing heresies of Provence. A wise man would have seen with regret the excesses into which the reformers were running; but he would have done justice to their genius and to their philanthropy. He would have censured their errors; but he would have remembered that, as Milton has said, error is but opinion in the making. While he condemned their hostility to religion, he would have acknowledged that it was the natural effect of a system under which religion had been constantly exhibited to them in forms which common sense rejected, and at which humanity shuddered. While he condemned some of their political doctrines as incompatible with all law, all property, and all civilization, he would have acknowledged that the subjects of Louis the Fifteenth had every excuse which men could have for being eager to pull down, and for being ignorant of the far higher art of setting up. While anticipating a fierce conflict, a great and wide-wasting destruction, he would yet have looked forward to the final close with a good hope for France and for mankind.

LORD MACAULAY:
Walpole's Letters to Sir Horace Mann, Oct. 1833.

To so conservative a frame of mind had the excesses of the French Revolution brought the most illustrious reformers of that time. And why is one person to be singled out from among millions, and arraigned before posterity as a traitor to his opinions, only because events produced on him the effect which they produced on a whole generation? People who, like Mr. Brothers in the last generation, and Mr. Percival in this, have been favoured with revelations from heaven, may be quite independent of

the vulgar sources of knowledge. But such poor creatures as Mackintosh, Dumont, and Bentham had nothing but observation and reason to guide them; and they obeyed the guidance of observation and of reason. How is it in physics? A traveller falls in with a berry which he has never before seen. He tastes it, and finds it sweet and refreshing. He praises it, and resolves to introduce it into his own country. But in a few minutes he is taken violently sick; he is convulsed; he is at the point of death. He of course changes his opinion, pronounces this delicious food a poison, blames his own folly in tasting it, and cautions his friends against it. After a long and violent struggle he recovers, and finds himself much exhausted by his sufferings, but free from some chronic complaints which had been the torment of his life. He then changes his opinion again, and pronounces this fruit a very powerful remedy, which ought to be employed only in extreme cases and with great caution, but which ought not to be absolutely excluded from the Pharmacopœia. And would it not be the height of absurdity to call such a man fickle and inconsistent, because he had repeatedly altered his judgment? If he had not altered his judgment, would he have been a rational being? It was exactly the same with the French Revolution. That event was a phenomenon in politics. Nothing that had gone before enabled any person to judge with certainty of the course which affairs might take. At first the effect was the reform of great abuses; and honest men rejoiced. Then came commotion, proscription, confiscation, bankruptcy, the assignats, the maximum, civil war, foreign war, revolutionary tribunals, guillotinades, noyades, fusillades. Yet a little while, and a military despotism rose out of the confusion, and menaced the independence of every state in Europe. And yet again a little while, and the old dynasty resumed, followed by a train of emigrants eager to restore the old abuses. We have now, we think, the whole before us. We should therefore be justly accused of levity or insincerity if our language concerning these events were constantly changing. It is our deliberate opinion that the French Revolution, in spite of all its crimes and follies, was a great blessing to mankind. But it was not only natural, but inevitable, that those who had only seen the first act should be ignorant of the catastrophe, and should be alternately elated and depressed as the plot went on disclosing itself to them. A man who had held exactly the same opinion about the Revolution in 1789, in 1794, in 1804, in 1814, and in 1834, would have been either a divinely inspired prophet or an obstinate fool.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution, July, 1835.

As French has more fineness and smoothness at this time, so it had more compass, spirit, and force in Montaigne's age.

SIR W. TEMPLE.

FREE WILL.

The only question in dispute between the advocates of philosophical liberty and the necessarians is this: Whether volition can take place independently of motive? BELSHAM.

By giving man a free will he allows man that highest satisfaction and privilege of co-operating to his own felicity. BOYLE.

Since, therefore, neither the foreknowledge of God nor the liberty of man can, without a plain contradiction, be denied, it follows unavoidably that the foreknowledge of God must be of such a nature as is not inconsistent with the liberty of man. DR. S. CLARKE.

Neither the divine determinations, persuasions or inflections of the understanding or will of rational creatures doth deceive the understanding, pervert the will, or necessitate either to any moral evil. SIR M. HALE.

This predetermination of God's own will is so far from being the determining of ours, that it is distinctly the contrary; for supposing God to predetermine that I shall act freely, 'tis certain from thence that my will is free in respect of God, and not predetermined.
HAMMOND.

God's foreseeing doth not include or connotate pre-determining, any more than I decree with my intellect. HAMMOND.

'Tis as certainly conclusible from God's prescience that they will voluntarily do this as that they will do it at all. HAMMOND.

If mankind had no power to avoid ill or choose good by free deliberation, it should never be guilty of anything that was done.
HAMMOND.

The question is not, whether a man be a free agent, that is to say, whether he can write or forbear, speak or be silent, according to his will; but whether the will to write, and the will to forbear, come upon him according to his will, or according to anything else in his own power. I acknowledge this liberty, that I can *do* if I *will*; but to say, I can *will* if I *will*, I take to be an absurd speech. HOBBES.

All theory is against the freedom of the will; all experience for it. DR. S. JOHNSON.

It may help put an end to that long-agitated and unreasonable question, Whether man's will be free or no? LOCKE.

We run into great difficulties about free created agents, which reason cannot well extricate itself out. LOCKE.

If the ideas of liberty and volition were carried along with us in our minds, a great part of the difficulties that perplex men's thoughts would be easier resolved. LOCKE.

To ask, Whether the will has freedom? is to ask, Whether one power has another? A question too absurd to need an answer. LOCKE.

The forbearance of that action, consequent to such command of the mind, is called voluntary, and whatsoever action is performed without such a thought of the mind is called involuntary.

LOCKE.

We are far from any necessary determination of our will to any particular action, and from a necessary compliance with our desire set upon any particular, and then appearing preferable, good. LOCKE.

This is the hinge on which turns the liberty of intellectual beings in their steady prosecution of true felicity, that they can suspend this prosecution in particular cases, till they have looked before them. LOCKE.

We have a power to suspend the prosecution of this or that desire: this seems to me the source of all liberty; in this seems to consist that which is improperly called free will.

LOCKE.

In respect of actions within the reach of such a power in him, a man seems as free as it is possible for freedom to make him. LOCKE.

Albeit the will is not capable of being compelled to any of its actings, yet it is capable of being made to act with more or less difficulty, according to the different impressions it receives from motives or objects. SOUTH.

All mankind acknowledge themselves able and sufficient to do many things which actually they never do. SOUTH.

FREEDOM.

Civil freedom, Gentlemen, is not, as many have endeavoured to persuade you, a thing that lies hid in the depth of abstruse science. It is a blessing and a benefit, not an abstract speculation; and all the just reasoning that can be upon it is of so coarse a texture as perfectly to suit the ordinary capacities of those who are to enjoy and of those who are to defend it. Far from any resemblance to those propositions in geometry and metaphysics which admit no medium, but must be true or false in all their latitude, social and civil freedom, like all other things in common life, are variously mixed and modified, enjoyed in very different degrees, and shaped into an infinite diversity of forms, according to the temper and circumstances of every community. BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

The *extreme* of liberty (which is its abstract perfection, but its real fault) obtains nowhere, nor ought to obtain anywhere; because extremes, as we all know, in every point which relates either to our duties or satisfactions in life, are destructive both to virtue and enjoyment. Liberty, too, must be limited in order to be possessed. The degree of restraint it is impossible in any case to settle precisely. But it ought to be the constant aim of every wise public counsel to find out, by cautious experiments, and rational, cool endeavours, with how little, not how much, of this restraint the community can subsist; for liberty is a good to be improved, and not an evil to be lessened. It is not only a private blessing of the first order, but the vital spring and energy of the state itself, which has just so much life and vigour as there is liberty in it. But, whether liberty be advantageous or not (for I know it is the fashion to decry the very principle), none will dispute that peace is a blessing; and peace must, in the course of human affairs, be frequently brought by some indulgence and toleration at least to liberty: for, as the Sabbath (though of divine institution) was made for man, not man for the Sabbath, government, which can claim no higher origin or authority, in its exercise at least, ought to conform to the exigencies of the time, and the temper and character of the people with whom it is concerned, and not always to attempt violently to bend the people to their theories of subjection. The bulk of mankind, on their part, are not excessively curious concerning any theories whilst they are really happy; and one sure symptom of an ill-conducted state is the propensity of the people to resort to them.

BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

In a free country, every man thinks he has a concern in all public matters; that he has a right to form and a right to deliver an opinion upon them. They sift, examine, and discuss them. They are curious, eager, attentive, and jealous; and by making such matters the daily subjects of their thoughts and discoveries, vast numbers contract a very tolerable knowledge of them, and some a very considerable one. And this it is that fills free countries with men of ability in all stations. Whereas in other countries, none but men whose office calls them to it having much care or thought about public affairs, and not daring to try the force of their opinions with one another, ability of this sort is extremely rare in any station in life. BURKE:

To a Member of the Bell Club, Bristol, Oct. 31, 1777.

In free countries there is often found more real public wisdom and sagacity in shops and manufactories than in the cabinets of princes in countries where none dares to have an opinion until he comes into them. Your whole importance, therefore, depends upon a constant, discreet use of your own reason; otherwise you and your country sink to nothing. If upon any particular occasion you should be roused, you will not know what to do. Your fire will be a fire in straw, fitter to waste and consume yourselves than to warm or enliven anything else. You will be only a giddy mob, upon whom no sort of reliance is to be had. You may disturb your country, but you never can reform your government. In other nations they have for some time indulged themselves in a larger use of this manly liberty than formerly they dared.

BURKE:

To a Member of the Bell Club, Bristol, Oct. 31, 1777.

I must fairly tell you that, so far as my principles are concerned (principles that I hope will only depart with my last breath) I have no idea of a liberty unconnected with honesty and justice. Nor do I believe that any good constitutions of government, or of freedom, can find it necessary for their security to doom any part of the people to a permanent slavery. Such a constitution of freedom, if such can be, is in effect no more than another name for the tyranny of the strongest faction; and factions in republics have been, and are, full as capable as monarchs of the most cruel oppression and injustice.

BURKE:
Speech at Bristol Previous to the Election, 1780.

I was, indeed, aware that a jealous, ever-waking vigilance, to guard the treasure of our liberty, not only from invasion, but from decay and corruption, was our best wisdom and our first duty. BURKE:
Reflec. on the Rev. in France, 1790.

The *distinguishing* part of our Constitution is its liberty. To preserve that liberty inviolate is the *peculiar* duty and *proper* trust of a member of the House of Commons. But the liberty, the *only* liberty, I mean, is a liberty connected with *order;* and that not only exists *with* order and virtue, but cannot exist at all *without* them. It inheres in good and steady government, as in its *substance and vital principle.*

BURKE:
Appeal from the New to the Old Whigs, 1791.

Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites,—in proportion as their love to justice is above their rapacity,—in proportion as their soundness and sobriety of understanding is above their vanity and presumption,—in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

To prove that the Americans ought not to be free, we are obliged to depreciate the value of freedom itself. BURKE.

If liberty, after being extinguished on the Continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it? It remains with you, then, to decide whether that freedom at whose voice the kingdoms of Europe awoke from the sleep of ages to run a career of virtuous emulation in everything great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide whether this freedom shall yet survive, or be covered with a funeral pall, and wrapped in eternal gloom. ROBERT HALL:
Sentiments Proper to the Present Crisis.

Freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power vested in it; a liberty to follow my own will in all things, when the rule prescribes not, and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man.

LOCKE: *On Government*, b. xl. c. 4.

Is it worth the name of freedom to be at liberty to play the fool and draw shame and misery upon a man's self? LOCKE.

"Many men," said Mr. Milton, "have floridly and ingeniously compared anarchy and despotism; but they who so amuse themselves do but look at separate parts of that which is truly one great whole. Each is the cause and the effect of the other; the evils of either are the evils of both. Thus do states move on in the same eternal cycle, which, from the remotest point, brings them back again to the same sad starting-point: and, till both those who govern and those who obey shall learn and mark this great truth, men can expect little through the future, as they have known little through the past, save vicissitudes of extreme evils, alternately producing and produced.

"When will rulers learn that where liberty is not, security and order can never be? We talk of absolute power; but all power hath limits, which, if not fixed by the moderation of the governors, will be fixed by the force of the governed. Sovereigns may send their opposers to dungeons; they may clear out a senate-house with soldiers; they may enlist armies of spies; they may hang scores of the disaffected in chains at every cross-road; but what power shall stand in that frightful time when rebellion hath become a less evil than endurance? Who shall dissolve that terrible tribunal which, in the hearts of the oppressed, denounces against the oppressor the doom of its wild justice? Who shall repeal the law of self-defence? What arms or discipline shall resist the strength of famine and despair? How often were the ancient Cæsars dragged from their golden palaces, stripped of their purple robes, mangled, stoned, defiled with filth, pierced with hooks, hurled into Tiber! How often have the Eastern sultans perished by the sabres of their own janissaries or the bow-strings of their own mutes! For no power which is not limited by laws can ever be protected by them. Small, therefore, is the wisdom of those who would fly to servitude as if it were a refuge from commotion; for anarchy is the sure consequence of tyranny. That governments may be safe, nations must be free. Their passions must have an outlet provided, lest they make one.

"When I was at Naples, I went with Signor Manso, a gentleman of excellent parts and breeding, who had been the familiar friend of that famous poet Torquato Tasso, to see the burning mountain Vesuvius. I wondered how the peasants could venture to dwell so fearlessly and cheerfully on its sides, when the lava was flowing from its summit; but Manso smiled, and told me that when the fire descends freely they retreat before it without haste or fear. They can tell how fast it will move, and how far; and they know, moreover, that, though it may work some little damage, it will soon cover the fields over which it hath passed with rich vineyards and sweet flowers. But, when the flames are pent up in the mountain, then it is that they have reason to fear; then it is that the earth sinks, and the sea swells; then cities are swallowed up, and their place knoweth them no more. So it is in politics: where the people is most closely restrained, there it gives the greatest shocks to peace and order; therefore would I say to all kings, Let your demagogues lead crowds, lest they lead armies; let them bluster, lest they massacre: a little turbulence is, as it were, the rainbow of the state; it shows indeed that there is a passing shower; but it is a pledge that there shall be no deluge."

LORD MACAULAY:
Conversation between Cowley and Milton, Aug. 1824.

"Surely," said Mr. Milton, "and that I may end this long debate with words in which we shall both agree, I hold that, as freedom is the only safeguard of governments, so are order and moderation generally necessary to preserve freedom. Even the vainest opinions of men are not to be outraged by those who propose to themselves the happiness of men for their end, and who must work with the passions of men for their means. The blind reverence for things ancient is indeed so foolish that it might make a wise man laugh, if it were not also sometimes so mischievous that it would rather make a good man weep. Yet, since it may not be wholly cured, it must be discreetly indulged; and therefore those who would amend evil laws should consider rather how much it may be safe to spare, than how much it may be possible to change. Have you not heard that men who have been shut up for many years in dungeons shrink if they see the light, and fall down if their irons be struck off? And so, when nations have long been in the house of bondage, the chains which have crippled them are necessary to support them, the darkness which hath weakened their sight is necessary to preserve it. Therefore release them not too rashly, lest they curse their freedom and pine for their prison."

LORD MACAULAY:
Conversation between Cowley and Milton.

The whole freedom of man consists either in spiritual or civil liberty. As for spiritual, who can be at rest, who can enjoy anything in this world with contentment, who hath not liberty to serve God, and to save his own soul, according to the best light which God hath planted in him to that purpose, by the reading of his revealed will, and the guidance of his Holy Spirit? . . . The other part of our freedom consists in the civil rights and advancements of every person according to his merit: the enjoyment of those never more certain, and the access to these never more open, than in a free commonwealth. MILTON:
The Ready and Early Way to Establish a Free Commonwealth.

Not active trade and victorious armies, but religion and morality are the safeguards of freedom. When faith is lost, virtue soon departs also, and, corrupt to its very core, an unbelieving nation soon sinks tamely and meanly into decay.

R. PAYNE SMITH, D.D.

Of what use is freedom of thought, if it will not produce freedom of action, which is the sole end, how remote soever in appearance, of all objections against Christianity? And therefore the freethinkers consider it as an edifice wherein all the parts have such a mutual dependence on each other, that if you pull out one single nail the whole fabric must fall to the ground.

SWIFT.

FRIENDSHIP.

Tully was the first who observed that friendship improves happiness and abates misery, by the doubling of our joy and dividing of our grief; a thought in which he hath been followed by all the essayers upon friendship that have written since his time. Sir Francis Bacon has finely described other advantages, or, as he calls them, fruits of friendship; and indeed there is no subject of morality which has been better handled and more exhausted than this.

ADDISON: *Spectator*, No. 68.

It is very unlucky for a man to be entangled in a friendship with one who, by these changes and vicissitudes of humour, is sometimes amiable, and sometimes odious; and as most men are at some times in admirable frame and disposition of mind, it should be one of the greatest tasks of wisdom to keep ourselves well when we are so, and never to go out of that which is the agreeable part of our character.

ADDISON: *Spectator*, No. 68.

The mind never unbends itself so agreeably as in the conversation of a well-chosen friend. There is indeed no blessing of life that is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thought and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life.

Next to such an intimacy with a particular person, one would endeavour after a more general conversation with such as are able to enter-

tain and improve those with whom they converse, which are qualifications which seldom go asunder. ADDISON: *Spectator*, No. 93.

Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other. ADDISON.

Our friends see not our faults, or conceal them, or soften them by their representation. ADDISON.

Such as are treated ill, and upbraided falsely, find out an intimate friend that will hear their complaints, and endeavour to soothe their secret resentments. ADDISON.

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one. ADDISON.

Tully has justly exposed a precept, that a man should live with his friend in such a manner that if he became his enemy it should not be in his power to hurt him. ADDISON.

We ought always to make choice of persons of such worth and honour for our friends, that if they should ever cease to be so, they will not abuse our confidence, nor give us cause to fear them as enemies. ADDISON.

Injuries from friends fret and gall more, and the memory of them is not so easily obliterated. ARBUTHNOT.

A similitude of nature and manners in such a degree as we are capable of, must tie the holy knot, and rivet the friendship between us. ATTERBURY.

It is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this scene also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity.

LORD BACON:
Essay XXVIII., Of Friendship.

A principal fruit of friendship is the ease and discharge of the fulness of the heart which passions of all kinds do cause and induce.

LORD BACON:
Essay XXVIII., Of Friendship.

No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.

LORD BACON:
Essay XXVIII., Of Friendship.

This communicating of a man's self to his friend works two contrary effects, for it redoubleth joys and cutteth griefs in half: for there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less. LORD BACON:
Essay XXVIII., Of Friendship.

Whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in communicating and discoursing with another: he tosseth his thoughts more easily; he marshalleth them more orderly; he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation. LORD BACON:
Essay XXVIII., Of Friendship.

Heraclitus saith well in one of his enigmas, "Dry light is ever the best," and certain it is that the light that a man receiveth by counsel from another is drier and purer than that which cometh from his own understanding and judgment; which is ever infused and drenched in his affections and customs. So there is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend.

LORD BACON:
Essay XXVIII., Of Friendship.

A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself! A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate, or beg, and a number of the like: but all these things are graceful in a friend's mouth which are blushing in a man's own.

LORD BACON:
Essay XXVIII., Of Friendship.

It is better to decide a difference between our enemies than our friends; for one of our friends will most likely become our enemy; but, on the other hand, one of our enemies will probably become our friend. BIAS.

A long novitiate of acquaintance should precede the vows of friendship.

LORD BOLINGBROKE.

A likeness of inclinations in every particular is so far from being requisite to form a benevolence in two minds towards each other, as it is generally imagined, that I believe we shall find some of the firmest friendships to have been contracted between persons of different humours; the mind being often pleased with those perfections which are new to it, and which it does not find among its own accomplishments. Besides that, a man in some measure supplies his own defects, and fancies himself at second-hand possessed of those good qualities and endowments which are in the possession of him who in the eye of the world is looked on as his other self.

The most difficult province in friendship is the letting a man see his faults and errors, which

should, if possible, be so contrived that he may perceive our advice is given him not so much to please ourselves as for his own advantage. The reproaches therefore of a friend should always be strictly just, and not too frequent.

The violent desire of pleasing in the person reproved, may otherwise change into a despair of doing it, while he finds himself censured for faults he is not conscious of. A mind that is softened and humanized by friendship cannot bear frequent reproaches; either it must sink under the oppression, or abate considerably of the value and esteem it had for him who bestows them.

The proper business of friendship is to inspire life and courage; and a soul thus supported outdoes itself; whereas if it be unexpectedly deprived of these succours it droops and languishes.

BUDGELL: *Spectator*, No. 385.

False friendship is like the ivy, decays and ruins the walls it embraces; but true friendship gives new life and animation to the object it supports. ROBERT BURTON.

The attachments of mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.

ROBERT BURTON.

Friendship ought not to be unripped, but unstitched. CATO.

Real friendship is a slow grower, and never thrives unless engrafted upon a stock of known and reciprocal merit.

LORD CHESTERFIELD.

Friendship is the only thing in the world concerning usefulness in which all mankind are agreed. CICERO.

Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief. CICERO.

Friendship hath the skill and observation of the best physician; the diligence and vigilance of the best nurse; and the tenderness and patience of the best mother.

LORD CLARENDON.

A man that is fit to make a friend of, must have conduct to manage the engagement, and resolution to maintain it. He must use freedom without roughness, and oblige without design. Cowardice will betray friendship, and covetousness will starve it. Folly will be nauseous, passion is apt to ruffle, and pride will fly out into contumely and neglect.

JEREMY COLLIER.

Disparity in age seems a greater obstacle to an intimate friendship than inequality of fortune.

JEREMY COLLIER.

A friend who relates his success talks himself into a new pleasure, and by opening his misfortunes leaves part of them behind him.

JEREMY COLLIER.

An ambiguous expression, a little chagrin, or a start of passion, is not enough to take leave upon. JEREMY COLLIER.

The firmest friendships have been formed in mutual adversity; as iron is most strongly united by the fiercest flame. COLTON: *Lacon.*

Our very best friends have a tincture of jealousy even in their friendship; and when they hear us praised by others, will ascribe it to sinister and interested motives if they can.

COLTON: *Lacon.*

For my own part, I found such friendships, though warm enough in their commencement, surprisingly liable to extinction; and of seven or eight whom I had selected for intimates out of about three hundred, in ten years' time not one was left me. The truth is that there may be, and often is, an attachment of one boy to another that looks very like friendship, and, while they are in circumstances that enable them mutually to oblige and assist each other, promises well and bids fair to be lasting; but they are no sooner separated from each other, by entering into the world at large, than other connections and new employments, in which they no longer share together, efface the remembrance of what passed in earlier days, and they become strangers to each other forever. Add to this, the man frequently differs so much from the boy—his principles, manners, temper, and conduct undergo so great an alteration—that we no longer recognize in him our old playfellow, but find him utterly unworthy and unfit for the place he once held in our affections. COWPER.

It ill corresponds with a profession of friendship to refuse assistance to a friend in the time of need. CRABB: *Synonymes.*

I forsake an argument on which I could delight to dwell; I mean your judgment in your choice of friends. DRYDEN.

The noblest part of a friend is an honest boldness in the notifying of errors. He that tells me of a fault, aiming at my good, I must think him wise and faithful: wise, in spying that which I see not; faithful, in a plain admonishment, not tainted with flattery.

FELLTHAM.

I have often contended that attachments between friends and lovers cannot be secured, strong, and perpetually augmenting, except by the intervention of some interest which is not *personal*, but which is common to them both, and towards which their attentions and passions are directed with still more animation than even towards each other.

JOHN FOSTER: *Journal.*

Let friendship creep gently to a height: if it rush to it, it may soon run itself out of breath.

T. FULLER.

There can be no inducement to reveal our wants, except to find pity, and by this means relief; but before a poor man opens his mind in

such circumstances, he should first consider whether he is contented to lose the esteem of the person he solicits, and whether he is willing to give up friendship to excite compassion. Pity and friendship are passions incompatible with each other; and it is impossible that both can reside in any breast, for the smallest space, without impairing each other. Friendship is made up of esteem and pleasure; pity is composed of sorrow and contempt: the mind may, for some time, fluctuate between them, but it can never entertain both at once.

GOLDSMITH: *Essays*, No. V.

Friendship is like a debt of honour: the moment it is talked of it loses its real name, and assumes the more ungrateful form of obligation. From hence we find that those who regularly undertake to cultivate friendship find ingratitude generally repays their endeavours. That circle of beings which dependence gathers around us is almost ever unfriendly: they secretly wish the terms of their connections more nearly equal; and, where they even have the most virtue, are prepared to reserve all their affections for their patron only in the hour of his decline. Increasing the obligations which are laid upon such minds, only increases their burden: they feel themselves unable to repay the immensity of their debt, and their bankrupt hearts are taught a latent resentment at the hand that is stretched out with offers of service and relief. GOLDSMITH: *Essays*, No. XXVI.

In all the losses of our friends, says an European philosopher, we first consider how much our own welfare is affected by their departure, and moderate our real grief just in the same proportion. GOLDSMITH:

Citizen of the World, Letter XCVI.

There cannot be a more worthy improvement of friendship than in a fervent opposition to the sins of those whom we profess to love.

BISHOP J. HALL.

What is friendship in virtuous minds but the concentration of benevolent emotions heightened by respect and increased by exercise on one or more objects? Friendship is not a state of feeling whose elements are specifically different from those which compose every other. The emotions we feel towards a friend are the same in kind with those we experience on other occasions; but they are more complex and more exalted. It is the general sensibility to kind and social affections, more immediately directed to one or more individuals, and in consequence of its particular direction giving birth to an order of feeling more vivid and intense than usual, which constitutes friendship.

ROBERT HALL:

Funeral Sermon for Dr. Ryland.

He who has made the acquisition of a judicious and sympathizing friend may be said to have doubled his mental resources.

ROBERT HALL.

It is not merely as a source of pleasure, or as a relief from pain, that virtuous friendship is to be coveted; it is at least as much to be recommended by its utility. ROBERT HALL.

The friendship of high and sanctified spirits loses nothing by death but its alloy; failings disappear, and the virtues of those whose "faces we shall behold no more" appear greater and more sacred when beheld through the shades of the sepulchre. ROBERT HALL.

Friendship contracted with the wicked decreases from hour to hour, like the early shadow of the morning; but friendship with the virtuous will increase like the shadow of evening, till the sun of life shall set. HERDER.

Bear with me, indignant wives—bear with me, if I recall the long-past time when one of the handsomest women I ever saw, took my dearest friend away from me, and destroyed, in one short day, the whole pleasant edifice that we two had been building up together since we were boys at school. I shall never be as fond of any human being again, as I was of that one friend, and, until the beautiful woman came between us, I believe there was nothing in this world that he would not have sacrificed and have done for me. Even while he was courting, I kept my hold on him. Against opposition on the part of his bride and her family, he stipulated bravely that I should be his best man on the wedding-day. The beautiful woman grudged me my one small corner in his heart, even at that time. *Household Words.*

Sweet is the memory of distant friends! Like the mellow rays of the declining sun, it falls tenderly, yet sadly, on the heart.

WASHINGTON IRVING.

It is decreed by Providence that nothing truly valuable shall be obtained in our present state but with difficulty and danger. He that hopes for that advantage which is to be gained from unrestrained communication must sometimes hazard, by unpleasing truths, that friendship which he aspires to merit. The chief rule to be observed in the exercise of this dangerous office, is to preserve it pure from all mixture of interest or vanity; to forbear admonition or reproof when our consciences tell us that they are incited, not by the hopes of reforming faults, but the desire of showing our discernment, or gratifying our own pride by the mortification of another.

DR. S. JOHNSON: *Rambler*, No. 40.

When Socrates was building himself a house at Athens, being asked by one that observed the littleness of the design, why a man so eminent would not have an abode more suitable to his dignity? he replied, that he should think himself sufficiently accommodated if he could see that narrow habitation filled with real friends. Such was the opinion of this great master of human life, concerning the infrequency of such a union of minds as might deserve the name of friend-

ship, that among the multitudes whom vanity or curiosity, civility or veneration, crowded about him, he did not expect that very spacious apartments would be necessary to contain all that should regard him with sincere kindness or adhere to him with steady fidelity.

So many qualities are indeed requisite to the possibility of friendship, and so many accidents must concur to its rise and its continuance, that the greatest part of mankind content themselves without it, and supply its place as they can, with interest and dependence.

DR. S. JOHNSON: *Rambler*, No. 64.

Friendship, compounded of esteem and love, derives from one its tenderness, and its permanence from the other; and therefore requires not only that its candidates should gain the judgment, but that they should attract the affections; that they should not only be firm in the day of distress, but gay in the hour of jollity; not only useful in exigencies, but pleasing in familiar life; their presence should give cheerfulness as well as courage, and dispel alike the gloom of fear and of melancholy.

To this mutual complacency is generally requisite a uniformity of opinions, at least of those active and conspicuous principles which discriminate parties in government and sects in religion, and which every day operate more or less on the common business of life.

DR. S. JOHNSON: *Rambler*, No. 64.

Friendship is seldom lasting but between equals, or where the superiority on one side is reduced by some equivalent advantage on the other. Benefits which cannot be repaid, and obligations which cannot be discharged, are not commonly found to increase affection; they excite gratitude indeed, and heighten veneration, but commonly take away that easy freedom and familiarity of intercourse without which, though there may be fidelity, and zeal, and admiration, there cannot be friendship.

DR. S. JOHNSON: *Rambler*, No. 64.

Talking of our feeling for the distresses of others:—JOHNSON: Why, Sir, there is much noise made about it, but it is greatly exaggerated. No, Sir, we have a certain degree of feeling to prompt us to do good; more than that Providence does not intend. It would be misery to no purpose. BOSWELL: But suppose now, Sir, that one of your intimate friends were apprehended for an offence for which he might be hanged. JOHNSON: I should do what I could to bail him, and give him any other assistance: but if he were once fairly hanged I should not suffer. BOSWELL: Would you eat your dinner that day, Sir? JOHNSON: Yes, Sir; and eat it as if he were eating it with me. Why, there's Baretti, who is to be tried for his life to-morrow, friends have risen up for him on every side; yet if he should be hanged, none of them will eat a slice of pudding the less. Sir, that sympathetic feeling goes a very little way in depressing the mind. DR. S. JOHNSON:

Boswell's Life of Johnson.

A long life may be passed without finding a friend in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and sincerity. A weak man, however honest, is not qualified to judge. A man of the world, however penetrating, is not fit to counsel. Friends are often chosen for similitude of manners, and therefore each palliates the other's failings because they are his own. Friends are tender, and unwilling to give pain; or they are interested, and fearful to offend. DR. S. JOHNSON.

A man should keep his friendship in constant repair. DR. S. JOHNSON.

Desertion of a calumniated friend is an immoral action. DR. S. JOHNSON.

Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable. LA FONTAINE.

Friendship is the shadow of the evening, which strengthens with the setting sun of life. LA FONTAINE.

He that has no friend and no enemy is one of the vulgar, and without talents, power, or energy. LAVATER.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad. LAVATER.

Life is no life without the blessing of a friendly and an edifying conversation. L'ESTRANGE.

It's uncharitable, unchristian, and inhuman, to pass a peremptory sentence of condemnation upon a try'd friend, where there is any room left for a more favourable judgment. L'ESTRANGE.

Every fiction since Homer has taught friendship, patriotism, generosity, contempt of death. These are the highest virtues; and the fictions which taught them were, therefore, of the highest, though not of unmixed, utility.

SIR J. MACKINTOSH: *Life*, vol. ii. chap. i.

It is in the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart and the support of the friendly hand acquire increased value and demand additional gratitude. BISHOP MANT.

Whilst you are prosperous, you can number many friends; but when the storm comes, you are left alone. OVID.

I have been endeavouring very busily to raise a friendship, which the first breath of any ill-natured by-stander could puff away. POPE.

I will not quarrel with the present age: it has done enough for me in making and keeping you two my friends. POPE.

I am the better acquainted with you for absence, as men are with themselves for affliction: absence does but hold off a friend to make one see him truly. POPE.

I have nothing left but to gather up the reliques of a wreck, and look about me to see how few friends I have. POPE: *To Swift.*

I am a man of desperate fortunes, that is a man whose friends are dead; for I never aimed at any other fortune than in friends.
POPE: *To Swift.*

There is nothing that is meritorious but virtue and friendship; and indeed friendship itself is only a part of virtue.
ALEXANDER POPE, *on his Death bed:*
Dr. S. Johnson's Life of Pope.

And be sure of this, thou shalt never find a friend in thy young years whose conditions and qualities will please thee after thou comest to more discretion and judgment; and then all thou givest is lost, and all wherein thou shalt trust such a one will be discovered.
SIR W. RALEIGH: *Letter to his Son.*

Thou mayest be sure that he that will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it; every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.
SIR W. RALEIGH.

If thy friends be of better quality than thyself, thou mayest be sure of two things: the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast; the second, they will esteem thee for thyself, and not for that which thou dost possess. SIR W. RALEIGH.

We learn our virtues from the bosom friends who love us; our faults from the enemy who hates us. We cannot easily discover our real form from a friend. He is a mirror, on which the warmth of our breath impedes the clearness of the reflection. RICHTER.

There is perhaps no time at which we are disposed to think so highly of a friend as when we find him standing higher than we expected in the esteem of others.
SIR WALTER SCOTT.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding. SIR P. SIDNEY.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own. SOCRATES.

Procure not friends in haste, and when thou hast a friend part not with him in haste.
SOLON.

Love is the greatest of human affections, and friendship the noblest and most refined improvement of love. SOUTH.

People young and raw and soft-natured think it an easy thing to gain love, and reckon their own friendship a sure price of any man's; but when experience shall have shown them the hardness of most hearts, the hollowness of others, and the baseness and ingratitude of almost all, they will then find that a friend is the gift of God, and that he only who made hearts can unite them. SOUTH.

He creates those sympathies and suitablenesses of nature that are the foundation of all true friendship, and by his providence brings persons so affected together. SOUTH.

Many offer at the effects of friendship, but they do not last: they are promising in the beginning, but they fail and jade and tire in the prosecution. SOUTH.

Whoever has a faithful friend to guide him in the dark passages of life, may carry his eyes in another man's head, and yet see never the worse.
SOUTH.

Even reckoning makes lasting friends; and the way to make reckonings even is to make them often. SOUTH.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top. SOUTH.

If matter of fact breaks out with too great an evidence to be denied, why, still there are other lenitives, that friendship will apply before it will be brought to the decretory rigours of a condemning sentence. SOUTH.

Charity itself commands us, where we know no ill, to think well of all; but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend. SOUTH.

All apologies for and alleviations of faults, though they are the heights of humanity, yet they are not the favours, but the duties, of friendship. SOUTH.

This friendship is of that strength as to remain unshaken by such assaults, which yet are strong enough to shake down and annihilate the friendship of little puny minds. SOUTH.

When a man shall have done all that he can to make one his friend, and emptied his purse to create endearment between them, he may, in the end, be forced to write vanity and frustration. SOUTH.

Those, though in highest place, who slight and disoblige their friends, shall infallibly come to know the value of them, by having none when they shall most need them. SOUTH.

An hasty word, or an indiscreet action, does not dissolve the bond, but that friendship may be still sound in heart, and so outgrow and wear off these little distempers. SOUTH.

Joy, like a ray of the sun, reflects with a greater ardour and quickness when it rebounds upon a man from the breast of his friend. SOUTH.

Nature and common reason, in all difficulties where prudence or courage are required, do rather incite us to fly for assistance to a single person than a multitude. SWIFT.

A good man is the best friend, and therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he ceases to be that for which he was chosen. JEREMY TAYLOR.

Consider the rules of friendship, lest justice turn into unmercifulness. JEREMY TAYLOR.

He that doth a base thing in zeal for his friend, burns the golden thread that ties their hearts together. JEREMY TAYLOR.

Something like home that is not home is to be desired: it is found in the house of a friend. SIR W. TEMPLE.

I want a sofa, as I want a friend, upon which I can repose familiarly. If you can't have intimate terms and freedom with one and the other, they are of no good. THACKERAY.

True friends visit us in prosperity only when invited, but in adversity they come without invitation. THEOPHRASTUS.

It may be worth noticing as a curious circumstance, when persons past forty before they were at all acquainted form together a very close intimacy of friendship. For grafts of *old* wood to *take*, there must be a wonderful congeniality between the trees. WHATELY:
Annot. on Bacon's Essay, Of Friendship.

And as we have seen those who have been loving playfellows in childhood, grow up, if they grow up with good, and with like dispositions, into still closer friendship in riper years, so also it is probable that when *this* our state of *childhood* shall be perfected, in the maturity of a better world, the like attachment will continue between those companions who have trod together the Christian path to glory and have "taken sweet counsel together, and walked in the house of God as friends." A change to indifference towards those who have fixed their hearts on the same objects with ourselves during this earthly pilgrimage, and have given and received mutual aid during their course, is a change as little, I trust, to be expected as it is to be desired. It certainly is not such a change as the Scriptures teach us to prepare for. WHATELY:
View of the Scripture Revelations of a Future State.

I am convinced, on the contrary, that the extension and perfection of friendship will constitute great part of the future happiness of the blest. Many have lived in various and distant ages and countries, perfectly adapted (I mean not merely in their being generally estimable, but in the agreement of their tastes, and suitableness of dispositions) for friendship with each other, but who, of course, could never meet in this world. . . . I should be sorry to think such a wish absurd and presumptuous, or unlikely to be gratified. WHATELY:
View of the Scripture Revelations of a Future State.

The instability of friendship furnishes one of the most melancholy reflections suggested by the contemplation of human life; and few of us have travelled far upon our pilgrimage without having had occasion to lament the loss of some companion who has parted from our side upon the first rumour that we have wandered from the fountains of the desert.
R. A. WILLMOTT.

FUTURITY.

Indeed, were we able to view a man in the whole circle of his existence, we should have the satisfaction of seeing it close with happiness or misery, according to his proper merit; but though our view of him is interrupted by death before the finishing of his adventures, if I may so speak, we may be sure that the conclusion and catastrophe is altogether suitable to his behaviour.
ADDISON: *Tatler*, No. 117.

I must confess, I take a particular delight in these prospects of futurity, whether grounded upon the probable suggestions of a fine imagination, or the more severe conclusions of philosophy; as a man loves to hear all the discoveries or conjectures relating to a foreign country which he is at some time to inhabit. Prospects of this nature lighten the burden of any present evil, and refresh us under the worst and lowest circumstances of mortality. They extinguish in us both the fear and envy of human grandeur. Insolence shrinks its head, power disappears; pain, poverty, and death fly before them. In short, the mind that is habituated to the lively sense of an Hereafter can hope for what is the most terrifying to the generality of mankind, and rejoice in what is the most afflicting. ADDISON: *Tatler*, No. 156.

The prospect of a future state is the secret comfort and refreshment of my soul; it is that which makes nature look gay about me; it doubles all my pleasures, and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness, death itself, and, what is worse than death, the loss of those who are dearest to me, with indifference, so long as I keep in view the pleasures of eternity, and the state of being in which there will be no fears nor apprehensions, pains nor sorrows, sickness nor separation. Why will any man be so impertinently officious as to tell me all this is fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and better man.

ADDISON: *Spectator*, No. 186.

The cast of mind which is natural to a discreet man makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for him in another world lose nothing of their reality by being at so great distance from him. The objects do not appear little to him because they are remote. He considers that those pleasures and pains which lie hid in eternity approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself that which is the proper happiness of his nature and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with his views of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

ADDISON: *Spectator*, No. 225.

It is very reasonable to believe that part of the pleasure which happy minds shall enjoy in a future state will arise from an enlarged contemplation of the Divine Wisdom in the government of the world, and a discovering of the secret and amazing steps of Providence, from the beginning to the end of time. Nothing seems to be an entertainment more adapted to the nature of man, if we consider that curiosity is one of the strongest and most lasting appetites implanted in us, and that admiration is one of our most pleasing passions; and what a perpetual succession of enjoyments will be afforded to both these, in a scene so large and various as shall then be laid open to our view in the society of superior spirits, who perhaps will join with us in so delightful a prospect!

ADDISON: *Spectator*, No. 237.

It is a strong argument for a state of retribution hereafter, that in this world virtuous persons are very often unfortunate, and vicious persons prosperous; which is wholly repugnant to the nature of a Being who appears infinitely wise and good in all his works, unless we may suppose that such a promiscuous and undistinguishing distribution of good and evil, which was necessary for carrying on the designs of Providence in this life, will be rectified, and made amends for, in another.

ADDISON: *Spectator*, No. 483.

These considerations, though they may have no influence on the multitude, ought to sink into the minds of those who are their abettors, and who, if they escape punishment here, must know that these several mischiefs will be one day laid to their charge.

ADDISON: *Freeholder*.

Imprint upon their minds, by proper arguments and reflections, a lively persuasion of the certainty of a future state. ATTERBURY.

It is equally necessary that there should be a future state to vindicate the justice of God, and solve the present irregularities of Providence, whether the best men be oftentimes only, or always, the most miserable. ATTERBURY.

The things of another world being distant, operate but faintly upon us: to remedy this inconvenience, we must frequently revolve their certainty and importance. ATTERBURY.

Form the judgment about the worth or emptiness of things here, according as they are or are not of use in relation to what is to come hereafter. ATTERBURY.

Nothing can be reckoned good or bad to us in this life, any farther than it indisposes us for the enjoyments of another. ATTERBURY.

They have no uneasy presages of a future reckoning, wherein the pleasures they now taste must be accounted for; and may perhaps be outweighed by the pains which shall then lay hold upon them. ATTERBURY.

We carry the image of God in us,—a rational and immortal soul, and though we be now miserable and feeble, yet we aspire after eternal happiness, and finally expect a great exaltation of all our natural powers. BENTLEY.

The soul of man can never divest itself wholly of anxiety about its fate hereafter: there are hours when, even to the prosperous, in the midst of their pleasures, eternity is an awful thought; but how much more when those pleasures, one after another, begin to withdraw; when life alters its forms, and becomes dark and cheerless—when its changes warn the most inconsiderate that what is so mutable will soon pass entirely away. Then with pungent earnestness comes home that question to the heart, "Into what world are we next to go?" How miserable the man who, under the distractions of calamity, hangs doubtful about an event which so nearly concerns him; who, in the midst of doubts and anxieties, approaching to

that awful boundary which separates this world from the next, shudders at the dark prospect before him, wishing to exist after death, and yet afraid of that existence; catching at every feeble hope which superstition can afford him, and trembling in the same moment from reflection upon his crimes! BLAIR.

Interesting as has been the past history of our race, engrossing as must ever be the present, the future, more exciting still, mingles itself with every thought and sentiment, and casts its beams of hope, or its shadows of fear, over the stage both of active and contemplative life. In youth we scarcely descry it in the distance. To the stripling and the man it appears and disappears like a variable star, showing in painful succession its spots of light and of shade. In age it looms gigantic to the eye, full of chastened hope and glorious anticipation; and at the great transition, when the outward eye is dim, the image of the future is the last picture which is effaced from the retina of the mind.

SIR D. BREWSTER.

Futurity is the great concern of mankind. Whilst the wise and learned look back upon experience and history, and reason from things past about events to come, it is natural for the rude and ignorant, who have the same desires without the same reasonable means of satisfaction, to inquire into the secrets of futurity, and to govern their conduct by omens, dreams, and prodigies. The Druids, as well as the Etruscans and Roman priesthood, attended with diligence the flight of birds, the pecking of chickens, and the entrails of their animal sacrifices.

BURKE:
Abridgment of English History.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls. CICERO.

To treat a subject so interesting and momentous with levity or indifference—to exert all the energies of the soul in the pursuit of objects which a few years at most will snatch forever from their embrace,—and never to spend one serious hour in reflecting on what may possibly succeed the present scene of existence, or in endeavouring to find some light to clear up the doubts that may hang over this important inquiry, and to treat with derision and scorn those who would direct them in this serious investigation—is not only foolish and preposterous, but the height of infatuation and of madness. It is contrary to every principle on which reasonable men act in relation to the affairs of the present world. DR. T. DICK:
Philosophy of a Future State, Introd.

If it be one end of future punishment to make wicked men sensible of their folly and ingratitude and of the mercy and favours they have abused, it is probable that, in that future world or region to which they shall be confined, everything will be so arranged as to bring to their recollection the comforts they had abused and the Divine goodness they had despised, and to make them feel sensations opposite to those which were produced by the benevolent arrangements which exist in the present state.

DR. T. DICK:
Philosophy of a Future State, Part III.

To take away rewards and punishments is only pleasing to a man who resolves not to live morally. DRYDEN.

There is one question which combines with the interest of speculation and curiosity an interest incomparably greater, nearer, more affecting, more solemn. It is the simple question—"WHAT SHALL WE BE?" How soon it is spoken! but who shall reply? Think how profoundly this question, this mystery, concerns us—and in comparison with this, what are to us all questions of all sciences? What to us all researches into the constitution and laws of material nature? What—all investigations into the history of past ages? What to us—the future career of events in the progress of states and empires? What to us—what shall become of this globe itself, or all the mundane system? What WE shall be, *we ourselves*, is the matter of surpassing interest. JOHN FOSTER:
Life and Thoughts, by W. W. Everts, 208.

Some he punished exemplarily in this world, that we might from thence have a taste or glimpse of his future justice. HAKEWILL.

The everlasting life, both of body and soul, in that future state, whether in bliss or woe, hath been added. HAMMOND.

This quality of looking forward into futurity seems the unavoidable condition of a being whose emotions are gradual, and whose life is progressive; as his powers are limited, he must use the means for the attainment of his ends, and intend first what he performs last; as by continual advances from his first stage of existence he is perpetually varying the horizon of his prospects, he must always discover new motives of action, new excitements of fear, and allurements of desire.

DR. S. JOHNSON: *Rambler*, No. 2.

Here joys that endure forever, fresh and in vigour, are opposed to satisfactions that are attended with satiety and surfeits and flatten in the very tasting. L'ESTRANGE.

Objects near our view are apt to be thought greater than those of a larger size that are more remote; and so it is with pleasure and pain: the present is apt to carry it, and those at a distance have the disadvantage in the comparison.

LOCKE.

To him who hath a prospect of the different state of perfect happiness or misery that attends all men after this life, the measures of good and evil are mightily changed. LOCKE.

Look not mournfully into the past,—it comes not back again; wisely improve the present,—it is thine; go forth to meet the shadowy future without fear and with a manly heart.
LONGFELLOW.

Whatever improvement we make in ourselves, we are thereby sure to meliorate our future condition. PALEY.

We are but curious impertinents in the case of futurity. POPE.

The search of our future being is but a needless, anxious, and uncertain haste to be knowing, sooner than we can, what, without all this solicitude, we shall know a little later.
POPE.

At the upshot, after a life of perpetual application, to reflect that you have been doing nothing for yourself, and that the same or less industry might have gained you a friendship that can never deceive or end,—a glory which, though not to be had till after death, yet shall be felt and enjoyed to eternity. POPE.

God's justice in the one, and his goodness in the other, is exercised for evermore, as the everlasting subjects of his reward and punishment. SIR W. RALEIGH.

The greatest loss of time is delay and expectation, which depends upon the future. We let go the present, which we have in our power, and look forward to that which depends upon chance,—and so quit a certainty for an uncertainty. SENECA.

We are led to the belief of a future state, not only by the weaknesses, by the hopes and fears of human nature, but by the noblest and best principles which belong to it, by the love of virtue, and by the abhorrence of vice and injustice. ADAM SMITH.

That religion, teaching a future state of souls, is a probability, and that its contrary cannot, with equal probability, be proved, we have evinced.
SOUTH.

The voice of God himself speaks in the heart of men, whether they understand it or no; and by secret intimations gives the sinner a foretaste of that direful cup which he is like to drink more deeply of hereafter. SOUTH.

The smallest accident intervening often produces such changes that a wise man is just as much in doubt of events as the most ignorant and unexperienced. SWIFT.

The fear of punishment in this life will preserve men from few vices, since some of the blackest often prove the surest steps to favour; such as ingratitude, hypocrisy, treachery, and subornation. SWIFT.

The spirit of manifestation will but upbraid you in the shame and horror of a sad eternity, if you have not the spirit of absignation.
JEREMY TAYLOR.

Enjoy the present, whatsoever it be, and be not solicitous about the future.
JEREMY TAYLOR.

The doctrine of the gospel proposes to men such glorious rewards and such terrible punishments as no religion ever did, and gives us far greater assurance of their reality and certainty than ever the world had. TILLOTSON.

God hath in the Scripture suspended the promise of eternal life upon this condition, that without obedience and holiness of life no man shall ever see the Lord. TILLOTSON.

The great encouragement is the assurance of a future reward, the firm persuasion thereof is enough to raise us above anything in this world. TILLOTSON.

It concerns every man that would not trifle away his soul, and fool himself into irrecoverable misery, with the greatest seriousness to inquire into these matters. TILLOTSON.

What poor man would not carry a great burthen of gold to be made a rich man forever?
TILLOTSON.

If he have no comfortable expectations of another life to sustain him under the evils in this world, he is of all creatures the most miserable. TILLOTSON.

It is not much that the good man ventures: after this life, if there be no God, he is as well as the bad; but if there be a God, is infinitely better; even as much as unspeakable and eternal happiness is better than extreme and endless misery. TILLOTSON.

This is the natural fruit of sin, and the present revenge which it takes upon sinners, besides that fearful punishment which shall be inflicted on them in another life. TILLOTSON.

If it so fall out that thou art miserable forever, thou hast no reason to be surprised as if some unexpected thing had happened.
TILLOTSON.

In the other world there is no consideration that will sting our consciences more cruelly than this, that we did wickedly when we knew to have done better; and chose to make ourselves miserable, when we understood the way to have been happy. TILLOTSON.

To persevere in any evil course makes you unhappy in this life, and will certainly throw you into everlasting torments in the next.
WAKE.

Planters of trees ought to encourage themselves by considering all future time as present; indeed, such consideration would be a useful principle to all men in their conduct of life, as it respects both this world and the next.
BISHOP R. WATSON.

Ask our rhapsodist, If you have nothing but the excellence and loveliness of virtue to preach, and no future rewards or punishments, how many vicious wretches will you ever reclaim?
DR. I. WATTS.

A present good may reasonably be parted with upon a probable expectation of a future good which is more excellent.
BISHOP WILKINS.

GAMES.

The institution of sports was intended by all governments to turn off the thoughts of the people from busying themselves in matters of state.
ADDISON.

It is wonderful to see persons of sense passing away a dozen hours together in shuffling and dividing a pack of cards. ADDISON.

Nothing wears out a fine face like the vigils of the card-table and those cutting passions which attend them. ADDISON.

The games of the ancient Greeks were, in their original institutions, religious solemnities.
BRANDE.

Let the world have their May-games, wakes, . . . and whatsoever sports and recreations please them, provided they be followed with discretion.
ROBERT BURTON.

Profitable employments would be no less a diversion than any of the idle sports in fashion, if men could but be brought to delight in them.
LOCKE.

As to cards and dice, I think the safest and best way is never to learn to play upon them, and so be incapacitated for those dangerous temptations and encroaching wasters of time.
LOCKE.

GARDENS.

I am one, you must know, who am looked upon as a humorist in gardening. I have several acres about my house, which I call my garden, and which a skilful gardener would not know what to call. It is a confusion of kitchen and parterre, orchard and flower garden, which lie so mixt and interwoven with one another, that if a foreigner who had seen nothing of our country should be conveyed into my garden at his first landing, he would look upon it as a natural wilderness, and one of the uncultivated parts of our country.
ADDISON: *Spectator*, No. 477.

Many of the old philosophers passed away the greatest parts of their lives among their gardens. Epicurus himself could not think sensual pleasure attainable in any other scene. Every reader who is acquainted with Homer, Virgil, and Horace, the greatest geniuses of all antiquity, knows very well with how much rapture they have spoken on this subject; and that Virgil in particular has written a whole book on the art of planting.

This art seems to have been more especially adapted to the nature of man in his primæval state, when he had life enough to see his productions flourish in their utmost beauty, and gradually decay with him. One who lived before the flood might have seen a wood of the tallest oaks in the acorn.
ADDISON: *Spectator*, No. 583.

God Almighty first planted a garden; and, indeed, it is the purest of human pleasures; it is the greatest refreshment to the spirits of man; without which buildings and palaces are but gross handiworks: and a man shall ever see that when ages grow to civility and elegancy men come to build stately, sooner than to garden finely; as if gardening were the greater perfection. I do hold it, in the royal order of gardens there ought to be gardens for all the months in the year in which, severally, things of beauty may be then in season. LORD BACON:
Essay XLVII., Of Gardens.

The English have not yet brought the art of gardening to the same perfection with the Chinese, but have lately begun to imitate them; nature is now followed with greater assiduity than formerly; the trees are suffered to shoot out into the utmost luxuriance; the streams, no longer forced from their native beds, are permitted to wind among the valleys; spontaneous flowers take place of the finished parterre, and the enamelled meadow of the shaven green.

Yet still the English are far behind us in this charming art; their designs have not yet attained a power of uniting instruction with beauty. An European will scarcely conceive any [my?] meaning, when I say that there is scarcely a garden in China which does not contain some fine moral couched under the general design, where one is not taught wisdom as he walks, and feels the force of some noble truth, or delicate precept, resulting from the disposition of the groves, streams, or grottoes.
GOLDSMITH:
Citizen of the World, Letter XXXI.

The taste of the English in the cultivation of land, and in what is called landscape gardening, is unrivalled. They have studied nature intently, and discover an exquisite sense of her beautiful forms and harmonious combinations. Those charms which in other countries she lavishes in wild solitudes are here assembled round the haunts of domestic life. They seem to have caught her coy and furtive graces, and spread them, like witchery, about their rural abodes.
WASHINGTON IRVING.

Gardening or husbandry, and working in wood, are fit and healthy recreations for a man of study or business. LOCKE.

As gardening has been the inclination of kings and the choice of philosophers, so it has been the common favourite of public and private men; a pleasure of the greatest and the care of the meanest; and, indeed, an employment and a possession for which no man is too high nor too low. SIR W. TEMPLE.

In every garden four things are necessary to be provided for,—flowers, fruit, shade, and water; and whoever lays out a garden without all these must not pretend to any perfection. It ought to lie to the best parts of the house, or to those of the master's commonest use; so as to be but like one of the rooms out of which you

step into another. The part of your garden next your house (besides the walks that go round it) should be a parterre for flowers, or grass-plots bordered with flowers; or if, according to the newest mode, it be cast all into grass-plots and gravel walks, the dryness of these should be relieved with fountains, and the plainness of those with statues; otherwise, if large, they have an ill effect upon the eye. However, the part next the house should be open, and no other fruit but upon the walls. If this take up one-half of the garden, the other should be fruit-trees, unless some grove for shade lie in the middle: if it take up a third part only, then the next third may be dwarf trees, and the last standard fruit; or else the second part fruit-trees, and the third all sorts of winter-greens, which provide for all seasons of the year. I will not enter upon any account of flowers, having only pleased myself with seeing or smelling them, and not troubled myself with the care, which is more the ladies' part than the men's; but the success is wholly in the gardener.

SIR W. TEMPLE.

The best figure of a garden I esteem an oblong upon a descent. SIR W. TEMPLE.

GENIUS.

The productions of a great genius, with many lapses and inadvertencies, are infinitely preferable to the works of an inferior kind of author which are scrupulously exact, and conformable to all the rules of correct writing.

ADDISON.

Taste and genius are two words frequently joined together, and therefore, by inaccurate thinkers, confounded. They signify, however, two quite different things. The difference between them can be clearly pointed out, and it is of importance to remember it. Taste consists in the power of judging; genius, in the power of executing. One may have a considerable degree of taste in poetry, eloquence, or any of the fine arts, who has little or hardly any genius for composition or execution in any of these arts; but genius cannot be found without including taste also. Genius, therefore, deserves to be considered as a higher power of the mind than taste. Genius always imports something inventive or creative, which does not rest in mere sensibility to beauty where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner as strongly to impress the minds of others. Refined taste forms a good critic; but genius is further necessary to form the poet or the orator.

It is proper also to observe, that genius is a word which, in common acceptation, extends much further than to the objects of taste. It is used to signify that talent or aptitude which we receive from nature for excelling in any one thing whatever. Thus, we speak of a genius for mathematics, as well as a genius for poetry—of a genius for war, for politics, or for any mechanical employment.

BLAIR: *Lectures.*

God hath divided the genius of men according to the different affairs of the world; and varied their inclinations according to the variety of actions to be performed.

SIR T. BROWNE.

Genius of the highest kind implies an unusual intensity of the modifying power.

COLERIDGE.

A happy genius is the gift of nature: it depends on the influence of the stars, say the astrologers; on the organs of the body, say the naturalists; it is the particular gift of heaven, say the divines, both Christian and heathens.

DRYDEN.

Longinus has judiciously preferred the sublime genius that sometimes errs, to the midding or indifferent one, which makes few faults, but seldom rises to any excellence.

DRYDEN.

We ought to attempt no more than what is in the compass of our genius, and according to our vein. DRYDEN.

Every man should examine his own genius, and advise with himself what is proper to apply himself to; for nothing can be more distant from tranquillity and happiness than to be engaged in a course of life for which nature has rendered thee unfit; for an active life is not to be undertaken by an unactive person; nor an unactive life by an active person: to one, rest is quiet and action labour; to another, rest is labour and action quiet: a mild and timorous man should avoid a military life, a bold and impatient man the easy; for one cannot brook war, nor the other peace. EPICURUS

A man of genius may sometimes suffer a miserable sterility; but at other times he will feel himself the magician of thought. Luminous ideas will dart from the intellectual firmament, just as if the stars were falling around him; sometimes he must think by mental moonlight, but sometimes his ideas reflect the solar splendour. JOHN FOSTER: *Journal.*

It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary but irresistible way through a thousand obstacles. Nature seems to delight in disappointing the assiduities of art, with which it would rear dulness to maturity; and to glory in the vigour and luxuriance of her chance productions. She scatters the seeds of genius to the winds, and though some may perish among the stony places of the world, and some may be choked by the thorns and brambles of early adversity, yet others will now and then strike root even in the clefts of the rock, struggle bravely up into sunshine, and spread over their sterile birthplace all the beauties of vegetation.

WASHINGTON IRVING.

Some, that imagine themselves to have looked with more than common penetration into human nature, have endeavoured to persuade us that each man is born with a mind formed peculiarly for certain purposes and with desires unalterably determined to particular objects, from which the attention cannot long be diverted, and which alone, as they are well or ill pursued, must produce the praise or blame, the happiness or misery, of his future life. This position has not, indeed, been hitherto proved with strength proportionate to the assurance with which it has been advanced, and, perhaps, will never gain much prevalence by a close examination.

If the doctrine of innate ideas be itself disputable, there seems to be little hope of establishing an opinion which supposes that even complications of ideas have been given us at our birth, and that we are made by nature ambitious or covetous, before we know the meaning of either power or money.

DR. S. JOHNSON: *Rambler*, No. 43.

Of genius, that power which constitutes a poet; that quality without which judgment is cold and knowledge is inert; that energy which collects, combines, amplifies, and animates, the superiority [to Pope] must, with some hesitation, be allowed to Dryden.

DR. S. JOHNSON: *Life of Pope.*

Genius is allied to a warm and inflammable constitution, delicacy of taste to calmness and sedateness. Hence it is common to find genius in one who is a prey to every passion; but seldom delicacy of taste. Upon a man possessed of this blessing, the moral duties, no less than the fine arts, make a deep impression, and counterbalance every irregular desire; at the same time, a temper calm and sedate is not easily moved, even by a strong temptation.

LORD KAMES.

Mankind, from the earliest ages, have been prone almost to idolize those to whom they were indebted for any weighty benefits, or to whom they looked up as inventors of useful arts, or masters of hitherto occult sciences. Gratitude indeed demands that great and original geniuses, whom God has enriched with extraordinary talents by the due exercise of which they have become benefactors of the human race, should be loved and valued highly for their services; but when we look only at the instrument, and see not the hand of Supreme Benevolence that employs it for our benefit, we then overvalue man, and undervalue God; putting the former into the place of the latter, and making an idol of him; and if any will not worship this idol, a clamour is raised against them, and they are almost persecuted. DR. W. KIRBY.

The proportion of genius to the vulgar is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one to ten millions.

LAVATER.

Genius always gives its best at first, prudence at last. LAVATER.

Sir Isaac Newton and Milton were equally men of genius. Sir Robert Walpole and Lord Godolphin were ministers of great abilities, though they did not possess either the brilliant talents of Bolingbroke or the commanding genius of Chatham. SIR J. MACKINTOSH.

Genius without religion is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness.

HANNAH MORE.

Great geniuses, like great ministers, though they are confessedly the first in the commonwealth of letters, must be envied and calumniated. POPE: *Essay on Homer.*

I count it a great error to count upon the genius of a nation as a standing argument in all ages. SWIFT.

Every age might perhaps produce one or two true geniuses, if they were not sunk under the censure and obloquy of plodding, servile, imitating pedants. SWIFT.

If there be any difference in natural parts, it should seem the advantage lies on the side of children born from wealthy parents, the same traditional sloth and luxury which render their body weak perhaps refining their spirits.

SWIFT.

This evil fortune which attends extraordinary men hath been imputed to divers causes that need not be set down when so obvious a one occurs, that when a great genius appears the dunces are all in conspiracy against him.

SWIFT.

The bright genius is ready to be so forward as often betrays him into great errors in judgment without a continual bridle on the tongue.

DR. I. WATTS.

Men do not make their homes unhappy because they have genius, but because they have not enough genius; a mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domestic ties.

WORDSWORTH.

GENTLEMAN.

Our manners, our civilization, and all the good things connected with manners, and with civilization, have, in this European world of ours, depended for ages upon two principles, . . . I mean the spirit of a gentleman and the spirit of religion. BURKE.

Religion is the most gentlemanly thing of the world. It alone will gentilize, if unmixed with cant. COLERIDGE.

The true gentleman is extracted from ancient and worshipful parentage. When a pepin is

planted on a pepin-stock the fruit growing thence is called a renate, a most delicious apple, as both by sire and dame well descended. . Then his blood must needs be well purified who is gentilely born on both sides. T. FULLER.

Education begins the gentleman, but reading, good company, and reflection must finish him.
LOCKE.

The taste of beauty, and the relish of what is decent, just, and amiable, perfects the character of the gentleman. SHAFTESBURY.

In a word, to be a fine gentleman is to be a generous and a brave man. What can make a man so much in constant good humour, and shine, as we call it, than to be supported by what can never fail him, and to believe that whatever happens to him was the best thing that possibly could befall him, or else He on whom it depends would not have permitted it to have befallen him at all?
SIR R. STEELE: *Spectator*, No. 75.

Perhaps a gentleman is a rarer man than some of us think for. Which of us can point out many such in his circle, men whose aims are generous, whose truth is constant, and not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know a hundred whose coats are very well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles, and have shot into the very centre and bull's-eye of fashion; but of gentlemen, how many? Let us take a little scrap of paper, and each make out his list. THACKERAY.

What is it to be a gentleman? Is it to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all those qualities, to exercise them in the most graceful outward manner? Ought a gentleman to be a loyal son, a true husband, an honest father? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant, his aims in life lofty and noble? THACKERAY.

There is no man that can teach us to be gentlemen better than Joseph Addison.
THACKERAY.

GHOSTS.

I remember last winter there were several young girls of the neighbourhood sitting about the fire with my landlady's daughters and telling stories of spirits and apparitions. Upon my opening the door the young women broke off their discourse, but my landlady's daughters telling them that it was nobody but the gentleman (for that is the name which I go by in the neighbourhood, as well as in the family), they went on without minding me. I seated myself by the candle that stood on a table at one end of the room, and, pretending to read a book I took out of my pocket, heard several dreadful stories of ghosts, as pale as ashes, that had stood at the feet of a bed, or walked over a church-yard by moonlight; and of others that had been conjured into the Red Sea for disturbing people's rest and drawing their curtains at midnight; with many other old women's fables of the like nature. As one spirit raised another, I observed that at the end of every story the whole company closed their ranks, and crowded about the fire. I took notice in particular of a little boy, who was so attentive to every story, that I am mistaken if he ventures to go to bed by himself this twelvemonth. Indeed, they talked so long, that the imaginations of the whole assembly were manifestly crazed, and, I am sure, will be the worse for it as long as they live. . . . Were I a father, I should take a particular care to preserve my children from these little horrors of imagination, which they are apt to contract when they are young, and are not able to shake off when they are in years.
ADDISON: *Spectator*, No. 12.

Mr. Locke, in his chapter of the Association of Ideas, has very curious remarks to show how, by the prejudice of education, one idea often introduces into the mind a whole set that bear no resemblance to one another in the nature of things. Among several instances of this kind, he produces the following instance: "The ideas of goblins and sprites have really no more to do with darkness than light: yet let but a foolish maid inculcate these often on the mind of a child, and raise them there together, possibly he shall never be able to separate them again so long as he lives, but darkness shall ever after bring with it those frightful ideas, and they shall be so joined that he can no more bear the one than the other."
ADDISON: *Spectator*, No. 109.

Our forefathers looked upon nature with more reverence and horror, before the world was enlightened by learning and philosophy; and loved to astonish themselves with the apprehensions of witchcraft, prodigies, charms, and enchantments. There was not a village in England that had not a ghost in it; the church-yards were all haunted; every large common had a circle of fairies belonging to it; and there was not a shepherd to be met with who had not seen a spirit. ADDISON: *Spectator*, No. 419.

A person terrified with the imagination of spectres is more reasonable than one who thinks the appearance of spirits fabulous and groundless. ADDISON: *Spectator*.

Tender minds should not receive early impressions of goblins, spectres, and apparitions.
LOCKE.

GLORY.

Obloquy is a necessary ingredient in the composition of all true glory. BURKE.

True glory takes root, and even spreads: all false pretences, like flowers, fall to the ground; nor can any counterfeit last long.

CICERO.

There are two things which ought to teach us to think but meanly of human glory: the very best have had their calumniators, the very worst their panegyrists. COLTON: *Lacon.*

Glory, or internal gloriation or triumph of the mind, is the passion which proceedeth from the imagination or conception of our own power above the power of him that contendeth with us.

HOBBES.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion which the mind of man has for glory; which though it may be faulty in the excess of it, ought by no means to be discouraged. Perhaps some moralists are too severe in beating down this principle, which seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is always observed to exert itself with the greatest force in the most generous dispositions. The men whose characters have shone the brightest among the ancient Romans appear to have been strongly animated by this passion. HUGHES: *Spectator*, No. 554.

There is but one thing necessary to keep the possession of true glory, which is to hear the opposers of it with patience, and preserve the virtue by which it was acquired. When a man is thoroughly persuaded that he ought neither to admire, wish for, or pursue anything but what is exactly his duty, it is not in the power of seasons, persons, or accidents to diminish his value. He only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favour. This is indeed an arduous task; but it should comfort a glorious spirit that it is the highest step to which human nature can arrive. Triumph, applause, acclamation, are dear to the mind of man; but it is a still more exquisite delight to say to yourself, you have done well, than to hear the whole human race pronounce you glorious, except you yourself can join with them in your own reflections. A mind thus equal and uniform may be deserted by little fashionable admirers and followers, but will ever be had in reverence by souls like itself. The branches of the oak endure all the seasons of the year, though its leaves fall off in autumn; and these too will be restored with the returning spring.

SIR R. STEELE: *Spectator*, No. 172.

GOD.

The second source of cheerfulness to a good mind is the consideration of that Being on whom we have our dependence, and in whom, though we behold him as yet but in the first faint discoveries of his perfections, we see everything that we can imagine as great, glorious, or amiable. We find ourselves everywhere upheld by his goodness, and surrounded with an immensity of love and mercy. In short, we depend upon a Being whose power qualifies him to make us happy by an infinity of means, whose goodness and truth engage him to make those happy who desire it of him, and whose unchangeableness will secure us in this happiness to all eternity.

Such considerations, which every one should perpetually cherish in his thoughts, will banish from us all that secret heaviness of heart which unthinking men are subject to when they lie under no real affliction; all that anguish which we may feel from any evil that actually oppresses us, to which I may likewise add those little cracklings of mirth and folly that are apter to betray virtue than to support it; and establish in us such an even and cheerful temper as makes us pleasing to ourselves, to those with whom we converse, and to Him whom we were made to please.

ADDISON: *Spectator*, No. 381.

In this consideration of God Almighty's omnipresence and omniscience every uncomfortable thought vanishes. He cannot but regard everything that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular which is apt to trouble them on this occasion; for as it is impossible he should overlook any of his creatures, so we may be confident that he regards with an eye of mercy those who endeavour to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.

ADDISON: *Spectator*, No. 565.

It is folly to seek the approbation of any being besides the Supreme; because no other being can make a right judgment of us, and because we can procure no considerable advantage from the approbation of any other being.

ADDISON: *Spectator.*

The Supreme Being has made the best argument for his own existence, in the formation of the heavens and the earth, and which a man of sense cannot forbear attending to who is out of the noise of human affairs. ADDISON.

The moral perfections of the Deity, the more attentively we consider, the more perfectly still shall we know them. ADDISON.

We should apply ourselves to study the perfections of God, and to procure lively and vigorous impressions of his perpetual presence with us and inspection over us.

ATTERBURY.

Would we be admitted into an acquaintance with God, let us study to resemble him. We must be partakers of a divine nature in order to partake of this high privilege and alliance.

ATTERBURY.

If God be infinitely holy, just, and good, he must take delight in those creatures that resemble him most in these perfections.

ATTERBURY.

We should contemplate reverently the works of nature and grace, the inscrutable ways of providence, and all the wonderful methods of God's dealing with men. ATTERBURY.

The scripture saith, "The fool hath said in his heart, 'There is no God':" it is not said, "The fool hath thought in his heart;" so as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded of it: for none deny there is a God, but those for whom it maketh that there were no God. LORD BACON:

Essay XVII., Of Atheism.

They that deny a God destroy a man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising human nature. LORD BACON:

Essay XVII., Of Atheism.

Man, when he resteth and assureth himself upon divine protection and favour, gathereth a force and faith which human nature in itself could not obtain: therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty. LORD BACON:

Essay XVII., Of Atheism.

The love of God ought continually to predominate in the mind, and give to every act of duty grace and animation. BEATTIE.

God's eternal duration is permanent and invisible, not measurable by time and motion, nor to be computed by number of successive moments. BENTLEY.

If this pre-existent eternity is not compatible with a successive duration, as we clearly and distinctly perceive that it is not, then it remains that some being, though infinitely above our finite comprehensions, must have had an identical, invariable continuance from all eternity; which being is no other than God.

BENTLEY.

That all these distances, motions, and quantities of matter should be so accurately and harmoniously adjusted in this great variety of our system, is above the fortuitous hits of blind material causes; and must certainly flow from that eternal fountain of wisdom.

BENTLEY.

The consideration of our understanding, which is an incorporeal substance independent from matter; and the contemplation of our own bodies, which have all the stamps and characters of excellent contrivance: these alone do very easily guide us to the wise Author of all things. BENTLEY.

Some thought and meditation are necessary; and a man may possibly be so stupid as not to have God in all his thoughts, or to say in his heart there is none. BENTLEY.

The last property which qualifies God for the fittest object of our love is the advantageousness of his to us, both in the present and the future life. BOYLE: *Seraphic Love.*

All the loveliness imparted to the creature is lent it to give us enlarged conceptions of that vast confluence and immensity that exuberates in God. BOYLE.

Such immense power, such unsearchable wisdom, and such exuberant goodness, as may justly ravish us to an amazement, rather than a base admiration. BOYLE.

You owe little less for what you are not, than for what you are, to that discriminating mercy to which alone you owe your exemption from miseries. BOYLE.

As to the freeness or unmeritedness of God's love, we need but consider that we so little could at first deserve his love, that he loved us even before we had a being. BOYLE.

And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the finger of God, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to myself; and whether out of the prejudice of my affection, or an inverting and partial conceit of his mercies, I know not; but those which others term crosses, afflictions, judgments, misfortunes, to me who inquire farther into them than their visible effects, they both appear, and in event have ever proved, the secret and dissembled favours of his affection. It is a singular piece of wisdom to apprehend truly, and without passion, the works of God, and so well to distinguish his justice from his mercy as not to miscall those noble attributes: yet it is likewise an honest piece of logic, so to dispute and argue the proceedings of God as to distinguish even his judgments into mercies. For God is merciful unto all, because better to the worst than the best deserve; and to say he punisheth none in this world, though it be a paradox, is no absurdity.

SIR T. BROWNE:

Religio Medici, Part I., liii.

Although to opinion there be many gods may seem an access in religion, and such as cannot at all consist with atheism; yet doth it deductively and upon inference include the same: for unity is the inseparable and essential attribute of Deity.

SIR T. BROWNE: *Vulgar Errors.*

As he created all things, so is he beyond and in them all, not only in power, as under his subjection, or in his presence, as being in his cognition, but in his very essence, as being the soul of their causalities and the essential cause of their existences.

SIR T. BROWNE: *Vulgar Errors.*

This is the consolation of all good men, unto whom his ubiquity affordeth continual comfort and security, and this is the affliction of hell, to whom it affordeth despair and remediless calamity. SIR T. BROWNE.

But what has been often urged as a consideration of much more weight, is not only the opinion of the better sort, but the general consent of mankind to this great truth; which I think could not possibly have come to pass, but from one of the three following reasons: either that the idea of a God is innate and co-existent with the mind itself; or that this truth is so very obvious that it is discovered by the first exertion of reason in persons of the most ordinary capacities; or, lastly, that it has been delivered down to us through all ages by a tradition from the first man. The Atheists are equally confounded, to whichever of these three causes we assign it.

BUDGELL: *Spectator*, No. 389.

Now, though in a just idea of the Deity perhaps none of his attributes are predominant, yet, to our imagination, his power is by far the most striking. Some reflection, some comparing, is necessary to satisfy us of his wisdom, his justice, and his goodness. To be struck with his power, it is only necessary that we should open our eyes. But whilst we contemplate so vast an object, under the arm, as it were, of almighty power, and invested upon every side with omnipresence, we shrink into the minuteness of our own nature, and are, in a manner, annihilated before him. And although a consideration of his other attributes may relieve, in some measure, our apprehensions, yet no conviction of the justice with which it is exercised, nor the mercy with which it is tempered, can wholly remove the terror that naturally arises from a force which nothing can withstand. If we rejoice, we rejoice with trembling; and even whilst we are receiving benefits, we cannot but shudder at a power which can confer benefits of such mighty importance. BURKE:

On the Sublime and Beautiful, 1756.

But the Scripture alone can supply ideas answerable to the majesty of this subject. In the Scripture, wherever God is represented as appearing or speaking, everything terrible in nature is called up to heighten the awe and solemnity of the Divine presence. The Psalms and the prophetical books are crowded with instances of this kind. *The earth shook* (says the Psalmist), *the heavens also dropped at the presence of the Lord.* And, what is remarkable, the painting preserves the same character not only when he is supposed descending to take vengeance upon the wicked, but even when he exerts the like plenitude of power in acts of beneficence to mankind. *Tremble, thou earth! at the presence of the Lord; at the presence of the God of Jacob; which turned the rock into standing water, the flint into a fountain of waters!* It were endless to enumerate all the passages, both in the sacred and profane writers, which establish the general sentiment of mankind, concerning the inseparable union of a sacred and reverential awe, with our ideas of the divinity. BURKE:

On the Sublime and Beautiful.

Before the Christian religion had, as it were, humanized the idea of the Divinity, and brought it somewhat nearer to us, there was very little said of the love of God. The followers of Plato have something of it, and only something; the other writers of pagan antiquity, whether poets or philosophers, nothing at all. And they who consider with what infinite attention, by what a disregard of every perishable object, through what long habits of piety and contemplation it is that any man is able to attain an entire love and devotion to the Deity, will easily perceive that it is not the first, the most natural, and the most striking effect which proceeds from that idea. BURKE:

On the Sublime and Beautiful.

I, who have brought my mind to so exclusive a veneration for the divine perfections that I have no admiration left for those of men, beyond my understanding of them, am yet very willing to honour virtue, so far as I am able to recognize and comprehend it.

BURKE: *To Lord John Cavendish.*

He [Robert Boyle] had the profoundest veneration for the great God of heaven and earth that I have ever observed in any person. The very name of God was never mentioned by him without a pause and a visible stop in his discourse; in which one that knew him most particularly above twenty years has told me that he was so exact, that he does not remember to have observed him once to fail in it.

BISHOP BURNET:

Sermon at the Funeral of the Hon. Robert Boyle.

His eye is upon every hour of my existence. His spirit is intimately present with every thought of my heart. His inspiration gives birth to every purpose within me. His hand impresses a direction on every footstep of my goings. Every breath I inhale is drawn by an energy which God deals out to me.

DR. T. CHALMERS:

Discourses on Mod. Astron., Disc. III.

While earthly objects are exhausted by familiarity, the thought of God becomes to the devout man continually brighter, richer, vaster; derives fresh lustre from all that he observes of nature and Providence, and attracts to itself all the glories of the universe. The devout man, especially in moments of strong religious sensibility, feels distinctly that he has found the true happiness of man. He has found a Being for his veneration and love, whose character is inexhaustible, who after ages shall have passed will still be uncomprehended in the extent of His perfections, and will still communicate to the pure mind stronger proofs of His excellence and more intimate signs of His approval.

W. ELLERY CHANNING.

The existence of God is the foundation of all religion. The whole building totters if the foundation be out of course: if we have not deliberate and right notions of it, we shall perform no worship, no service, yield no affection to him. If there be not a God, it is impossible there can be one; eternity is essential to the notion of a God; so all religion would be vain, and unreasonable, to pay homage to that which is not in being, nor ever can be.

CHARNOCK: *Attributes.*

The accusations of conscience evidence the omniscience and the holiness of God; the terrors of conscience, the justice of God; the approbations of conscience, the goodness of God. All the order in the world owes itself, next to the providence of God, to conscience; without it the world would be a Golgotha. As the creatures witness there was a first cause that produced them, so this principle in man evidenceth itself to be set by the same hand, for the good of that which it had so framed. There could be no conscience if there were no God, and man could not be a rational creature if there were no conscience.

CHARNOCK: *Attributes.*

The being of a God is the guard of the world; the sense of a God is the foundation of civil order; without this there is no tie upon the consciences of men. What force would there be in oaths for the decision of controversies, what right could there be in appeals made to one that had no being? A city of atheists would be a heap of confusion; there could be no ground of any commerce, when all the sacred bonds of it in the consciences of men were snapt asunder, which are torn to pieces and utterly destroyed by denying the existence of God. What magistrate could be secure in his standing? What private person could be secure in his right? Can that, then, be a truth that is destructive of all public good? CHARNOCK: *Attributes.*

I question whether there ever was, or can be in the world, an uninterrupted and internal denial of the being of God, or that men (unless we can suppose conscience utterly dead) can arrive to such a degree of impiety; for before they can stifle such sentiments in them (whatsoever they may assert) they must be utter strangers to the common conceptions of reason, and despoil themselves of their own humanity. He that dares to deny a God with his lips, yet sets up something or other as a God in his heart. Is it not lamentable that this sacred truth, consented to by all nations, which is the band of civil societies, the source of all order in the world, should be denied with a bare face, and disputed against, in companies, and the glory of a wise Creator ascribed to an unintelligent nature, to blind chance? Are not such worse than heathens? CHARNOCK: *Attributes.*

Is God a being less to be regarded than man, and more worthy of contempt than a creature? It would be strange if a benefactor should live in the same town, in the same house, with us, and we never exchange a word with him; yet this is our case, who have the works of God in our eyes, the goodness of God in our being, the mercy of God in our daily food, yet think so little of him, converse so little with him, serve everything before him, and prefer everything above him. Whence have we our mercies but from his hand? Who, besides him, maintains our breath at this moment? Would he call for our spirits this moment, they must depart from us to attend his command. There is not a moment wherein our unworthy carriage is not aggravated, because there is not a moment wherein he is not our guardian and gives us not tastes of a fresh bounty. CHARNOCK: *Attributes.*

God is a perpetual refuge and security to his people. His providence is not confined to one generation; it is not one age only that tastes of his bounty and compassion. His eye never yet slept, nor hath he suffered the little ship of his church to be swallowed up, though it hath been tossed upon the waves; he hath always been a haven to preserve us, a house to secure us; he hath always had compassion to pity us, and power to protect us; he hath had a face to shine, when the world hath had an angry countenance to frown. He brought Enoch home by an extraordinary translation from a brutish world; and when he was resolved to reckon with men for their brutish lives, he lodged Noah, the phœnix of the world, in an ark, and kept him alive as a spark in the midst of many waters, whereby to rekindle a church in the world; in all generations he is a dwelling-place to secure his people here or entertain them above.

CHARNOCK: *Attributes.*

There is no succession in the knowledge of God. The variety of successions and changes in the world make not succession, or new objects, in the Divine mind; for all things are present to him from eternity in regard of his knowledge, though they are not actually present in the world in regard of their existence. He doth not know one thing now, and another anon; he sees all things at once; "Known unto God are all things from the beginning of the world" (Acts xv. 18); but in their true order of succession, as they lie in the eternal council of God, to be brought forth in time. Though there be a succession and order of things as they are wrought, there is yet no succession in God in regard of his knowledge of them.

CHARNOCK: *Attributes.*

What encouragement could there be to lift up our eyes to one that were of one mind this day and of another mind to-morrow? Who would put up a petition to an earthly prince that were so mutable as to grant a petition one day and deny it another, and change his own act? But if a prince promise this or that thing upon such or such a condition, and you know his promise to be as unchangeable as the laws of the Medes and Persians, would any man reason thus? because it is unchangeable we will not seek to him,

we will not perform the condition upon which the fruit of the proclamation is to be enjoyed. Who would not count such an inference ridiculous? What blessings hath not God promised upon the condition of seeking him?

CHARNOCK: *Attributes.*

He hath willed everything that may be for our good, if we perform the condition he hath required; and hath put it upon record, that we may know it and regulate our desires and supplications according to it. If we will not seek him, his immutability cannot be a bar, but our own folly is the cause; and by our neglect we despoil him of this perfection as to us, and either imply that he is not sincere, and means not as he speaks; or that he is as changeable as the wind, sometimes this thing, sometimes that, and not at all to be confided in. If we ask according to his revealed will, the unchangeableness of his nature will assure us of the grant; and what a presumption would it be in a creature dependent upon his sovereign, to ask that which he knows he has declared his will against; since there is no good we can want, but he hath promised to give, upon our sincere and ardent desire for it. CHARNOCK: *Attributes.*

If God be immutable, it is sad news to those that are resolved in wickedness, or careless of returning to that duty he requires. Sinners must not expect that God will alter his will, make a breach upon his nature, and violate his own word, to gratify their lusts. No, it is not reasonable God should dishonour himself to secure them, and cease to be God, that they may continue to be wicked, by changing his own nature, that they may be unchanged in their vanity. God is the same; goodness is as amiable in his sight, and sin as abominable in his eyes, now, as it was at the beginning of the world. Being the same God, he is the same enemy to the wicked, as the same friend to the righteous. He is the same in knowledge, and cannot forget sinful acts. He is the same in will, and cannot approve of unrighteous practices. Goodness cannot but be alway the object of his love, and wickedness cannot but be alway the object of his hatred; and as his aversion to sin is alway the same, so as he hath been in his judgments upon sinners, the same he will be still; for the same perfection of immutability belongs to his justice for the punishment of sin, as to his holiness for his disaffection to sin.

CHARNOCK: *Attributes.*

There are none of his people so despicable in the eye of man, but they are known and regarded by God; though they are clouded in the world, yet they are the stars of the world; and shall God number the inanimate stars in the heavens, and make no account of his living stars on the earth? No, wherever they are dispersed, he will not forget them; however they are afflicted, he will not despise them; the stars are so numerous, that they are innumerable by man; some are visible and known by men; others lie more hid and undiscovered in a confused light, as those in the milky way; man cannot see one of them distinctly. God knows all his people. As he can do what is above the power of man to perform, so he understands what is above the skill of man to discover; shall man measure God by his scantiness? Proud man must not equal himself to God, nor cut God as short as his own line. He tells the number of the stars, and calls them all by their names. He hath them all in his list, as generals the names of their soldiers in their muster-roll, for they are his host, which he marshals in the heavens (as Isa. xi. 26, where you have the like expression); he knows them more distinctly than man can know anything, and so distinctly as to call "them all by their names."

CHARNOCK: *Attributes.*

But as the essence, so the wisdom of God is incomprehensible to any creature; God only is comprehended by God. The secrets of wisdom in God are double to the expressions of it in his works (Job xi. 6, 7): "Canst thou by searching find out God?" There is an unfathomable depth in all his decrees, in all his works; we cannot comprehend the reason of his works, much less that of his decrees, much less that in his nature; because his wisdom, being infinite as well as his power, can no more act to the highest pitch than his power. As his power is not terminated by what he hath wrought, but he could give further testimonies of it, so neither is his wisdom, but he could furnish us with infinite expressions and pieces of his skill. As in regard of his immensity he is not bounded by the limits of place; in regard of his eternity, not measured by the minutes of time; in regard of his power, not terminated with this or that number of objects; so, in regard of his wisdom, he is not confined to this or that particular mode of working; so that in regard of the reason of his actions as well as the glory and majesty of his nature, he dwells in unapproachable light (1 Tim. vi. 16); and whatsoever we understand of his wisdom in creation and providence is infinitely less than what is in himself and his own unbounded nature.

CHARNOCK: *Attributes.*

Hence is the ground for the immutability of God. As he is incapable of changing his resolves, because of his infinite wisdom, so he is incapable of being forced to any change, because of his infinite power. Being almighty, he can be no more changed from power to weakness, than, being all-wise, he can be changed from wisdom to folly, or, being omniscient, from knowledge to ignorance. He cannot be altered in his purposes, because of his wisdom; nor in the manner and method of his actions, because of his infinite strength. Men, indeed, when their designs are laid deepest and their purposes stand firmest, yet are forced to stand still, or change the manner of the execution of their resolves, by reason of some outward accidents that obstruct them in their course; for, having not wisdom to foresee future hindrances, they have not power to prevent them, or strength to

remove them, when they unexpectedly interpose themselves between their desire and performance; but no created power has strength enough to be a bar against God. By the same act of his will that he resolves a thing, he can puff away any impediments that seem to rise up against him. He that wants no means to effect his purposes cannot be checked by anything that riseth up to stand in his way; heaven, earth, sea, the deepest places are too weak to resist his will.

CHARNOCK: *Attributes.*

Since therefore all things are ordered in subserviency to the good of man, they are so ordered by Him that made both man and them; and man must acknowledge the wisdom and goodness of his Creator, and act in subserviency to His glory, as other creatures act in subserviency to his good. Sensible objects were not made only to gratify the sense of man, but to hand something to his mind as he is a rational creature; to discover God to him as an object of love and desire to be enjoyed. If this be not the effect of it, the order of the creature, as to such an one, is in vain, and falls short of its true end. CHARNOCK: *Attributes.*

Unto them that love him, God causeth all things to work for the best. So that with Him, by the heavenly light of steadfast faith, they see life even in death; with Him, even in heaviness and sorrow, they fail not of joy and comfort; with Him, even in poverty, affliction, and trouble, they neither perish nor are forsaken.

BISHOP COVERDALE.

What is God but the very being of all things that yet are not, and the subsistence of things that are? CUDWORTH.

Some novelists make a contracted idea of God, consisting of nothing but will and power.

CUDWORTH.

"Without God in the world." Think what a description, and applicable to individuals without number! If it had been "without friends—without food—without shelter"—that would have had a gloomy sound; but "*without God!*" without him!—that is, in no happy relation to him who is the very origin, support, and life of all things; without him who can make good flow to his creatures from an infinity of sources; without him whose favour possessed is the best, the sublimest, of all delights, all triumphs, all glories; without him who can confer an eternal felicity; without him, too, in a world where the human creature knows there is a mighty and continual conspiracy against his welfare. What do those who are under so sad a destitution value and seek instead? But what will anything or all things be worth in his absence? JOHN FOSTER: *Life and Thoughts, by W. W. Everts*, 218.

His works but faintly reflect the image of his perfections; it is a second-hand knowledge: to have a just idea of him it may be necessary that we see him as he is. But what is that? It is something that never entered into the heart of man to conceive: yet what we can easily conceive will be a fountain of unspeakable, of everlasting rapture. All created glories will fade and die away in his presence. Perhaps it will be my happiness to compare the world with the fair exemplar of it in the Divine Mind; perhaps to view the original plan of those wise designs that have been executing in a long series of ages. Thus employed in finding out his works and contemplating their Author, how shall I fall prostrate and adoring, my body swallowed up in the immensity of matter, my mind in the infinitude of his perfections! GROVE: *Spectator*, No. 635.

Contemplation of human nature doth by a necessary connection and chain of causes carry us up to the Deity. SIR M. HALE.

There is the same necessity for the divine influence and regimen to order and govern, conserve and keep together, the universe in that consistence it hath received, as it was at first to give it before it could receive it.

SIR M. HALE.

There is no creature in the world wherein we may not see enough to wonder at: for there is no worm of the earth, no spire of grass, no leaf, no twig, wherein we see not the footsteps of a Deity: the best visible creature is man; now, what man is he that can make but an hair, or a straw, much less any sensitive creature? so as no less than an infinite power is seen in every object that presents itself to our eyes, if therefore we look only on the outside of these bodily substances, and we do not see God in everything, we are no better than brutish; make use merely of our sense, without the least improvement of our faith or our reason. Contrary, then, to the opinion of those men who hold that a wise man should admire nothing, I say that a truly wise and good man should admire everything, or rather that infiniteness of wisdom and omnipotence which shows itself in every visible object. BISHOP J. HALL.

Human excellence is blended with many imperfections and seen under many limitations. It is beheld only in detached and separate portions, nor ever appears in any one character whole and entire. So that when, in imitation of the Stoics, we wish to form out of these fragments the notion of a perfectly good and wise man, we know that it is a mere fiction of the mind, without any real being in whom it is embodied and realized. In the belief of a Deity these conceptions are reduced to reality: the scattered rays of an ideal excellence are concentrated, and become the real attributes of that Being with whom we stand in the nearest relation, who sits supreme at the head of the universe, is armed with infinite power, and pervades all nature with his presence.

The efficacy of these views in producing and augmenting a virtuous taste will indeed be proportioned to the vividness with which they are

formed, and the frequency with which they recur; yet some benefit will not fail to result from them even in their lowest degree.

ROBERT HALL: *Modern Infidelity.*

God will protect and reward all his faithful servants in a manner and measure inexpressibly abundant. HAMMOND.

God alone excepted; who actually and everlastingly is whatsoever he may be; and which cannot hereafter be that which now he is not: all other things besides are somewhat in possibility which as yet they are not in act.

HOOKER.

God hath his influence into the very essence of all things, without which influence of Deity supporting them, their utter annihilation could not choose but follow. HOOKER.

That which moveth God to work is goodness, and that which ordereth his work is wisdom, and that which perfecteth his work is power.

HOOKER.

The better, the more desirable: that therefore must be desirable wherein there is infinity of goodness; so that if anything desirable may be infinite, that must needs be the highest of all things that are desired: no good is infinite but only God, therefore he is our felicity and bliss.

HOOKER.

Whom although to know be life, and joy to make mention of his name; yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is silence.

HOOKER.

As teaching bringeth us to know that God is our supreme truth, so prayer testifieth that we acknowledge him our supreme good.

HOOKER.

God, of his great liberality, had determined, in lieu of man's endeavours, to bestow the same by the rule of that justice which best beseemeth him. HOOKER.

A little, with the blessing of God upon it, is better than a great deal, with the encumbrance of His curse; His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite; by Him the arms of the wicked are broken, and by Him the righteous are upholden: so that the great question is, whether He be with or against us, and the great misfortune is, that this question is seldom asked. The favour of God is to them that obtain it a better and enduring substance, which, like the widow's barrel of oil, wasted not in the evil days of famine, nor will fail. BISHOP G. HORNE.

What an immense workman is God in miniature as well as in the great! With the one hand, perhaps, He is making a ring of one hundred thousand miles in diameter, to revolve round a planet like Saturn, and with the other is forming a tooth in the ray of the feather of a hummingbird, or a point in the claw of the foot of a microscopic insect. When He works in miniature, everything is gilded, polished, and perfect; but whatever is made by human art, as a needle, &c., when viewed by a microscope appears rough, and coarse, and bungling.

BISHOP E. LAW.

There is no truth which a man may more evidently make out to himself than the existence of a God; yet he that shall content himself with things as they minister to our pleasures and passions, and not make enquiry a little further into their causes and ends, may live long without any notion of such a being.

LOCKE.

Though God has given us no innate ideas of himself, though he has stamped no original characters on our minds wherein we may read his being; yet, having furnished us with those faculties our minds are endowed with, he hath not left himself without witness. LOCKE.

Our own being furnishes us with an evident and incontestable proof of a Deity; and I believe nobody can avoid the cogency of it who will carefully attend to it. LOCKE.

I think it unavoidable for every rational creature, that will examine his own or any other existence, to have the notion of an eternal, wise being, who had no beginning. LOCKE.

Serving to give us due sentiments of the wisdom and goodness of the sovereign Disposer of all things. LOCKE.

He who can imagine the universe fortuitous or self-created is not a subject for argument, provided he has the power of thinking, or even the faculty of seeing. He who sees no design cannot claim the character of a philosopher; for philosophy traces means and ends. He who traces no causes must not assume to be a metaphysician; and if he does trace them, he must arrive at a First Cause. And he who perceives no final causes is equally deficient in metaphysics and in natural philosophy; since, without this, he cannot generalize,—can discover no plan where there is no purpose. But if he who can see a Creation without seeing a Creator has made small advances in knowledge, so he who can philosophize on it, and not feel the eternal presence of its Great Author, is little to be envied, even as a mere philosopher; since he deprives the universe of all its grandeur, and himself of the pleasure springing from those exalted views which soar beyond the details of tangible forms and common events. And if with that presence around him he can be evil, he is an object of compassion; for he will be rejected by Him whom he opposes or rejects.

DR. MACCULLOCH.

I cannot but take notice of the wonderful love of God to mankind, who, in order to encourage obedience to His laws, has annexed a present as well as a future reward to a good life, and has so interwoven our duty and happiness together,

that, while we are discharging our obligations to the one, we are, at the same time, making the best provision for the other. MELMOTH.

May I be one of the weakest, provided only, in my weakness, that immortal and better vigour be put forth with greater effect; provided only, in my darkness, the light of the divine countenance does but the more brightly shine: for then I shall at once be the weakest and the most mighty,—shall be at once blind and of the most piercing sight. MILTON.

The whole evolution of ages, from everlasting to everlasting, is so collectively and presentifically represented to God at once, as if all things which ever were, are, or shall be, were at this very instant really present. SIR T. MORE.

To love God, which was a thing far excelling all the cunning that is possible for us in this life to obtain. SIR T. MORE.

We are not to consider the world as the body of God: he is an uniform being, void of organs, members, or parts; and they are his creatures, subordinate to him, and subservient to his will. SIR ISAAC NEWTON.

There never was a man of solid understanding, whose apprehensions are sober, and by a pensive inspection advised, but that he hath found by an irresistible necessity one true God and everlasting being. SIR W. RALEIGH.

These be those discourses of God whose effects those that live witness in themselves; the sensible in their sensible natures, the reasonable in their reasoning souls. SIR W. RALEIGH.

Those that attribute to the faculty any first or sole power have therein no other understanding than such a one hath who looking into the stern of a ship, and finding it guided by the helm and rudder, doth ascribe some absolute virtue to the piece of wood, without all consideration of the hand that guides it. SIR W. RALEIGH.

God is absolutely good; and so, assuredly, the cause of all that is good: but of anything that is evil he is no cause at all. SIR W. RALEIGH.

Power, light, virtue, wisdom, and goodness, being all but attributes of one simple essence, and of one God, we in all admire, and in part discern. SIR W. RALEIGH.

There was no other cause proceeding than his own will, no other matter than his own power, no other workman than his own word, and no other consideration than his own infinite goodness. SIR W. RALEIGH.

When my reason is afloat, my faith cannot long remain in suspense, and I believe in God as firmly as in any other truth whatever: in short, a thousand motives draw me to the consolatory side, and add the weight of hope to the equilibrium of reason. J. J. ROUSSEAU.

There is no nation, though plunged into never such gross idolatry, but has some awful sense of a Deity, and a persuasion of a state of retribution after this life. SOUTH.

It is the nature of every artificer to tender and esteem his own work; and if God should not love His creature it would reflect some disparagement upon His workmanship, that He should make anything that He could not own. God's power never produces what His goodness cannot embrace. God oftentimes, in the same man, distinguishes between the sinner and the creature; as a creature He can love him, while as a sinner He does afflict him. SOUTH.

This doctrine of God's good will towards men, this command of men's proportionable good will to one another, is not this the very body and substance, this the very spirit and life, of our Saviour's whole institution? SPRAT.

Those who apply themselves to learning are forced to acknowledge one God, incorruptible and unbegotten; who is the only true being, and abides forever above the highest heavens, from whence He beholds all the things that are done in heaven and earth. STILLINGFLEET: *Defence of Disc. on Romish Idolatry.*

Kircher lays it down as a certain principle, that there never was any people so rude which did not acknowledge and worship one supreme Deity. STILLINGFLEET.

The high and the low, the young and the old, the busy and the idle, alike shun acquaintance with God, as if his very name brought uneasiness and disturbed our comfort and repose. If we mention God to the young, we too often seem to be troubling them with what they had rather forget in such early days; while the aged dislike to be reminded of their misfortune, that their time on earth is drawing near to an end. If we mention God to the gay and happy, we appear to be interfering with their pleasures. If we mention Him to the great and to the learned, they will intimate that such subjects belong rather to a lower class or station. But the poor and laborious, on their part, refer us to those who have more information and more leisure. Thus a large portion of mankind, in all classes, strive to keep God out of their thoughts, and to live, so far as in them lies, without Him in the world. Yes, without Him who, as the Apostle says, *is not far from any one of us: for in Him we live, and move, and have our being.* Why should they act so strangely and unreasonably, if they believed that acquaintance with God would give them peace? ARCHBISHOP SUMNER.

God delights in the ministries of his own choice, and the methods of grace, in the economy of heaven, and the dispensations of eternal happiness. JEREMY TAYLOR: *Worthy Communicant.*

God brings good out of evil; and therefore it were but reason we should trust God to govern his own world. JEREMY TAYLOR.

Let us always bear about us such impressions of reverence, and fear of God, that we may humble ourselves before his almightiness, and express that infinite distance between his infiniteness and our weaknesses.

JEREMY TAYLOR.

No duty in religion is more justly required by God Almighty than a perfect submission to his will in all things. SIR W. TEMPLE.

No constant reason of this can be given, but from the nature of man's mind, which hath this notion of a Deity born with it and stamped upon it; or is of such a frame that in the free use of itself it will find out God. TILLOTSON.

We have as great assurance that there is a God as we could expect to have, supposing that he were. TILLOTSON.

Which way soever we turn ourselves, we are encountered with clear evidences and sensible demonstrations of a Deity. TILLOTSON.

We come to be assured that there is such a being, either by an internal impression of the notion of a God upon our minds, or else by such external and visible effects as our reason tells us must be attributed to some cause, and which we cannot attribute to any other but such as we conceive God to be. TILLOTSON.

If a wise man were left to himself, and his own choice, to wish the greatest good to himself he could devise, the sum of all his wishes would be this, That there were just such a being as God is. TILLOTSON.

Man, without the protection of a superior being, is secure of nothing that he enjoys, and uncertain of everything he hopes for.

TILLOTSON.

Men sunk into the greatest darkness imaginable retain some sense and awe of a Deity.

TILLOTSON.

As the nature of God is excellent, so likewise is it to know him in those glorious manifestations of himself in the works of creation and providence. TILLOTSON.

If we deal falsely in covenant with God, and break loose from all our engagements to him, we release God from all the promises he has made to us. TILLOTSON.

GOOD.

Pecuniary aid, by those who have the means, is the most easy form in which benevolence can be gratified, and that which often requires the least, if any, sacrifice of personal comfort or self-love. The same affection may be exercised in a degree much higher in itself, and often much more useful to others, by personal exertion and personal kindness. The former, compared with the means of the individual, may present a mere mockery of mercy; while the latter, even in the lowest walks of life, often exhibits the brightest displays of active usefulness that can adorn the human character. This high and pure benevolence not only is dispensed with willingness when occasions present themselves, but seeks out opportunity for itself, and feels in want of its natural and healthy exercise when deprived of an object on which it may be bestowed.

DR. ABERCROMBIE.

The first is the exercise of virtue, in the most general acceptation of the word. The particular scheme which comprehends the social virtues may give employment to the most industrious temper, and find a man in business more than the most active station of life. To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives. A man has frequent opportunities of mitigating the fierceness of a party; of doing justice to the character of a deserving man; of softening the envious, quieting the angry, and rectifying the prejudiced; which are all of them employments suited to a reasonable nature, and bring great satisfaction to the person who can busy himself in them with discretion.

ADDISON: *Spectator*, No. 93.

It is of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions at some laudable end. ADDISON.

Half the misery of life might be extinguished would man alleviate the general curse by mutual compassion. ADDISON.

To an honest mind the best perquisites of a place are the advantages it gives a man of doing good. ADDISON.

Neglect no opportunity of doing good, nor check thy desire of doing it by a vain fear of what may happen. ATTERBURY.

He will exercise himself with pleasure, and without weariness, in that godlike employment of doing good. ATTERBURY.

Power to do good is the true and lawful end of aspiring; for good thoughts, though God accept them, yet towards men are little better than good dreams, except they be put in act; and that cannot be without power and place, as the vantage or commanding ground. Merit and good works is the end of man's motion; and conscience of the same is the accomplishment of God's rest; for if a man can be partaker of God's theatre, he shall likewise be partaker of God's rest. LORD BACON:

Essay XI., Of Great Place.

Nothing can be of greater use and defence to the mind than the discovering of the colours of good and evil, showing in what cases they hold, and in what they deceive. LORD BACON.

A good deed is never lost: he who sows courtesy reaps friendship, and he who plants kindness gathers love: pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward. BASIL.

A good man acts with a vigour, and suffers with a patience, more than human, when he believes himself countenanced by the Almighty.
BLAIR.

The whole world calls for new work and nobleness. Subdue mutiny, discord, wide-spread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell: let light be, and there is indeed a green flowery world. Oh, it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God! Sooty hell of mutiny, and savagery, and despair, can, by man's energy, be made a kind of heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of heaven's azure overspanning it too, and its cunning mechanisms and tall chimney-steeples as a birth of heaven; God and all men looking on it well pleased.
CARLYLE.

Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? they do not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spake, could be recalled; and so they perished: their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name, in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year: you will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind you as the stars on the brow of evening. Good deeds will shine as the stars of heaven.
DR. T. CHALMERS.

He who receives a good turn should never forget it; he who does one should never remember it.
CHARRON.

He that loveth God will do diligence to please God by his works, and abandon himself with all his might well for to do.
CHAUCER.

Men resemble the gods in nothing so much as in doing good to their fellow-creatures.
CICERO.

The happiness of mankind is the *end* of virtue, and truth is the knowledge of the *means*; which he will never seriously attempt to discover who has not habitually interested himself *in the welfare of others.*
COLERIDGE.

Remember, that he is indeed the wisest and the happiest man who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution breaks through every opposition that he may improve these opportunities.
DODDRIDGE.

'Tis so much in your nature to do good that your life is but one continued act of placing benefits on many; as the sun is always carrying his light to some part or other of the world.
DRYDEN: *Fables.*

You are still living to enjoy the blessings of all the good you have performed, and many prayers that your power of doing generous actions may be extended as you will.
DRYDEN.

Profuseness of doing good, a soul unsatisfied with all it has done, and an unextinguished desire of doing more.
DRYDEN.

Let a man compare with each other, and also bring to the abstract scale, the sentiment which follows the performance of a kind action and that which follows a vindictive triumph; still more if the good was done in return for evil. How much pleasure then will that man ensure —yes, what a vast share of it!—whose deliberate system it is, *that his every action and speech shall be beneficent!*
JOHN FOSTER: *Journal.*

Whatever mitigates the woes or increases the happiness of others is a just criterion of goodness; and whatever injures society at large, or any individual in it, is a criterion of iniquity. One should not quarrel with a dog without a reason sufficient to vindicate one through all the courts of morality.
GOLDSMITH.

It must be remembered that we do not intermit, upon any pretence whatsoever, the custom of doing good, in regard, if there be the least cessation, nature will watch the opportunity to return, and in a short time to recover the ground it was so long in quitting: for there is this difference between mental habits and such as have their foundation in the body, that these last are in their nature more forcible and violent, and to gain upon us need only not to be opposed; whereas the former must be continually reinforced with fresh supplies, or they will languish and die away.
GROVE: *Spectator*, No. 601.

He who diffuses the most happiness and mitigates the most distress within his own circle is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires,—that of being and doing good.
ROBERT HALL: *Reflections on War.*

Every man calleth that which pleaseth, and is delightful to himself, good; and that evil which displeaseth him.
HOBBES.

Some things are good, yet in so mean a degree of goodness that many are only not disproved nor disallowed of God for them.
HOOKER.

The labour of doing good, with the pleasure arising from the contrary, doth make men for the most part slower to the one and proner to the other than that duty, prescribed them by law, can prevail sufficiently with them.

HOOKER.

Heaven prepares good men with crosses; but no ill can happen to a good man.

BEN JONSON: *Discoveries.*

A good man always profits by his endeavour; yea, when he is absent; nay, when he is dead, by his example and memory. BEN JONSON.

He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived to that height of goodness, that nothing but an increase of his sufferings can add to it; if it proves his death, his virtue is at its summit,—it is heroism complete.

LA BRUYÈRE.

If cruelty has its expiations and its remorses, generosity has its chances and its turns of good fortune; as if Providence reserved them for fitting occasions, that noble hearts may not be discouraged. LAMARTINE: *History of the Restoration in France*, vol. iii. book 34, xviii.

If there be nothing so glorious as doing good, if there is nothing that makes us so like God, then nothing can be so glorious in the use of our money as to use it all in works of love and goodness. LAW.

This useful, charitable, humble employment of yourselves is what I recommend to you with greatest earnestness, as being a substantial part of a wise and pious life. LAW.

If we will rightly estimate what we call good and evil, we shall find it lies much in comparison. LOCKE.

Good is what is apt to cause or increase pleasure or diminish pain in us; or else to procure or preserve us in the possession of any other good, or absence of any evil.

LOCKE.

All absent good does not, according to the greatness it has, or is acknowledged to have, cause pain equal to that greatness, as all pain causes desire equal to itself; because the absence of good is not always a pain, as the presence of pain is. LOCKE.

Were every action concluded within itself, and drew no consequences after it, we should, undoubtedly, never err in our choice of good.

LOCKE.

The infinitely greatest confessed good is neglected to satisfy the successive uneasiness of our desires pursuing trifles. LOCKE.

That which is good to be done cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all. BISHOP MANT.

The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived of only by those who have experienced it. Next to the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it and in him who exercises it; and it will not only soothe and tranquillize a troubled spirit, but inspire a constant flow of good humour, content, and gaiety of heart.

BISHOP PORTEUS.

He that does good to another man does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.

SENECA.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine. SHAFTESBURY.

Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love or gratitude or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act.

SHAFTESBURY.

Doing good is the only certainly happy action of a man's life. SIR P. SIDNEY.

By our law, no good is to be left undone towards all: not the good of the tongue, the hand, the heart. SOUTH.

By good, good morally so called, bonum honestum ought chiefly to be understood; and that the good of profit or pleasure, the bonum utile or jucundum, hardly come into any account here. SOUTH.

Hardly shall you find any one so bad but he desires the credit of being thought good.

SOUTH.

Desires, by a long estrangement from better things, come at length to loathe them.

SOUTH.

The true profession of Christianity inviolably engages all its followers to do good to all men.

SPRAT.

But those men only are truly great who place their ambition rather in acquiring to themselves the conscience of worthy enterprises, than in the prospect of glory which awaits them. These exalted spirits would rather be secretly the authors of events which are serviceable to mankind, than, without being such, to have the public fame of it. Where therefore an eminent merit is robbed by artifice or detraction, it does but increase by such endeavours of its enemies. The impotent pains which are taken to sully it, or diffuse it among a crowd to the injury of a single person, will naturally produce the contrary effect; the fire will blaze out, and burn up all that attempt to smother what they cannot extinguish.

SIR R. STEELE: *Spectator*, No. 172.

Certain it is, that as nothing can better do it, so there is nothing greater for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater measure can we have than that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot find so much rest as to lay his eyelids close together—than that thy tongue should be tuned with heavenly accents, and make the weary soul to listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel. . . . So is the heart of a sorrowful man under the discourses of a wise comforter: he breaks from the despairs of the grave, and the fetters and chains of sorrow; he blesses God, and he blesses thee, and he feels his life returning: for to be miserable is death, but nothing is life but to be comforted, and God is pleased with no music from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons.

JEREMY TAYLOR.

In this world whatever is called good is comparatively with other things of its kind, or with the evil mingled in its composition: so he is a good man that is better than men comparatively are, or in whom the good qualities are more than the bad. SIR W. TEMPLE.

No man has a right to say he can do nothing for the benefit of mankind, who are less benefited by ambitious projects than by the sober fulfilment of each man's proper duties. By doing the proper duty in the proper place, a man may make the world his debtor. The results of "patient continuance in well-doing" are never to be measured by the weakness of the instrument, but by the omnipotence of Him who blesseth the sincere efforts of obedient faith alike in the prince and in the cottager.

HENRY THOMPSON.

A more glorious victory cannot be gained over another man than this, that, when the injury began on his part, the kindness should begin on ours. TILLOTSON.

Nor is the lowest herd incapable of that sincerest of pleasures, the consciousness of acting right; for rectitude does not consist in extensiveness of knowledge, but in doing the best according to the lights afforded. TUCKER.

As that which hath a fitness to promote the welfare of man, considered as a sensitive being, is styled natural good; so that which hath a fitness to promote the welfare of man as a rational, voluntary, and free agent, is styled moral good; and the contrary to it, moral evil.

BISHOP WILKINS.

The greater congruity or incongruity there is in anything to the reason of mankind, and the greater tendency it hath to promote or hinder the perfection of man's nature, so much greater degrees hath it of moral good or evil; to which we ought to proportion our inclination or aversion. BISHOP WILKINS.

GOOD-BREEDING.

One may now know a man that never conversed in the world, by his excess of good-breeding. A polite country esquire shall make you as many bows in half an hour as would serve a courtier for a week. There is infinitely more to do about place and precedency in a meeting of justices' wives than in an assembly of duchesses.

ADDISON: *Spectator*, No. 119.

A friend of yours and mine has very justly defined good-breeding to be, "the result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them." Taking this for granted (as I think it cannot be disputed), it is astonishing to see that anybody who has good sense and good nature can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances, and are only to be acquired by observation and experience; but the substance of it is everywhere and eternally the same.

LORD CHESTERFIELD: *Letters to his Son*.

Civility and good-breeding are generally thought, and often used as, synonymous terms, but are by no means so.

Good-breeding necessarily implies civility; but civility does not reciprocally imply good-breeding. The former has its intrinsic weight and value, which the latter always adorns and often doubles by its workmanship.

To sacrifice one's own self-love to other people's is a short, but, I believe, a true, definition of civility: to do it with ease, propriety, and grace, is good-breeding. The one is the result of good-nature; the other, of good sense, joined to experience, observation, and attention.

LORD CHESTERFIELD: *World*, No. 148.

A man's own good-breeding is the best security against other people's ill manners.

LORD CHESTERFIELD.

The scholar, without good-breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

LORD CHESTERFIELD.

It would be a noble improvement, or rather a recovery, of what we call good-breeding, if nothing were to pass amongst us for agreeable which was the least transgression against that rule of life called decorum, or a regard to decency. This would command the respect of mankind, because it carries in it deference to

their good opinion, as humility lodged in a worthy mind is always attended with a certain homage, which no haughty soul, with all the arts imaginable, will ever be able to purchase.

Tully says, virtue and decency are so nearly related that it is difficult to separate them from each other but in our imagination. As the beauty of the body always accompanies the health of it, so certainly is decency concomitant to virtue. As beauty of body, with an agreeable carriage, pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance are proportioned to each other; so does decency of behaviour which appears in our lives obtain the approbation of all with whom we converse, from the order, consistency, and moderation of our words and actions.

SIR R. STEELE: *Spectator*, No. 104.

GOOD-HUMOUR.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable. ADDISON.

Honest good-humour is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.

WASHINGTON IRVING.

Gayety is to good-humour as perfumes to vegetable fragrance: the one overpowers weak spirits, the other recreates and revives them.

DR. S. JOHNSON.

This portable quality of good-humour seasons all the parts and occurrences we meet with, in such a manner that there are no moments lost, but they all pass with so much satisfaction that the heaviest of loads (when it is a load), that of time, is never felt by us. Varilas has this quality to the highest perfection, and communicates it whenever he appears. The sad, the merry, the severe, the melancholy, show a new cheerfulness when he comes among them. At the same time, no one can repeat anything that Varilas has ever said that deserves repetition; but the man has that innate goodness of temper that he is welcome to everybody; because every man thinks he is so to him. He does not seem to contribute anything to the mirth of the company; and yet upon reflection you find it all happened by his being there.

SIR R. STEELE: *Spectator*, No. 100.

People are not aware of the very great force which pleasantry in company has upon all those with whom a man of that talent converses. His faults are generally overlooked by all his acquaintance; and a certain carelessness that constantly attends all his actions carries him on with greater success than diligence and assiduity does others who have no share of this endowment.

SIR R. STEELE: *Spectator*, No. 462.

The words good-humour, bad-humour, humorous, and the like, rest altogether on a now exploded, but very old and widely-extended, theory of medicine, according to which there were four principal moistures or humours in the natural body, on the due proportion and combination of which the disposition alike of body and of mind depended.

R. C. TRENCH.

Learn good-humour, never to oppose without just reason: abate some degree of pride and moroseness. DR. I. WATTS.

GOOD-NATURE.

Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shows virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

There is no society or conversation to be kept up in the world without good-nature, or something which must bear its appearance and supply its place. For this reason mankind have been forced to invent a kind of artificial humanity, which is what we express by the word good-breeding. For if we examine thoroughly the idea of what we call so, we shall find it to be nothing else but an imitation and mimicry of good-nature, or, in other terms, affability, complaisance, and easiness of temper reduced into an art.

These exterior shows and appearances of humanity render a man wonderfully popular and beloved, when they are founded upon a real good-nature; but without it, are like hypocrisy in religion, or a bare form of holiness, which, when it is discovered, makes a man more detestable than professed impiety.

Good-nature is generally born with us; health, prosperity, and kind treatment from the world are great cherishers of it where they find it; but nothing is capable of forcing it up where it does not grow of itself. It is one of the blessings of a happy constitution, which education may improve, but not produce.

ADDISON: *Spectator*, No. 169.

Men naturally warm and heady are transported with the greatest flush of good-nature.

ADDISON.

Such a transient, temporary good-nature is not that philanthropy, that love of mankind, which deserves the title of a moral virtue.

ADDISON.

This part of good-nature, which consists in the pardoning and overlooking of faults, is to be exercised only in doing ourselves justice in the ordinary commerce and occurrences of life.

ADDISON.

The world will operate differently according to our temper. Almost everybody, in the san-

guine season of youth, looks in the world for more perfection than he is likely to find. But a good-tempered man—that is to say, a man of a wise constitution—will be pleased, in the midst of his disappointment, to find that, if the virtues of men are below his wish and calculation, their faults have beneficial effects; whereas the ill-tempered man grows peevish at finding, what he will as certainly find, the ill consequence attending the most undoubted virtues. I believe we shall do everything something the better for putting ourselves in as good a humour as possible when we set about it.

BURKE: *To Lord John Cavendish.*

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue,—I mean good-nature,—are of daily use: they are the bread of mankind and staff of life. DRYDEN.

Good-sense and good-nature are never separated, though the ignorant world has thought otherwise. Good-nature, by which I mean beneficence and candour, is the product of right reason, which, of necessity, will give allowance to the failings of others, by considering that there is nothing perfect in mankind; and by distinguishing that which comes nearest to excellency, though not absolutely free from faults, will certainly produce a candour in the judge. DRYDEN.

The greatest misfortunes men fall into arise from themselves; and that temper which is called very often, though with great injustice, good-nature, is the source of a numberless train of evils. For which reason we are to take this as a rule, that no action is commendable which is not voluntary; and we have made this a maxim: "That a man who is commonly called good-natured is hardly to be thanked for anything he does, because half that is acted about him is done rather by his sufferance than approbation." JOHN HUGHES: *Tatler*, No. 76.

That inexhaustible good-nature, which is the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather. WASHINGTON IRVING.

'Tis a great error to take facility for good-nature: tenderness without discretion is no better than a more pardonable folly. L'ESTRANGE.

An attribute so precious, that, in my consideration, it becomes a virtue, is a gentle and constant equality of temper. To sustain it, not only exacts a pure mind, but a vigour of understanding which resists the petty vexations and fleeting contrarieties which a multitude of objects and events are continually bringing. What an unutterable charm does it give to the society of the man who possesses it! How is it possible to avoid loving him whom we are certain always to find with serenity on his brow, and a smile on his countenance? BISHOP E. STANLEY.

It is a very common expression, that such a one is very good-natured, but very passionate. The expression, indeed, is very good natured, to allow passionate people so much quarter; but I think a passionate man deserves the least indulgence possible. It is said, it is soon over; that is, all the mischief he does is quickly despatched, which, I think, is no great recommendation to favour.

SIR R. STEELE: *Spectator*, No. 438.

We should not confound together physical delicacy of nerves, and extreme tenderness of heart and benevolence and gentleness of character. It is also important to guard against mistaking for *good nature* what is properly *good humour*,—a cheerful flow of spirits, and easy temper not readily annoyed, which is compatible with great selfishness.

WHATELY:
Annot. on Bacon's Essay, Of Goodness, and Goodness of Nature.

There is perhaps no one quality that can produce a greater amount of mischief than may be done by thoughtless good-nature. For instance, if any one, out of tenderness of heart and reluctance to punish or to discard the criminal and worthless, lets loose on society, or advances to important offices, mischievous characters, he will have conferred a doubtful benefit on a few, and done incalculable hurt to thousands. So, also, to take one of the commonest and most obvious cases, that of charity to the poor,—a man of great wealth, by freely relieving all idle vagabonds, might go far towards ruining the industry, and the morality, and the prosperity, of a whole nation. WHATELY:
Annot. on Bacon's Essay, Of Goodness, and Goodness of Nature.

GOOD SENSE.

Fine sense and exalted sense are not half so useful as common sense: there are forty men of wit for one man of good sense; and he that will carry nothing about with him but gold will be every day at a loss for readier change. ADDISON.

Of these are a Socratic dialogue, tending to prove that, whatever might be his parts and abilities, a vicious man could not properly be called a man of sense; and a discourse on self-denial, showing that virtue was not secure till its practice became a *habitude* and was free from the opposition of contrary inclinations. BENJ. FRANKLIN: *Autobiography.*

What we call good sense in the conduct of life consists chiefly in that temper of mind which enables its possessor to view at all times, with perfect coolness and accuracy, all the various circumstances of his situation: so that each of them may produce its due impression on him, without any exaggeration arising from his own peculiar habits. But to a man of an ill-regulated

imagination, external circumstances only serve as hints to excite his own thoughts, and the conduct he pursues has in general far less reference to his real situation than to some imaginary one in which he conceives himself to be placed: in consequence of which, while he appears to himself to be acting with the most perfect wisdom and consistency, he may frequently exhibit to others all the appearances of folly.

DUGALD STEWART.

To act with common sense, according to the moment, is the best wisdom I know; and the best philosophy, to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation. HORACE WALPOLE.

GOODNESS.

Goodness I call the habit, and goodness of nature the inclination. This, of all virtues and dignities of mind, is the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing,—no better than a kind of vermin. Goodness answers to the theological virtue charity, and admits no excess but error. The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall: but in charity there is no excess, neither can angel or man come in danger by it. The inclination to goodness is imprinted deeply in the nature of man; insomuch that if it issue not towards men, it will take unto other living creatures.

LORD BACON:
Essay XIII., Of Goodness, etc.

The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm: if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot: if he be thankful for small benefits, it shows that he weighs men's minds, and not their trash: but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself.

LORD BACON:
Essay XIII., Of Goodness, etc.

Persons lightly dipped, not grained, in generous honesty, are but pale in goodness.

SIR T. BROWNE.

This makes us act with wonderful tranquillity, because it ascertains us of the goodness of our work. DRYDEN.

The truly good man is jealous over himself lest the notoriety of his best actions, by blending itself with their motive, should diminish their value; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns ostentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances: the one aims to *be* virtuous, the other to *appear* so.

ROBERT HALL: *Modern Infidelity.*

The rule of voluntary agents on earth is the sentence that reason giveth concerning the goodness of those things which they are to do.

HOOKER.

The most certain token of evident goodness is, if the general persuasion of all men does so account it. HOOKER.

There is that controlling worth in goodness that the will cannot but like and desire it; and, on the other side, that odious deformity in vice, that it never offers itself to the affections of mankind but under the disguise of the other.

SOUTH.

Bare communion with a good church can never alone make a good man: if it could, we should have no bad ones. SOUTH.

Forever all goodness will be most charming; forever all wickedness will be most odious.

SPRAT.

Goodness, as that which makes men prefer their duty and their promise before their passions or their interest, and is properly the object of trust, in our language goes rather by the name of honesty: though what we call an honest man the Romans called a good man; and honesty, in their language, as well as in French, rather signifies a composition of those qualities which generally acquire honour and esteem.

SIR W. TEMPLE.

GOVERNESSES.

I know a little of governess-life. We complain in England that so few employments are open to women;—which is partly the fault of the women themselves, or rather of the friends who have influence over them. All female employment must be so excessively genteel! There is no rule without exceptions; but this I say deliberately: if I had twenty daughters whom I could not maintain (as would be probable in such a hypothesis), but whom I must send forth to earn their living, I would rather see them ladies'-maids, cooks, waitresses at inns, milliners, assistants in shops, clerks and bookkeepers, where they would be accepted as such, confectioners, haberdashers,—I would rather marry them to some honest hard-working emigrant, kissing them, as they went on board ship, with the prospect of never more beholding

them in this world,—than sentence them to the ambiguous, the solitary, the pitied and pitiable, the precarious, the dependent position of a governess. *Household Words.*

I had time to make these reflections before I was bid to "Look over with that lady" in a curt impatient tone; I sat down, all obedience, and read the entries of page after page, selecting here and there a curiosity. One lady demanded a first-rate governess for thirty pounds; another, wished for a widow; a third, for a good-tempered person who did not wear spectacles; a fourth, offered a situation to any lady who, possessing large acquirements, would be satisfied with a small salary and the consciousness that she was doing good; and a fifth—concluding the list of accomplishments—desired in the following remarkable manner: "No one need apply who has not confidence in her own good temper." The salaries, generally speaking, were low—very low; sixteen, twenty, and from that to forty pounds being the average; a few were fifty and sixty. One family offered eighty, and one a hundred; but all demanded much more than the value of their money.

Household Words.

Altogether, my study of that Register for Governesses did not please me; it made me a convert to Miss Green's opinions of the hardships of her class. A governess at twenty pounds a year gets thirteen pence per day; reckoning her to work only six hours a day—which is almost the lowest average—she gets a fraction more than twopence an hour. Twopence for an hour at the piano, twopence for an hour at chalk-drawing, twopence for an hour of English lessons, twopence for an hour of French, twopence for an hour of German, twopence for an hour of singing songs and doing Italian lessons, and the odd penny for the natural philosophy and physical geography thrown in as make-weights. *Household Words.*

The reflection was forced upon my mind that many ladies who want governesses must be profoundly foolish to imagine that women like themselves can be proficients in half a dozen arts and sciences which, separately and singly, form the whole life-study of able men. The cheap system prevails to a ruinous extent amongst governesses; it has lowered them as they never ought to have been lowered; they are compelled to seem to know what it is impossible that they should know. *Household Words.*

GOVERNMENT.

This liberty is best preserved, where the legislative power is lodged in several persons, especially if those persons are of different ranks and interests; for where they are of the same rank, and consequently have an interest to manage peculiar to that rank, it differs but little from a despotical government in a single person. But the greatest security a people can have for their liberty, is when the legislative power is in the hands of persons so happily distinguished, that by providing for the particular interests of their several ranks, they are providing for the whole body of the people; or, in other words, when there is no part of the people that has not a common interest with at least one part of the legislators. If there be but one body of legislators, it is no better than a tyranny; if there are only two, there will want a casting voice, and one of them must at length be swallowed up by disputes and contentions that will necessarily arise between them.

ADDISON: *Spectator*, No. 287.

Providence delegates to the supreme magistrate the same power for the good of men which that supreme magistrate transfers to those several substitutes who act under him.

ADDISON.

Government mitigates the inequality of power, and makes an innocent man, though of the lowest rank, a match for the mightiest of his fellow subjects. ADDISON.

A tenacious adherence to the rights and liberties transmitted from a wise and virtuous ancestry, public spirit, and a love of one's country, are the support and ornaments of government.

ADDISON.

If friends to a government forbear their assistance, they put it in the power of a few desperate men to ruin the welfare of those who are superior to them in strength and interest.

ADDISON.

If he is for an exclusion of fear, which is supposed to have some influence in every law, he opposes himself to every government.

ADDISON.

The care of our national commerce redounds more to the riches and prosperity of the public than any other act of government.

ADDISON.

Few consider how much we are indebted to government, because few can represent how wretched mankind would be without it.

ATTERBURY.

A monarchy where there is no nobility at all is ever a pure and absolute tyranny, as that of the Turks; for nobility attempts sovereignty, and draws the eyes of the people somewhat aside from the line royal: but for democracies they need it not; and they are commonly more quiet, and less subject to sedition, than where are stirps of nobles; for men's eyes are upon the business, and not upon the persons; or if upon the persons, it is for the business sake, as fittest, and not for flags and pedigrees.

LORD BACON:
Essay XV., Of Nobility.

When any of the four pillars of government are mainly shaken, or weakened (which are religion, justice, counsel, and treasure), men had need to pray for fair weather.

LORD BACON:
Essay XVI., Of Seditions and Troubles.

It is of perilous consequence that foreigners should have authoritative influence upon the subjects of any prince. BARROW.

Man was formed for society; and, as is demonstrated by the writers on the subject, is neither capable of living alone, nor indeed has the courage to do it. However, as it is impossible for the whole race of mankind to be united in one great society, they must necessarily divide into many, and form separate states, commonwealths, and nations, entirely independent of each other, and yet liable to a mutual intercourse. BLACKSTONE:
Comment.: Of the Nature of Laws in General.

The slavish principles of passive obedience and non-resistance, which had skulked, perhaps, in some old homily before James I., but were talked, written, and preached into vogue in that inglorious reign, and in those of his three successors, were renounced at the Revolution by the last of the several parties who declared for them. LORD BOLINGBROKE.

All government, indeed every human benefit and enjoyment, every virtue and every prudent act, is founded on compromise and barter. We balance inconveniences; we give and take; we remit some rights, that we may enjoy others; and we choose rather to be happy citizens than subtle disputants. As we must give away some natural liberty, to enjoy civil advantages, so we must sacrifice some civil liberties, for the advantages to be derived from the communion and fellowship of a great empire. But, in all fair dealings, the thing bought must bear some proportion to the purchase paid. None will barter away the immediate jewel of his soul.
BURKE:
Speech on Conciliation with America, March 22, 1775.

For I never knew a writer on the theory of government so partial to authority as not to allow that the hostile mind of the rulers to their people did fully justify a change of government; nor can any reason whatever be given why one people should voluntarily yield any degree of preëminence to another but on a supposition of great affection and benevolence towards them.
BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

These were the considerations, gentlemen, which led me early to think, that, in the comprehensive dominion which the Divine Providence had put into our hands, instead of troubling our understandings with speculations concerning the unity of empire and the identity or distinction of legislative powers, and inflaming our passions with the heat and pride of controversy, it was our duty, in all soberness, to conform our government to the character and circumstances of the several people who composed this mighty and strangely diversified mass.
BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

I was persuaded that government was a practical thing, made for the happiness of mankind, and not to furnish out a spectacle of uniformity to gratify the schemes of visionary politicians. Our business was to rule, not to wrangle; and it would have been a poor compensation that we had triumphed in a dispute, whilst we lost an empire. BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

If any ask me what a free government is, I answer, that, for any practical purpose, it is what the people think so,—and that they, and not I, are the natural, lawful, and competent judges of this matter. If they practically allow me a greater degree of authority over them than is consistent with any correct ideas of perfect freedom, I ought to thank them for so great a trust, and not to endeavour to prove from thence that they have reasoned amiss, and that, having gone so far, by analogy they must hereafter have no enjoyment but by my pleasure. BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

There are people who have split and anatomized the doctrine of free government, as if it were an abstract question concerning metaphysical liberty and necessity, and not a matter of moral prudence and natural feeling. They have disputed whether liberty be a positive or a negative idea; whether it does not consist in being governed by laws, without considering what are the laws, or who are the makers; whether man has any rights by Nature; and whether all the property he enjoys be not the alms of his government, and his life itself their favour and indulgence. Others, corrupting religion as these have perverted philosophy, contend that Christians are redeemed into captivity, and the blood of the Saviour of mankind has been shed to make them the slaves of a few proud and insolent sinners. These shocking extremes provoking to extremes of another kind, speculations are let loose as destructive to all authority as the former are to all freedom; and every government is called tyranny and usurpation which is not formed on their fancies. BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

That man thinks much too highly, and therefore he thinks weakly and delusively, of any contrivance of human wisdom, who believes that it can make any sort of approach to perfection. There is not, there never was, a principle of government under heaven, that does not, in the very pursuit of the good it proposes, naturally and inevitably lead into some inconvenience which makes it absolutely necessary to counterwork and weaken the application of that first principle itself, and to abandon something of the extent of the advantage you proposed by it, in order to prevent also the inconveniences which have arisen from the instrument of all the good you had in view. BURKE:
Speech on the Duration of Parliament, May 8, 1780.

In all bodies, those who will lead must also, in a considerable degree, follow. They must conform their propositions to the taste, talent, and disposition of those whom they wish to conduct: therefore, if an assembly is viciously or feebly composed in a very great part of it, nothing but such a supreme degree of virtue as very rarely appears in the world, and for that reason cannot enter into calculation, will prevent the men of talents disseminated through it from becoming only the expert instruments of absurd projects. If, what is the more likely event, instead of that unusual degree of virtue, they should be actuated by sinister ambition and a lust of meretricious glory, then the feeble part of the assembly, to whom at first they conform, becomes, in its turn, the dupe and instrument of their designs. In this political traffic, the leaders will be obliged to bow to the ignorance of their followers, and the followers to become subservient to the worst designs of their leaders.

BURKE:

Reflections on the Revolution in France, 1790.

To secure any degree of sobriety in the propositions made by the leaders in any public assembly, they ought to respect, in some degree perhaps to fear, those whom they conduct. To be led any otherwise than blindly, the followers must be qualified, if not for actors, at least for judges; they must also be judges of natural weight and authority. Nothing can secure a steady and moderate conduct in such assemblies, but that the body of them should be respectably composed, in point of condition in life, of permanent property, of education, and of such habits as enlarge and liberalize the understanding.

BURKE:

Reflections on the Revolution in France.

There is no qualification for government but virtue and wisdom, actual or presumptive. No, Sir. Wherever they are actually found, they have, in whatever state, condition, profession, or trade, the passport of heaven to human place and honour. Woe to the country which would madly and impiously reject the service of the talents and virtues, civil, military, or religious, that are given to grace and to serve it; and would condemn to obscurity everything formed to diffuse lustre and glory around a state! Woe to that country, too, that, passing into the opposite extreme, considers a low education, a mean, contracted view of things, a sordid, mercenary occupation, as a preferable title to command! Everything ought to be open,—but not indifferently to every man.

BURKE:

Reflections on the Revolution in France.

Government is not made in virtue of natural rights, which may and do exist in total independence of it,—and exist in much greater clearness, and in a much greater degree of abstract perfection: but their abstract perfection is their practical defect. By having a right to everything they want everything. Government is a contrivance of human wisdom to provide for human *wants*. Men have a right that these wants should be provided for by this wisdom. Among these wants is to be reckoned the want, out of civil society, of a sufficient restraint upon their passions.

BURKE:

Reflections on the Revolution in France.

The moment you abate anything from the full rights of men each to govern himself, and suffer any artificial, positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience. This it is which makes the constitution of a state, and the due distribution of its powers, a matter of the most delicate and complicated skill.

BURKE:

Reflections on the Revolution in France.

The science of government being, therefore, so practical in itself, and intended for such practical purposes, a matter which requires experience, and even more experience than any person can gain in his whole life, however sagacious and observing he may be, it is with infinite caution that any man ought to venture upon pulling down an edifice which has answered in any tolerable degree for ages the common purposes of society, or on building it up again without having models and patterns of approved utility before his eyes.

BURKE:

Reflections on the Revolution in France.

But the principle of Mr. Burke's proceeding ought to lead him to a very different conclusion,—to this conclusion,—that a monarchy is a thing perfectly susceptible of a balance of power, and that, when reformed and balanced, for a great country it is the best of all governments. The example of our country might have led France, as it has led him, to perceive that monarchy is not only reconcilable to liberty, but that it may be rendered a great and stable security, to its perpetual enjoyment.

BURKE:

Appeal from the New to the Old Whigs, 1791.

He [Burke] has never professed himself a friend or an enemy to republics or to monarchies in the abstract. He thought that the circumstances and habits of every country which it is always perilous and productive of the greatest calamities to force, are to decide upon the form of its government. There is nothing in his nature, his temper, or his faculties which should make him an enemy to any republic, modern or ancient. Far from it. He has studied the form and spirit of republics very early in life; he has studied them with great attention, and with a mind undisturbed by affection or prejudice. He is, indeed, convinced that the science of government would be poorly cultivated without that study.

BURKE:

Appeal from the New to the Old Whigs.

The Constitution of a country once settled upon some compact, tacit or expressed, there is no power existing of force to alter it, without the breach of the covenant, or the consent of

all the parties. Such is the nature of a contract. And the votes of a majority of the people, whatever their infamous flatterers may teach in order to corrupt their minds, cannot alter the moral any more than they can alter the physical essence of things.

BURKE:
Appeal from the New to the Old Whigs.

Place, for instance, before your eyes such a man as Montesquieu. Think of a genius not born in every country or every time: a man gifted by Nature with a penetrating, aquiline eye,—with a judgment prepared with the most extensive erudition,—with an Herculean robustness of mind, and nerves not to be broken with labour,—a man who could spend twenty years in one pursuit. Think of a man like the universal patriarch in Milton (who had drawn up before him in his prophetic vision the whole series of the generations which were to issue from his loins): a man capable of placing in review, after having brought together from the East, the West, the North, and the South, from the coarseness of the rudest barbarism to the most refined and subtle civilization, all the schemes of government which had ever prevailed amongst mankind, weighing, measuring, collating, and comparing them all, joining fact with theory, and calling into council, upon all this infinite assemblage of things, all the speculations which have fatigued the understandings of profound reasoners in all times. Let us then consider, that all these were but so many preparatory steps to qualify a man, and such a man, tinctured with no national prejudice, with no domestic affection, to admire, and to hold out to the admiration of mankind, the Constitution of England. BURKE:
Appeal from the New to the Old Whigs.

The very confession that a government wants either amendment in its conformation or relief to great distress, causes it to lose half its reputation, and as great a proportion of its strength as depends upon that reputation.

BURKE:
Letter to a Member of the National Assembly, 1791.

I go on this ground,—that government, representing the society, has a general superintending control over all the actions and over all the publicly propagated doctrines of men, without which it never could provide adequately for all the wants of society: but then it is to use this power with an equitable discretion, the only bond of sovereign authority. For it is not, perhaps, so much by the assumption of unlawful powers as by the unwise or unwarrantable use of those which are most legal, that governments oppose their true end and object: for there is such a thing as tyranny as well as usurpation. You can hardly state to me a case to which legislature is the most confessedly competent, in which, if the rules of benignity and prudence are not observed, the most mischievous and oppressive things may not be done. So that, after all, it is a moral and virtuous discretion, and not any abstract theory of right, which keeps governments faithful to their ends.

BURKE:
Speech on the Petition of the Unitarians, May 11, 1792.

To provide for us in our necessities is not in the power of government. It would be a vain presumption in statesmen to think they can do it. The people maintain them, and not they the people. It is in the power of government to prevent much evil; it can do very little positive good in this, or perhaps in anything else. It is not only so of the state and statesman, but of all the classes and descriptions of the rich: they are the pensioners of the poor, and are maintained by their superfluity. They are under an absolute, hereditary, and indefeasible dependence on those who labour and are miscalled the poor. BURKE:
Thoughts and Details on Scarcity, Nov. 1795.

At some time or other, to be sure, all the beginners of dynasties were chosen by those who called them to govern. BURKE.

To demonstrate the eternal difference between a true and severe friend to the monarchy, and a slippery sycophant of the court.

BURKE.

The natural effect of fidelity, clemency, kindness, in governors, is peace, good-will, order, and esteem on the part of the governed.

BURKE.

That modes of government have much more to do with the formation of national character than soils, suns, and climates, is sufficiently evident from the present state of Greece and Rome, compared with the ancient. Give these nations back their former governments, and all their national energies would return, and enable them to accommodate themselves to any conceivable change of climate; but no conceivable change of climate would enable them to recover their former energies. In fact, so powerful are all those causes that are connected with changes in their governments that they have sometimes made whole nations alter as suddenly and as capriciously as individuals. The Romans laid down their liberties at the feet of Nero, who would not even lend them to Cæsar; and we have lately seen the whole French nation rush, as one man, from the very extremes of loyalty, to behead the mildest monarch that ever ruled them, and conclude a sanguinary career of plunder by pardoning and rewarding a tyrant to whom their blood was but water, and their groans but wind: thus they sacrificed one that died a martyr to his clemency, and they rewarded another who lives to boast of his murders. COLTON: *Lacon.*

Of governments, that of the mob is the most sanguinary, that of soldiers the most expensive, and that of civilians the most vexatious.

COLTON: *Lacon.*

He [Mr. Fox] declared that he did not affect a democracy: that he always thought any of the simple, unbalanced governments bad; simple monarchy, simple aristocracy, simple democracy,—he held them all imperfect or vicious; all were bad by themselves; the composition alone was good. That these had been always his principles, in which he had agreed with his friend Mr. Burke. C. J. FOX:
Speech on the Army Estimates, Feb. 9, 1790.

We are more heavily taxed by our idleness, pride, and folly than we are taxed by government. B. FRANKLIN.

To place the rights of man as the basis of lawful government is not peculiar to Mr. Paine; but was done more than a century ago by men of no less eminence than Sidney and Locke. It is extremely disingenuous to impute the system to Mr. Paine as its author. His structure may be false and erroneous, but the foundation was laid by other hands. ROBERT HALL:
Apology for the Freedom of the Press, Sect. IV.

Civil restraints imply nothing more than a surrender of our liberty in some points in order to maintain it undisturbed in others of more importance. Thus we give up the liberty of repelling force by force, in return for a more equal administration of justice than private resentment would permit. But there are some rights which cannot with any propriety be yielded up to human authority, because they are perfectly consistent with every benefit its appointment can procure. The free use of our faculties in distinguishing truth from falsehood, the exertion of corporeal powers without injury to others, the choice of a religion and worship, are branches of natural freedom which no government can justly alter or diminish, because their restraint cannot conduce to that security which is its proper object. Government, like every other contrivance, has a specific end; it implies the resignation of just as much liberty as is needful to attain it; whatever is demanded more is superfluous, a species of tyranny, which ought to be corrected by withdrawing it.
ROBERT HALL:
Apology for the Freedom of the Press, Sect. IV.

It is incumbent on Mr. Burke and his followers to ascertain the *time* when natural rights are relinquished. Mr. Hey is content with tracing their existence to society, while Mr. Burke, the more moderate of the two, admitting their foundation in nature, only contends that regular government absorbs and swallows them up, bestowing artificial advantages in exchange. But at what period, it may be inquired, shall we date this wonderful revolution in the social condition of man? If we say it was as early as the first dawn of society, natural liberty had never any existence at all, since there are no traces even in tradition of a period when men were utterly unconnected with each other.
ROBERT HALL:
Apology for the Freedom of the Press, Sect. IV.

The true prop of good government is opinion,—the perception on the part of the subject of benefits resulting from it,—a settled conviction, in other words, of its being a public good. Now, nothing can produce or maintain that opinion but knowledge, since opinion is a form of knowledge. ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

To fill the minds of the public with hatreds, jealousies, and suspicions is to poison the fountains of public security. When this spirit is once awakened among a people, the character and conduct of its rulers seldom fail, in the long run, to be injured by it. Under disasters which the utmost wisdom cannot prevent, under burdens which the strictest economy may impose, government presents a plain, a palpable, and permanent pretext of discontent and suspicion. Misery has a sort of relief in attributing its sufferings to the conduct of others, and while it soothes its anguish by resentment and clamour it fastens on the object that first presents itself. This object will naturally be the rulers of the nation. ROBERT HALL:
Fragment, On Village Preaching.

Government is the creature of the people, and that which they have created they surely have a right to examine. The great Author of nature, having placed the right of dominion in no particular hands, hath left every point relating to it to be settled by the consent and approbation of mankind. In spite of the attempts of sophistry to conceal the origin of political right, it must inevitably rest at length on the acquiescence of the people. ROBERT HALL:
On the Right of Public Discussion.

Apart from the personal character of rulers, which are fluctuating and variable, you will find the apostles continually enjoin respect to government, *as government*, as a permanent ordinance of God, susceptible of various modifications from human wisdom, but essential, under some form or other, to the existence of society; and affording a representation, faint and inadequate it is true, but still a representation, of the dominion of God over the earth.
ROBERT HALL:
Sentiments Proper to the Present Crisis.

Though there be a kind of natural right in the noble, wise, and virtuous, to govern them which are of a servile disposition; nevertheless, for manifestation of this their right the assent of them who are to be governed seemeth necessary.
HOOKER.

The surest way of governing, both in a private family and a kingdom, is for a husband and a prince sometimes to drop their prerogative.
T. HUGHES.

When a new government is established, by whatever means, the people are commonly dissatisfied with it. HUME.

All experience hath shown that mankind are more disposed to suffer, while evils are suffer-

able, than to right themselves by abolishing the forms to which they are accustomed.

JEFFERSON.

In elective governments there is a tacit covenant that the king of their own making shall make his makers princes. L'ESTRANGE.

Civil government is the proper remedy for the inconveniences of a state of nature.

LOCKE.

Self-love will make men partial to themselves and friends, and ill-nature, passion, and revenge will carry them too far in punishing others; and therefore God hath certainly appointed government to restrain the partiality and violence of men. LOCKE.

Their consciences oblige them to submit to that dominion which their governors had a right to exercise over them. LOCKE.

Men may put government into what hands they please. LOCKE.

We must know how the first ruler, from whom any one claims, came by his authority, before we can know who has a right to succeed him in it.

LOCKE.

It is the nature of the Devil of tyranny to tear and rend the body which he leaves. Are the miseries of continued possession less horrible than the struggles of the tremendous exorcism?

If it were possible that a people brought up under an intolerant and arbitrary system could subvert that system without acts of cruelty and folly, half the objections to despotic power would be removed. We should, in that case, be compelled to acknowledge that it at least produces no pernicious effects on the intellectual and moral character of a nation. We deplore the outrages which accompany revolutions. But the more violent the outrages the more assured we feel that a revolution was necessary. The violence of those outrages will always be proportioned to the ferocity and ignorance of the people; and the ferocity and ignorance of the people will be proportioned to the oppression and degradation under which they have been accustomed to live. Thus it was in our civil war. The heads of the church and state reaped only that which they had sown. The government had prohibited free discussion; it had done its best to keep the people unacquainted with their duties and their rights. The retribution was just and natural. If our rulers suffered from popular ignorance, it was because they had themselves taken away the key of knowledge. If they were assailed with blind fury, it was because they had exacted an equally blind submission.

LORD MACAULAY: *Milton*, Aug. 1825.

In every other part of Europe, a large and powerful privileged class trampled on the people and defied the government. But, in the most flourishing parts of Italy, the feudal nobles were reduced to comparative insignificance. In some districts they took shelter under the protection of the powerful commonwealths which they were unable to oppose, and gradually sank into the mass of burghers. In other places they possessed great influence; but it was an influence widely different from that which was exercised by the aristocracy of any Transalpine kingdom. They were not petty princes, but eminent citizens. Instead of strengthening their fastnesses among the mountains, they embellished their palaces in the market-place. The state of society in the Neapolitan dominions, and in some parts of the Ecclesiastical State, more nearly resembled that which existed in the great monarchies of Europe. But the governments of Lombardy and Tuscany, through all their revolutions, preserved a different character. A people when assembled in a town is far more formidable to its rulers than when dispersed over a wide extent of country. The most arbitrary of the Cæsars found it necessary to feed and divert the inhabitants of their unwieldy capital at the expense of the provinces. The citizens of Madrid have more than once besieged their sovereign in his own palace and extorted from him the most humiliating concessions. The Sultans have often been compelled to propitiate the furious rabble of Constantinople with the head of an unpopular vizier. From the same causes there was a certain tinge of democracy in the monarchies and aristocracies of Northern Italy.

LORD MACAULAY: *Machiavelli*, March, 1827.

Let us overleap two or three hundred years, and contemplate Europe at the commencement of the eighteenth century. Every free constitution, save one, had gone down. That of England had weathered the danger, and was riding in full security. In Denmark and Sweden, the kings had availed themselves of the disputes which raged between the nobles and the commons, to unite all the powers of government in their own hands. In France, the institution of the States was only mentioned by lawyers as a part of the ancient theory of their government. It slept a deep sleep, destined to be broken by a tremendous waking. No person remembered the sittings of the three orders, or expected ever to see them renewed. Louis the Fourteenth had imposed on his parliament a patient silence of sixty years. His grandson, after the War of the Spanish Succession, assimilated the constitution of Aragon to that of Castile, and extinguished the last feeble remains of liberty in the Peninsula. In England, on the other hand, the Parliament was infinitely more powerful than it had ever been. Not only was its legislative authority fully established; but its right to interfere, by advice almost equivalent to command, in every department of the executive government, was recognized. The appointment of ministers, the relations with foreign powers, the conduct of a war or a negotiation, depended less on the pleasure of the Prince than on that of the two Houses.

What then made us to differ? Why was it

that, in that epidemic malady of constitutions, ours escaped the destroying influence; or rather that, at the very crisis of the disease, a favourable turn took place in England, and in England alone? It was not surely without a cause that so many kindred systems of government, having flourished together so long, languished and expired at almost the same time.

LORD MACAULAY:
Hallam's Constitutional History, Sept. 1828.

In such a state of society as that which existed all over Europe during the middle ages, very slight checks sufficed to keep the sovereign in order. His means of corruption and intimidation were very scanty. He had little money, little patronage, no military establishment. His armies resembled juries. They were drawn out of the mass of the people: they soon returned to it again: and the character which was habitual prevailed over that which was occasional. A campaign of forty days was too short, the discipline of a national militia too lax, to efface from their minds the feelings of civil life. As they carried to the camp the sentiments and interests of the farm and the shop, so they carried back to the farm and the shop the military accomplishments which they had acquired in the camp. At home the soldier learned how to value his rights, abroad how to defend them.

Such a military force as this was a far stronger restraint on the regal power than any legislative assembly. The army, now the most formidable instrument of the executive power, was then the most formidable check on that power. Resistance to an established government, in modern times so difficult and perilous an enterprise, was in the fourteenth and fifteenth centuries the simplest and easiest matter in the world. Indeed, it was far too simple and easy. An insurrection was got up then almost as easily as a petition is got up now. In a popular cause, or even in an unpopular cause favoured by a few great nobles, a force of ten thousand armed men was raised in a week. LORD MACAULAY:
Hallam's Constitutional History.

It is evidently on the real distribution of power, and not on names and badges, that the happiness of nations must depend. The representative system, though doubtless a great and precious discovery in politics, is only one of the many modes in which the democratic part of the community can efficiently check the governing few. That certain men have been chosen as deputies of the people,—that there is a piece of paper stating such deputies to possess certain powers,—these circumstances in themselves constitute no security for good government. Such a constitution nominally existed in France; while, in fact, an oligarchy of committees and clubs trampled at once on the electors and the elected. Representation is a very happy contrivance for enabling large bodies of men to exert their power with less risk of disorder than there would otherwise be. But, assuredly, it does not of itself give power. Unless a representative assembly is sure of being supported in the last resort by the physical strength of large masses who have spirit to defend the constitution and sense to defend it in concert, the mob of the town in which it meets may overawe it; the howls of the listeners in its gallery may silence its deliberations; an able and daring individual may dissolve it. And if that sense and that spirit of which we speak be diffused through a society, then, even without a representative assembly, that society will enjoy many of the blessings of good government.

LORD MACAULAY:
Utilitarian Theory of Government, Oct. 1829.

Wherever a king or an oligarchy refrains from the last extremity of rapacity and tyranny through fear of the resistance of the people, there the constitution, whatever it may be called, is in some measure democratical. The admixture of democratic power may be slight. It may be much slighter than it ought to be; but some admixture there is. Wherever a numerical minority, by means of superior wealth or intelligence, of political concert, or of military discipline, exercises a greater influence on the society than any other equal number of persons,—there, whatever the form of government may be called, a mixture of aristocracy does in fact exist. And wherever a single man, from whatever cause, is so necessary to the community, or to any portion of it, that he possesses more power than any other man, there is a mixture of monarchy. This is the philosophical classification of governments: and if we use this classification we shall find, not only that there are mixed governments, but that all governments are, and must always be, mixed. But we may safely challenge Mr. Mill to give any definition of power, or to make any classification of governments, which shall bear him out in his assertion that a lasting division of authority is impracticable. LORD MACAULAY:
Utilitarian Theory of Government.

Men are never so likely to settle a question rightly as when they discuss it freely. A government can interfere in discussion only by making it less free than it would otherwise be. Men are most likely to form just opinions when they have no other wish than to know the truth, and are exempt from all influence either of hope or fear. Government, as government, can bring nothing but the influence of hopes and fears to support its doctrines. It carries on controversy, not with reasons, but with threats and bribes. If it employs reasons, it does so, not in virtue of any powers which belong to it as a government. Thus, instead of a contest between argument and argument, we have a contest between argument and force. Instead of a contest in which truth, from the natural constitution of the human mind, has a decided advantage over falsehood, we have a contest in which truth can be victorious only by accident.

And what, after all, is the security which this training gives to governments? Mr. Southey would scarcely propose that discussion should be more effectually shackled, that public opinion

should be more strictly disciplined into conformity with established institutions, than in Spain and Italy. Yet we know that the restraints which exist in Spain and Italy have not prevented atheism from spreading among the educated classes, and especially among those whose office it is to minister at the altars of God. All our readers know how, at the time of the French Revolution, priest after priest came forward to declare that his doctrine, his ministry, his whole life, had been a lie, a mummery, during which he could scarcely compose his countenance sufficiently to carry on the imposture.

LORD MACAULAY:

Southey's Colloquies on Society, Jan. 1830.

If I were convinced that the great body of the middle class in England look with aversion on monarchy and aristocracy, I should be forced, much against my will, to come to this conclusion, that monarchical and aristocratical institutions are unsuited to my country. Monarchy and aristocracy, valuable and useful as I think them, are still valuable and useful as means, and not as ends. The end of government is the happiness of the people; and I do not conceive that, in a country like this, the happiness of the people can be promoted by a form of government in which the middle classes place no confidence, and which exists only because the middle classes have no organ by which to make their sentiments known. But, Sir, I am fully convinced that the middle classes sincerely wish to uphold the Royal prerogatives and the constitutional rights of the Peers.

LORD MACAULAY:

Speech on Parliamentary Reform, March, 1831.

We must judge of a form of government by its general tendency, not by happy accidents. Every form of government has its happy accidents. Despotism has its happy accidents. Yet we are not disposed to abolish all constitutional checks, to place an absolute master over us, and to take our chance whether he may be a Caligula or a Marcus Aurelius. In whatever way the House of Commons may be chosen, some able men will be chosen in that way who would not be chosen in any other way. If there were a law that the hundred tallest men in England should be Members of Parliament, there would probably be some able men among those who would come into the House by virtue of this law. If the hundred persons whose names stand first in the alphabetical list of the Court Guide were made Members of Parliament, there would probably be able men among them. We read in ancient history that a very able king was elected by the neighing of his horse; but we shall scarcely, I think, adopt this mode of election.

LORD MACAULAY:

Speech on Parliamentary Reform, March, 1831.

On the physical condition of the great body of the people government acts not as a specific, but as an alterative. Its operation is powerful, indeed, and certain, but gradual and indirect. The business of government is not directly to make the people rich, but to protect them in making themselves rich; and a government which attempts more than this is precisely the government which is likely to perform less. Governments do not and cannot support the people. We have no miraculous powers: we have not the rod of the Hebrew lawgiver: we cannot rain down bread on the multitude from Heaven: we cannot smite the rod and give them to drink. We can give them only freedom to employ their industry to the best advantage, and security in the enjoyment of what their industry has acquired. These advantages it is our duty to give them at the smallest possible cost. The diligence and forethought of individuals will thus have fair play; and it is only by the diligence and forethought of individuals that the community can become prosperous.

LORD MACAULAY:

Speech on Parliamentary Reform, Sept. 20, 1831.

We are desirous, before we enter on the discussion of this important question, to point out clearly a distinction which, though very obvious, seems to be overlooked by many excellent people. In their opinion, to say that the ends of government are temporal and not spiritual is tantamount to saying that the temporal welfare of man is of more importance than his spiritual welfare. But this is an entire mistake. The question is not whether spiritual interests be or be not superior in importance to temporal interests; but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labour the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte-maker ought to add the business of a baker to his own; for if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be widely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge, to distribute theological tracts, to send forth missionaries, to turn out Nollekens for being a Catholic, Bacon for being a Methodist, and Flaxman for being a Swedenborgian. For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion if it were supposed to be the duty of every association which is formed for one good object to promote every other good object.

LORD MACAULAY:

Gladstone on Church and State, April, 1839.

As to some of the ends of civil government, all people are agreed. That it is designed to protect our persons and our property, that it is designed to compel us to satisfy our wants, not by rapine, but by industry, that it is designed to compel us to decide our differences, not by the strong hand, but by arbitration, that it is designed to direct our whole force, as that of one man, against any other society which may offer us injury, these are propositions which will hardly be disputed.

Now these are matters in which any man, without any reference to any higher being, or to any future state, is very deeply interested. Every human being, be he idolater, Mahometan, Jew, Papist, Deist, or Atheist, naturally loves life, shrinks from pain, desires comforts which can be enjoyed only in communities where property is secure. To be murdered, to be tortured, to be robbed, to be sold into slavery, to be exposed to the outrages of gangs of foreign banditti calling themselves patriots, these are evidently evils from which men of every religion, and men of no religion, wish to be protected; and therefore it will hardly be disputed that men of every religion, and of no religion, have thus far a common interest in being well governed.

But the hopes and fears of man are not limited to this short life, and to this visible world. He finds himself surrounded by the signs of a power and wisdom higher than his own; and in all ages and nations men of all orders of intellect, from Bacon and Newton down to the rudest tribes of cannibals, have believed in the existence of some superior mind. Thus far the voice of mankind is almost unanimous. But whether there be one God or many, what may be his natural and what his moral attributes, in what relation his creatures stand to him, whether he have ever disclosed himself to us by any other revelation than that which is written in all the parts of the glorious and well-ordered world which he has made, whether his revelation be contained in any permanent record, how that record should be interpreted, and whether it have pleased him to appoint any unerring interpreter on earth, these are questions respecting which there exists the widest diversity of opinion, and respecting which a large part of our race has, ever since the dawn of regular history, been deplorably in error. Now here are two great objects: one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object. We must therefore pause before we admit that the persons, be they who they may, who are intrusted with power for the promotion of the former object ought always to use that power for the promotion of the latter object.

LORD MACAULAY:
Gladstone on Church and State.

Mr. Gladstone conceives that the duties of governments are paternal; a doctrine which we shall not believe till he can show us some government which loves its subjects as a father loves a child, and which is as superior in intelligence to its subjects as a father is to a child. He tells us, in lofty though somewhat indistinct language, that "Government occupies in moral the place *τὸ πᾶν* in physical science." If government be indeed *τὸ πᾶν* in moral science, we do not understand why rulers should not assume all the functions which Plato assigned to them. Why should they not take away the child from the mother, select the nurse, regulate the school, overlook the playground, fix the hours of labour and of recreation, prescribe what ballads shall be sung, what tunes shall be played, what books shall be read, what physic shall be swallowed? Why should not they choose our wives, limit our expenses, and stint us to a certain number of dishes of meat, of glasses of wine, and of cups of tea? Plato, whose hardihood in speculation was perhaps more wonderful than any other peculiarity of his extraordinary mind, and who shrank from nothing to which his principles led, went this whole length. Mr. Gladstone is not so intrepid. He contents himself with laying down this proposition, that, whatever be the body which in any community is employed to protect the persons and property of men, that body ought also, in its corporate capacity, to profess a religion, to employ its power for the propagation of that religion, and to require conformity to that religion as an indispensable qualification for all civil office. He distinctly declares that he does not in this proposition confine his view to orthodox governments, or even to Christian governments. The circumstance that a religion is false does not, he tells us, diminish the obligation of governors, as such, to uphold it. If they neglect to do so, "we cannot," he says, "but regard the fact as aggravating the case of the holders of such creed." "I do not scruple to affirm," he adds, "that, if a Mahometan conscientiously believes his religion to come from God, and to teach divine truth, he must believe that truth to be beneficial, and beneficial beyond all other things to the soul of man; and he must therefore, and ought to, desire its extension, and to use for its extension all proper and legitimate means; and that, if such Mahometan be a prince, he ought to count among those means the application of whatever influence or funds he may lawfully have at his disposal for such purposes."

Surely this is a hard saying. Before we admit that the Emperor Julian in employing the influence and the funds at his disposal for the extinction of Christianity was doing no more than his duty, before we admit that the Arian Theodoric would have committed a crime if he had suffered a single believer in the divinity of Christ to hold any civil employment in Italy,

before we admit that the Dutch government is bound to exclude from office all members of the Church of England, the King of Bavaria to exclude from office all Protestants, the Great Turk to exclude from office all Christians, the King of Ava to exclude from office all who hold the unity of God, we think ourselves entitled to demand very full and accurate demonstration. When the consequences of a doctrine are so startling we may well require that its foundations shall be very solid. LORD MACAULAY:

Gladstone on Church and State.

The doctrine which "must surely command universal assent" is this: that every association of human beings which exercises any power whatever, that is to say, every association of human beings, is bound, as such association, to profess a religion. Imagine the effect which would follow if this principle were in force during four-and-twenty hours. Take one instance out of a million. A stage-coach company has power over its horses. This power is the property of God. It is used according to the will of God when it is used with mercy. But the principle of mercy can never be truly or permanently entertained in the human breast without continual reference to God. The powers, therefore, that dwell in individuals acting as a stage-coach company can only be secured for right uses by applying to them a religion. Every stage-coach company ought, therefore, in its collective capacity, to profess some one faith, to have its articles, and its public worship, and its tests. That this conclusion, and an infinite number of other conclusions equally strange, follow of necessity from Mr. Gladstone's principles, is as certain as it is that two and two make four. And if the legitimate conclusions be so absurd, there must be something unsound in the principle. LORD MACAULAY:

Gladstone on Church and State.

But we shall leave this abstract question, and look at the world as we find it. Does, then, the way in which governments generally obtain their power make it at all probable that they will be more favourable to orthodoxy than to heterodoxy? A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the state which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all old laws and usages, and, when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these that governments have generally originated; and we can see nothing in such events to warrant us in believing that the governments thus called into existence will be peculiarly well fitted to distinguish between religious truth and heresy.

LORD MACAULAY:

Gladstone on Church and State.

The history of the successors of Theodosius bears no small analogy to that of the successors of Aurungzebe. But perhaps the fall of the Carlovingians furnishes the nearest parallel to the fall of the Moguls. Charlemagne was scarcely interred when the imbecility and the disputes of his descendants began to bring contempt on themselves and destruction on their subjects. The wide dominion of the Franks was severed into a thousand pieces. Nothing more than a nominal dignity was left to the abject heirs of an illustrious name: Charles the Bold, and Charles the Fat, and Charles the Simple. Fierce invaders, differing from each other in race, language, and religion, flocked, as if by concert, from the farthest corners of the earth, to plunder provinces which the government could no longer defend. The pirates of the Northern Sea extended their ravages from the Elbe to the Pyrenees, and at length fixed their seat in the rich valley of the Seine. The Hungarian, in whom the trembling monks fancied that they recognized the Gog or Magog of prophecy, carried back the plunder of the cities of Lombardy to the depths of the Pannonian forests. The Saracen ruled in Sicily, desolated the fertile plains of Campania, and spread terror even to the walls of Rome. In the midst of these sufferings a great internal change passed upon the empire. The corruption of death began to ferment into new forms of life. While the great body, as a whole, was torpid and passive, every separate member began to feel with a sense and to move with an energy all its own. Just here, in the most barren and dreary tract of European history, all feudal privileges, all modern nobility, take their source. It is to this point that we trace the power of those princes who, nominally vassals, but really independent, long governed, with the titles of dukes, marquesses, and counts, almost every part of the dominions which had obeyed Charlemagne.

LORD MACAULAY: *Lord Clive*, Jan. 1840.

It is only in a refined and speculative age that a polity is constructed on system. In rude societies the progress of government resembles the progress of language and of versification. Rude societies have language, and often copious and energetic language: but they have no scientific grammar, no definitions of nouns and verbs, no names for declensions, moods, tenses, and voices. Rude societies have versification, and often versification of great power and sweetness: but they have no metrical canons; and the minstrel whose numbers, regulated solely by his ear, are the delight of his audience, would himself be unable to say of how many dactyls and trochees each of

his lines consists. As eloquence exists before syntax, and song before prosody, so government may exist in a high degree of excellence long before the limits of legislative, executive, and judicial power have been traced with precision.

It was thus in our country. The line which bounded the royal prerogative, though sufficiently clear, had not everywhere been drawn with accuracy and distinctness.

LORD MACAULAY:
History of England, vol. i. chap. i.

The Commons, faithful to their system, remained in a wise and masterly inactivity.

SIR J. MACKINTOSH.

No government, any more than an individual, will long be respected, without being truly respectable. MADISON.

The reason for which government exists is, that one man, if stronger than another, will take from him whatever that other possesses and he desires. But if one man will do this, so will several. And if powers are put into the hands of a comparatively small number, called an aristocracy,—powers which make them stronger than the rest of the community,—they will take from the rest of the community as much as they please of the objects of desire. They will thus defeat the very end for which government was instituted. The unfitness, therefore, of an aristocracy to be intrusted with the powers of government rests on demonstration.

JAMES MILL: *Essays on Government, etc.*, 1828.

That one human being will desire to render the person and property of another subservient to his pleasures, notwithstanding the pain or loss of pleasure which it may occasion to that other individual, is the foundation of government.

JAMES MILL: *Essays on Government, etc.*

If government is founded upon this, as a law of human nature, that a man, if able, will take from others anything which they have and he desires, it is sufficiently evident, that when a man is called a king he does not change his nature; so that when he has got power to enable him to take from every man what he pleases, he will take whatever he pleases. To suppose that he will not, is to affirm that government is unnecessary, and that human beings will abstain from injuring one another of their own accord. It is very evident that this reasoning extends to every modification of the smaller number. Whenever the powers of government are placed in any hands other than those of the community, whether those of one man, or few, or of several, those principles of human nature which imply that government is at all necessary, imply that those persons will make use of them to defeat the very end for which government exists.

JAMES MILL: *Essays on Government, etc.*

Let this stand then as a settled maxim of the law of nature, never to be shaken by any artifices of flatterers, that the senate, or the people, are superior to kings, be they good or bad: which is but what you yourself do in effect confess when you tell us that the authority of kings was derived from the people. For that power which they transferred to princes doth yet naturally, or, as I may say, virtually, reside in themselves notwithstanding. MILTON:
Defence of the People of England.

Put conditions and take oaths from all kings and magistrates at their first instalment, to do impartial justice by law. MILTON.

A man must first govern himself ere he be fit to govern a family, and his family, ere he be fit to bear the government in the commonwealth.

SIR W. RALEIGH.

They that govern most make least noise. You see when they row in a barge, they that do drudgery-work, slash, and puff, and sweat; but he that governs sits quietly at the stern, and scarce is seen to stir. SELDEN.

The worst kind of oligarchy is, when men are governed indeed by a few, and yet are not taught to know what those few be whom they should obey. SIR P. SIDNEY.

Government is an art above the attainment of an ordinary genius. SOUTH.

To men in governing most things fall out accidentally, and come not into any compliance with their preconceived ends; but they are forced to comply subsequently, and to strike in with things as they fall out, by postliminous after-applications of them to their purposes.

SOUTH.

It is a proposition of eternal verity, that none can govern while he is despised. SOUTH.

What makes a governor justly despised is viciousness and ill morals. Virtue must tip the preacher's tongue and the ruler's sceptre with authority. SOUTH.

Of contempt, and the malign hostile influence it has upon government, every man's experience will inform him. SOUTH.

A third thing that makes a government justly despised is fearfulness of, and mean compliances with, bold popular offenders. SOUTH.

Governments that once made such a noise, as founded upon the deepest counsels and the strongest force, yet by some slight miscarriage, which let in ruin upon them, are now so utterly extinct that nothing remains of them but a name; nor are there the least traces of them to be found but only in story. SOUTH.

The three forms of government have their several perfections, and are subject to their several depravations: however, few states are ruined by defect in their institution, but generally by corruption of manners. SWIFT.

Hereditary right should be kept sacred; not from any inalienable right in a particular family, but to avoid the consequences that usually attend the ambition of competitors. SWIFT.

An hereditary right is to be preferred before election, because the government is so disposed that it almost executes itself; and upon the death of a prince the administration goes on without any rub or interruption. SWIFT.

Great changes may be made in a government, yet the form continue; but large intervals of time must pass between every such innovation, enough to make it of a piece with the constitution. SWIFT.

It may pass for a maxim in state, that the administration cannot be placed in too few hands, nor the legislature in too many. SWIFT.

When the balance of power is duly fixed in a state, nothing is more dangerous or unwise than to give way to the first steps of popular encroachment. SWIFT.

In countries of freedom, princes are bound to protect their subjects in liberty, property, and religion, to receive their petitions and redress their grievances. SWIFT.

From the practice of the wisest nations, when a prince was laid aside for maladministration, the nobles and people did resume the administration of the supreme power. SWIFT.

Of the several forms of government that have been or are in the world, that cause seems commonly the better that has the better advocate, or is advantaged by fresher experience. SIR W. TEMPLE.

All government may be esteemed to grow strong or weak as the general opinion in those that govern is seen to lessen or increase. SIR W. TEMPLE.

A government which by alienating the affections, losing the opinions, and crossing the interests, of the people, leaves out of its compass the greatest part of their consent, may justly be said, in the same degree it loses ground, to narrow its bottom. SIR W. TEMPLE.

The government which takes in the consent of the greatest number of the people may justly be said to have the broadest bottom; and if it be terminated in the authority of one single person, it may be said to have the narrowest top; and so makes the firmest pyramid. SIR W. TEMPLE.

Frugal and industrious men are friendly to the established government, as the idle and expensive are dangerous. SIR W. TEMPLE.

The breaking down an old frame of government and erecting a new, seems like the cutting down an old oak and planting a young one: it is true the grandson may enjoy the shade and the mast, but the planter, besides the pleasure of imagination, has no other benefits. SIR W. TEMPLE.

Religion hath a good influence upon the people to make them obedient to government and peaceable one towards another. TILLOTSON.

The protection of religion is indispensable to all governments. BISHOP WARBURTON.

But I say to you, and to our whole country, and to all the crowned heads, and aristocratic powers, and feudal systems that exist, that it is to self-government, the great principle of popular representation and administration—the system that lets in all to participate in the counsels that are to assign the good or evil to all—that we may owe what we are and what we hope to be. DANIEL WEBSTER.

"This public envy seemeth to bear chiefly upon principal officers or ministers, rather than upon kings." [Bacon.] This is a very just remark, and it might have suggested an excellent argument (touched on in the *Lessons on the British Constitution*) in favour of hereditary Royalty. It is surely a good thing that there should be some feeling of loyalty unalloyed by envy, towards *something* in the government. And this feeling concentrates itself among us, upon the Sovereign. But in a pure Republic, the abstract idea of the State—the Commonwealth itself—is too vague for the vulgar mind to take hold of with any loyal affection. The President, and every one of the public officers, has been raised from the ranks; and the very circumstance of their having been so raised on the score of supposed fitness, makes them (as was observed above) the more obnoxious to envy, because their elevation is felt as an affront to their rivals.

An hereditary Sovereign, on the other hand, if believed to possess personal merit, is regarded as a Godsend; but he does not hold his place by that tenure. WHATELY: *Annot. on Bacon's Essay, Of Envy.*

Bacon's remark, that a prince ought not to make it his policy to "govern *according to respect to faction*," suggests a strong ground of preference of hereditary to elective sovereignty. For when a chief—whether called king, emperor, president, or by whatever name—is *elected* (whether for life, or for a term of years), he can hardly avoid being the head of a party. He who is elected will be likely to feel aversion towards those who have voted against him; who may be, perhaps, nearly half of his subjects. And they again will be likely to regard him as an *enemy*, instead of feeling loyalty to him as their prince.

And those again who have voted for him, will consider him as being under an obligation to them, and expect them to show him more favour than to the rest of his subjects: so that he will be rather the head of a party than the king of a people. Then, too, when the throne is likely to become vacant,—that is, when the king is old, or is attacked with any serious illness,—what secret canvassing and disturbance of men's minds will take place! The king himself will most likely wish that his son, or some other near relative or friend, should succeed him, and he will employ all his patronage with a view to such an election; appointing to

public offices not the fittest men, but those whom he can reckon on as voters. And others will be exerting themselves to form a party against him; so that the country will be hardly ever tranquil, and very seldom well governed.

If, indeed, men were very different from what they are, there might be superior advantages in an elective royalty; but in the actual state of things, the disadvantages will in general greatly outweigh the benefits.

Accordingly, most nations have seen the advantage of hereditary royalty, notwithstanding the defects of such a constitution.

WHATELY:

Annot. on Bacon's Essay, Of Faction, and in his Lesson I., On the British Constitution.

The government of man should be the monarchy of reason: it is too often the democracy of passions, or the anarchy of humours.

DR. WHICHCOTE.

GRACE.

God's grace, that principle of his new birth, gives him continual dislike to sin.

HAMMOND.

That grace will carry us, if we do not wilfully betray our succours, victoriously through all difficulties. HAMMOND.

That most divine light only shineth on those minds which are purged from all worldly dross and human uncleanness.

SIR W. RALEIGH.

But the grace of God is pleased to move us by ways suitable to our nature, and to sanctify these sensible helps to higher purposes.

SOUTH.

Every degree of recession from the state of grace Christ first put us in is a recession from our hopes. JEREMY TAYLOR.

GRACEFULNESS.

A thousand little things, not separately to be defined, conspire to form these graces, this *je ne sais quoi*, that always pleases. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and cheerful in the countenance, but without laughing; a distinct and properly varied manner of speaking: all these things, and many others, are necessary ingredients in the composition of the pleasing *je ne sais quoi*, which everybody feels, though nobody can describe. Observe carefully, then, what displeases or pleases you, in others, and be persuaded that, in general, the same things will please or displease them, in you.

LORD CHESTERFIELD:

Letters to his Son, March 9, 1748.

Grace is to the body what good sense is to the mind. ROCHEFOUCAULD.

Grace is in a great measure a natural gift; elegance implies cultivation, or something of more artificial character. A rustic uneducated girl may be graceful, but an elegant woman must be accomplished and well trained. It is the same with things as with persons: we talk of a graceful tree, but of an elegant house or other building. Animals may be graceful, but they cannot be elegant. The movements of a kitten, or a young fawn, are full of grace; but to call them "elegant" animals would be absurd. Lastly, "elegant" may be applied to mental qualifications, which "graceful" never can. Elegance must always imply something that is made or invented by man. An imitation of nature is not so; therefore we do not speak of an "elegant picture," though we do of an elegant pattern for a gown, an elegant piece of work. The general rule is, that elegance is the characteristic of art, and grace of nature.

WHATELY.

Grace, like beauty, is one of those spontaneous inherent qualities which, though felt and acknowledged by all, yet have never been satisfactorily explained. Like beauty, too, it is only to be found in that nice, that hair-breadth calculation, so precisely situated between the *poco più o meno*, equally avoiding the tameness of insipidity and the affectation of grimace. Grace can never properly be said to exist without beauty, for it is only in the elegant proportions of beautiful forms that can be found that harmonious variety of line and motion which is the essence and charm of grace. Propriety is an indispensable accompaniment of grace. The best of the antique statues have ever been considered as models of grace; and nowhere is this harmony more conspicuous than in them. The grace of the Apollo depends not alone on the due proportion and poise of each limb, or the elegant sway and easy motion of the figure; it consists too in the noble dignity of the action, which harmonizes so beautifully with the character stamped on the face and figure, and which completes one of the most sublime and poetic works that art has ever produced.

WINCKELMANN.

GRATITUDE.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the natural gratification that accompanies it.

If gratitude is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately

from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of him who is the Author of good and Father of mercies.

If gratitude when exerted towards another naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture when it is employed on this great object of gratitude, on this beneficent Being who has given us everything we already possess, and from whom we expect everything we yet hope for.

ADDISON: *Spectator*, No. 453.

I may perhaps be pardoned if I conclude this memoir with a valueless but sincere tribute of admiration and gratitude to Peter Leopold, the late Earl [Cowper]. . . . From him I received kind and encouraging notice when I was poor and obscure; and his benevolent and exhilarating smile is one of the most delightful images in my memory of pleasures to return no more.

LORD CAMPBELL:
Lord Chancellors: Life of Lord Cowper.

Active beneficence is a virtue of easier practice than forbearance after having conferred, or than thankfulness after having received, a benefit. I know not, indeed, whether it be a greater and more difficult exercise of magnanimity for the one party to act as if he had forgotten, or for the other as if he constantly remembered, the obligation.

RT. HON. GEORGE CANNING.

No metaphysician ever felt the deficiency of language so much as the grateful.

COLTON: *Lacon.*

There is a selfishness even in gratitude, when it is too profuse; to be overthankful for one favour is in effect to lay out for another.

CUMBERLAND.

Amongst the many acts of gratitude we owe to God, it may be accounted one, to study and contemplate the perfections and beauties of his works of creation. Every new discovery must necessarily raise in us a fresh sense of the greatness, wisdom, and power of God. He hath so ordered things that almost every part of the creation is for our benefit, either to the support of our being, the delight of our senses, or the agreeable exercise of the rational faculty. If there are some few poisonous animals and plants fatal to man, these may serve to heighten the contrary blessings; since we could have no idea of benefits were we insensible of their contraries; and seeing God has given us reason, by which we are able to choose the good and avoid the evil, we suffer very little from the malignant parts of the creation.

JONATHAN EDWARDS.

Gratitude and love are almost opposite affections: love is often an involuntary passion, placed upon our companions without our consent, and frequently conferred without our previous esteem. We love some men we know not why; our tenderness is naturally excited in all their concerns; we excuse their faults with the same indulgence and approve their virtues with the same applause with which we consider our own. While we entertain the passion, it pleases us, we cherish it with delight, and give it up with reluctance, and love for love is all the reward we expect or desire.

Gratitude, on the contrary, is never conferred but where there have been previous endeavours to excite it; we consider it as a debt, and our spirits wear a load till we have discharged the obligation. Every acknowledgment of gratitude is a circumstance of humiliation; and some are found to submit to frequent mortifications of this kind, proclaiming what obligations they owe, merely because they think it in some measure cancels the debt.

Thus love is the most easy and agreeable, and gratitude the most humiliating affection of the mind: we never reflect on the man we love, without exulting in our choice, while he who has bound us to him by *benefits* alone, rises to our ideas as a person to whom we have in some measure forfeited our freedom.

GOLDSMITH:
Citizen of the World, Letter LXVI.

A grateful beast will stand upon record against those that in their prosperity forget their friends that to their loss and hazard stood by and succoured them in their adversity.

L'ESTRANGE.

The nature and office of justice being to dispose the mind to a constant and perpetual readiness to render to every man his due, it is evident that if gratitude be a part of justice, it must be conversant about something that is due to another.

LOCKE.

Gratitude is a virtue which, according to the general apprehensions of mankind, approaches more nearly than any other social virtue to justice. DR. S. PARR.

As gratitude is a necessary and a glorious, so also is it an obvious, a cheap, and an easy virtue: so obvious, that wherever there is life there is place for it; so cheap, that the covetous man may be grateful without expense; and so easy, that the sluggard may be so likewise without labour. SENECA.

Gratitude is properly a virtue disposing the mind to an inward sense and an outward acknowledgement of a benefit received, together with a readiness to return the same, or the like, as the occasions of the doer shall require, and the abilities of the receiver extend to.

SOUTH.

Gratitude consists adequately in these two things: first, that it is a debt; and, secondly, that it is such a debt as is left to every man's ingenuity whether he will pay or no. SOUTH.

The grateful person, being still the most severe exacter of himself, not only confesses, but proclaims, his debts. SOUTH.

Look over the whole creation, and you shall see that the band, or cement, that holds together all the parts of this great and glorious fabric is gratitude. SOUTH.

A truly pious mind receives a temporal blessing with gratitude, a spiritual one with ecstasy and transport. SOUTH.

Certain it is, that by a direct gradation of consequences from this principle of merit, that the obligation to gratitude flows from, and is enjoined by, the first dictates of nature. SOUTH.

He who has a soul wholly devoid of gratitude should set his soul to learn of his body; for all the parts of that minister to one another. SOUTH.

No moralists or casuists that treat scholastically of justice, but treat of gratitude, under that general head, as a part of it. SOUTH.

Gather together into your spirit, and its treasure-house the memory, not only all the promises of God, but also the former senses of the divine favours. JEREMY TAYLOR.

If you think how many diseases and how much poverty there is in the world, you will fall down upon your knees, and, instead of repining at one affliction, will admire so many blessings received at the hand of God.

SIR W. TEMPLE.

GREATNESS.

If men of eminence are exposed to censure on one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve. In a word, the man in a high post is never regarded with an indifferent eye, but always considered as a friend or an enemy. For this reason persons in great stations have seldom their true characters drawn till several years after their deaths. Their personal friendships and enmities must cease, and the parties they were engaged in be at an end, before their faults or their virtues can have justice done them. When writers have the least opportunities of knowing the truth, they are in the best disposition to tell it.

ADDISON: *Spectator*, No. 101.

Others proclaim the infirmities of a great man with satisfaction and complacency, if they discover none of the like in themselves.

ADDISON: *Spectator*

A multitude of eyes will narrowly inspect every part of an eminent man, consider him nicely in all views, and not be a little pleased when they have taken him in the worst and most disadvantageous lights. ADDISON.

A solid and substantial greatness of soul looks down with neglect on the censures and applauses of the multitude. ADDISON.

Men who have passed all their time in low and vulgar life cannot have a suitable idea of the several beauties and blemishes in the actions of great men. ADDISON.

Reproach is a concomitant to greatness, as satires and invectives were an essential part of a Roman triumph. ADDISON.

Nothing, says Longinus, can be great, the contempt of which is great. ADDISON.

Men in great place are thrice servants: servants of the sovereign or state, servants of fame, and servants of business; so as they have no freedom, neither in their persons, nor in their actions, nor in their times. It is a strange desire to seek power over others, and to lose power over a man's self. LORD BACON:

Essay XI., Of Great Place.

Nay, retire men cannot when they would, neither will they when it were reason; but are impatient of privateness even in age and sickness, which require the shadow; like old townsmen that will be still sitting at their street door, though thereby they offer age to scorn.

LORD BACON:

Essay XI., Of Great Place.

Certainly great persons had need to borrow other men's opinions to think themselves happy; for if they judge by their own feeling, they cannot find it; but if they think with themselves what other men think of them, and that other men would fain be as they are, then they are happy, as it were, by report, when perhaps they find the contrary within: for they are the first who find their own griefs, though they be the last that find their own faults. Certainly, men in great fortunes are strangers to themselves, and while they are in the puzzle of business they have no time to tend their health either of body or mind. LORD BACON:

Essay XI., Of Great Place.

We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living light-fountain which it is good and pleasant to be near; the light which enlightens, which has enlightened, the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary, shining by the gift of Heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.

CARLYLE.

A great man is affable in his converse, generous in his temper, and immovable in what he has maturely resolved upon; and as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection; for if ever he shows more spirit than ordinary, it is when he is ill-used and the world frowns upon him; in short, he is equally removed from the extremes of servility and pride, and scorns either to trample upon a worm or sneak to an emperor.

JEREMY COLLIER.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm. COLTON: *Lacon.*

In reading the life of any great man you will always, in the course of his history, chance upon some obscure individual who, on some particular occasion, was greater than him whose life you are reading. COLTON: *Lacon.*

Some men who know that they are great are so very haughty withal and insufferable that their acquaintance discover their greatness only by the tax of humility, which they are obliged to pay as the price of their friendship. Such characters are as tiresome and disgusting in the journey of life as rugged roads are to the weary traveller, which he discovers to be *turnpikes only by the toll.* COLTON: *Lacon.*

I have visited many countries, and have been in cities without number, yet never did I enter a town which could not produce ten or twelve of those little great men, all fancying themselves known to the rest of the world, and complimenting each other upon their extensive reputation. It is amusing enough when two of those domestic prodigies of learning mount the stage of ceremony, and give and take praise from each other. GOLDSMITH:
Citizen of the World, Letter LXXV.

Nothing can make a man truly great but being truly good, and partaking of God's holiness. MATTHEW HENRY.

The greatness of all actions is measured by the worthiness of the subject from which they proceed, and the object whereabout they are conversant: we must of necessity, in both respects, acknowledge that this present world affordeth not anything comparable unto the duties of religion. HOOKER.

Were we to distinguish the ranks of men by their genius and capacity, more than by their virtue and usefulness to the public, great philosophers would certainly challenge the first rank, and must be placed at the top of mankind. So rare is this character, that perhaps there has not as yet been above two in the world who can lay a just claim to it. At least Galileo and Newton seem to me so far to excel all the rest, that I cannot admit any other into the same place with them.

Great poets may challenge the second place; and this species of genius, though rare, is yet much more frequent than the former. Of the Greek poets that remain, Homer alone seems to merit this character; of the Romans, Virgil, Horace, and Lucretius; of the English, Milton and Pope; Corneille, Racine, Boileau, and Voltaire of the French; Tasso and Ariosto of the Italians. DAVID HUME: *Essays.*

If I am asked, Who is the *greatest* man? I answer, The *best;* and if I am required to say, Who is the best? I reply, He that has deserved most of his fellow-creatures. Whether we deserve better of mankind by the cultivation of letters, by obscure and inglorious attainments, by intellectual pursuits calculated rather to amuse than inform, than by strenuous exertions in speaking and acting, let those consider who busy themselves in studies unproductive of any benefit to their country or fellow-citizens. I think not. SIR WILLIAM JONES.

He who in questions of right, virtue, or duty sets himself above all ridicule is truly great, and shall laugh in the end with truer mirth than ever he was laughed at. LAVATER.

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, like Samson, and tells neither father nor mother of it.
LAVATER.

'Tis highly imprudent in the greatest of men unnecessarily to provoke the meanest.
L'ESTRANGE.

He that does not secure himself of a stock of reputation in his greatness shall most certainly fall unpitied in his adversity.
L'ESTRANGE.

Those who have read history with discrimination know the fallacy of those panegyrics and invectives which represent individuals as effecting great moral and intellectual revolutions, subverting established systems, and imprinting a new character on their age. The difference between one man and another is by no means so great as the superstitious crowd supposes. But the same feelings which in ancient Rome produced the apotheosis of a popular emperor, and in modern times the canonization of a devout prelate, lead men to cherish an illusion which furnishes them with something to adore. By a law of association, from the operation of which even minds the most strictly regulated by reason are not wholly exempt, misery disposes us to hatred, and happiness to love, although there may be no person to whom our misery or our happiness can be ascribed. The peevishness of an invalid vents itself even on those who alleviate his pain. The good humour of a man elated by success often displays itself towards enemies. In the same manner, the feelings of pleasure and admiration to which the contemplation of great events gives birth make an object where they do not find it. Thus nations descend to the absurdities of Egyptian idolatry and worship stocks and reptiles,—Sacheverells and Wilkeses. They even fall prostrate before a deity to which they have themselves given the form which commands their veneration, and which, unless fashioned by them, would have remained a shapeless block. They persuade themselves that they are the creatures of what they have themselves created. For, in fact, it is the age that forms the man, not the man that forms the age.
LORD MACAULAY:
John Dryden, Jan. 1828.

Great minds do indeed react on the society which has made them what they are; but they only pay with interest what they have received. We extol Bacon and sneer at Aquinas. But if their situations had been changed, Bacon might have been the Angelical Doctor, the most subtle Aristotelian of the schools; the Dominican might have led forth the sciences from their house of bondage. If Luther had been born in the tenth century, he would have effected no reformation. If he had never been born at all, it is evident that the sixteenth century could not have elapsed without a great schism in the church. Voltaire in the days of Louis the Fourteenth would probably have been, like most of the literary men of that time, a jealous Jansenist, eminent among the defenders of efficacious grace, a bitter assailant of the lax morality of the Jesuits and the unreasonable decisions of the Sorbonne. If Pascal had entered on his literary career when intelligence was more general, and abuses at the same time more flagrant, when the church was polluted by the Iscariot Dubois, the court disgraced by the orgies of Canillac, and the nation sacrificed to the juggles of Law, if he had lived to see a dynasty of harlots, an empty treasury and a crowded harem, an army formidable only to those whom it should have protected, a priesthood just religious enough to be intolerant, he might possibly, like every man of genius in France, have imbibed extravagant prejudices against monarchy and Christianity. The wit which blasted the sophisms of Escobar—the impassioned eloquence which defended the sisters of Port-Royal—the intellectual hardihood which was not beaten down even by Papal authority—might have raised him to the Patriarchate of the Philosophical Church.

LORD MACAULAY: *John Dryden.*

Society indeed has its great men and its little men, as the earth has its mountains and its valleys. But the inequalities of intellect, like the inequalities of the surface of our globe, bear so small a proportion to the mass that in calculating its great revolutions they may safely be neglected. The sun illuminates the hills whilst it is still below the horizon, and truth is discovered by the highest minds a little before it becomes manifest to the multitude. This is the extent of their superiority. They are the first to catch and reflect a light which, without their assistance, must in a short time be visible to those who lie far beneath them.

The same remark will apply equally to the fine arts. The laws on which depend the progress and decline of poetry, painting, and sculpture operate with little less certainty than those which regulate the periodical returns of heat and cold, of fertility and barrenness. Those who seem to lead the public taste are, in general, merely outrunning it in the direction which it is spontaneously pursuing.

LORD MACAULAY: *John Dryden.*

He alone is worthy of the appellation [great] who does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure. MILTON:

Second Defence of the People of England.

Worthy deeds are not often destitute of worthy relaters; as, by a certain fate, great acts and great eloquence have most commonly gone hand in hand, equalling and honouring each other in the same ages. MILTON: *Hist. of Britain.*

It may be with superior souls as with gigantic, which exceed the due proportion of parts, and, like the old heroes of that make, commit something near extravagance. POPE.

He has merit, good nature, and integrity, that are too often lost upon great men. POPE.

The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unfaltering. SENECA.

There is none made so great but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals. SENECA.

He is happiest who advances more gradually to greatness; whom the Public destines to every step of his preferment long before he arrives at it; in whom, upon that account, when it comes, it can excite no extravagant joy, and with regard to whom it cannot reasonably create either any jealousy in those he overtakes, or any envy in those he leaves behind. ADAM SMITH:

Theory of Moral Sentiments.

Reproach is a concomitant to greatness. SOUTH.

If it is a pleasure to be envied and shot at, to be maligned standing, and to be despised falling; then is it a pleasure to be great and to be able to dispose of men's fortunes. SOUTH.

There never was any heart truly great and generous that was not also tender and compassionate: it is this noble quality that makes all men to be of one kind; for every man would be a distinct species to himself were there no sympathy among individuals. SOUTH.

A nation may indeed abound with persons of such uncommon parts and worth as may make them rather a misfortune than a blessing to the public. Those, who singly might have been of infinite advantage to the age they live in, may, by rising up together in the same crisis of time, and by interfering in their pursuits of honour, rather interrupt, than promote, the service of their country. Of this we have a famous instance in the republic of Rome, when Cæsar,

Pompey, Cato, Cicero, and Brutus, endeavoured to recommend themselves at the same time to the admiration of their contemporaries. Mankind was not able to provide for so many extraordinary persons at once, or find out posts suitable to their ambition and abilities. For this reason they were all as miserable in their deaths as they were famous in their lives, and occasioned not only the ruin of each other, but also that of the commonwealth.

It is therefore a particular happiness to a people when the men of superior genius and character are so justly disposed in the high places of honour, that each of them moves in a sphere which is proper to him, and requires those particular qualities in which he excels.

SIR R. STEELE: *Tatler*, No. 130.

There can be no greater injury to human society than that good talents among men should be held honourable to those who are endowed with them, without any regard to how they are applied. The gifts of nature and accomplishments of art are valuable but as they are exerted in the interests of virtue or governed by the rules of honour. We ought to abstract our minds from the observation of an excellence in those we converse with, till we have taken some notice, or received some good information, of the disposition of their minds; otherwise the beauty of their persons, or the charms of their wit, may make us fond of those whom our reason and judgment will tell us we ought to abhor.

SIR R. STEELE: *Spectator*, No. 172.

I take it to be the highest instance of a noble mind, to bear great qualities without discovering in a man's behaviour any consciousness that he is superior to the rest of the world. Or, to say it otherwise, it is the duty of a great person so to demean himself, as that whatever endowments he may have, he may appear to value himself upon no qualities but such as any man may arrive at. He ought to think no man valuable but for his public spirit, justice, and integrity: and all other endowments to be esteemed only as they contribute to the exerting those virtues.

SIR R. STEELE: *Spectator*, No. 340.

Great abilities, when employed as God directs, do but make the owners of them greater and more painful servants to their neighbours: however, they are real blessings when in the hands of good men. SWIFT.

That is an ample and capacious mind which takes in vast and sublime ideas without pain.

DR. I. WATTS.

GREECE.

If we consider how vicious and corrupt the Athenians were, how conceited of their own wit, science, and politeness. BENTLEY.

In the Greek poets, as also in Plautus, the economy of poems is better observed than in Terence, who thought the sole grace and virtue of their fable the sticking in of sentences.

BEN JONSON.

The division of labour operates on the productions of the orator as it does on those of the mechanic. It was remarked by the ancients that the Pentathlete, who divided his attention between several exercises, though he could not vie with a boxer in the use of the cestus, or with one who had confined his attention to running in the contest of the Stadium, yet enjoyed far greater vigour and health than either. It is the same with the mind. The superiority of technical skill is often more than compensated by the inferiority in general intelligence. And this is peculiarly the case in politics. States have always been best governed by men who have taken a wide view of public affairs, and who have rather a general acquaintance with many sciences than a perfect mastery of one. The union of the political and military departments in Greece contributed not a little to the splendour of its early history. After their separation, more skilful generals and greater speakers appeared; but the breed of statesmen dwindled and became almost extinct. Themistocles or Pericles would have been no match for Demosthenes in the assembly or for Iphicrates in the field. But surely they were incomparably better fitted than either for the supreme direction of affairs.

LORD MACAULAY:
On the Athenian Orators, Aug. 1824.

There is indeed a remarkable coincidence between the progress of the art of war, and that of the art of oratory, among the Greeks. They both advanced to perfection by contemporaneous steps, and from similar causes. The early speakers, like the early warriors of Greece, were merely a militia. It was found that in both employments practice and discipline gave superiority. Each pursuit therefore became first an art, and then a trade. In proportion as the professors of each became more expert in their particular craft they became less respectable in their general character. Their skill had been obtained at too great expense to be employed only from disinterested views. Thus, the soldiers forgot that they were citizens, and the orators that they were statesmen. I know not to what Demosthenes and his famous contemporaries can be so justly compared as to those mercenary troops who, in their time, overran Greece; or those who, from similar causes, were some centuries ago the scourge of the Italian republics,—perfectly acquainted with every part of their profession, irresistible in the field, powerful to defend or to destroy, but defending without love and destroying without hatred. We may despise the character of these political *Condottieri;* but it is impossible to examine the system of their tactics without being amazed at its perfection.

LORD MACAULAY:
On the Athenian Orators.

Those French and English authors who have treated of the affairs of Greece have generally turned with contempt from the simple and natural narrations of Thucydides and Xenophon to the extravagant representations of Plutarch, Diodorus, Curtius, and other romancers of the

same class,—men who described military operations without ever having handled a sword, and applied to the seditions of little republics speculations formed by observation on an empire which covered half the known world. Of liberty they knew nothing. It was to them a great mystery,—a superhuman enjoyment. They ranted about liberty and patriotism from the same cause which leads monks to talk more ardently than other men about love and women. A wise man values political liberty because it secures the persons and the possessions of citizens; because it tends to prevent the extravagance of rulers and the corruption of judges; because it gives birth to useful sciences and elegant arts; because it excites the industry and increases the comforts of all classes of society. These theorists imagined that it possessed something eternally and intrinsically good, distinct from the blessings which it generally produced. They considered it not as a means, but as an end; an end to be attained at any cost. Their favourite heroes are those who have sacrificed for the mere name of freedom the prosperity—the security—the justice—from which freedom derives its value.

There is another remarkable characteristic of these writers, in which their modern worshippers have carefully imitated them,—a great fondness for good stories. The most established facts, dates, and characters are never suffered to come into competition with a splendid saying or a romantic exploit. The early historians have left us natural and simple descriptions of the great events which they witnessed, and the great men with whom they associated. When we read the account which Plutarch and Rollin have given of the same period, we scarcely know our old acquaintance again; we are utterly confounded by the melodramatic effect of the narration, and the sublime coxcombry of the characters.

LORD MACAULAY:
Mitford's History of Greece, Nov. 1824.

Almost all the modern historians of Greece have shown the grossest ignorance of the most obvious phenomena of human nature. In their representations the generals and statesmen of antiquity are absolutely divested of all individuality. They are personifications; they are passions, talents, opinions, virtues, vices, but not men. Inconsistency is a thing of which these writers have no notion. That a man may have been liberal in his youth and avaricious in his age, cruel to one enemy and merciful to another, is to them utterly inconceivable. If the facts be undeniable, they suppose some strange and deep design in order to explain what, as every one who has observed his own mind knows, needs no explanation at all. This is a mode of writing very acceptable to the multitude, who have always been accustomed to make gods and dæmons out of men very little better or worse than themselves; but it appears contemptible to all who have watched the changes of human character,—to all who have observed the influence of time, of circumstances, and of associates, on mankind,—to all who have seen a hero in the gout, a democrat in the church, a pedant in love, or a philosopher in liquor. This practice of painting in nothing but black or white is unpardonable even in the drama. It is the great fault of Alfieri; and how much it injures the effect of his compositions will be obvious to every one who will compare his Rosamunda with the Lady Macbeth of Shakspeare. The one is a wicked woman; the other is a fiend. Her only feeling is hatred; all her words are curses. We are at once shocked and fatigued by the spectacle of such raving cruelty, excited by no provocation, repeatedly changing its object, and constant in nothing but its inextinguishable thirst for blood.

In history this error is far more disgraceful. Indeed, there is no fault which so completely ruins a narrative in the opinion of a judicious reader. We know that the line of demarcation between good and bad men is so faintly marked as often to elude the most careful investigation of those who have the best opportunities for judging. Public men, above all, are surrounded with so many temptations and difficulties that some doubt must almost always hang over their real dispositions and intentions. The lives of Pym, Cromwell, Monk, Clarendon, Marlborough, Burnet, Walpole, are well known to us. We are acquainted with their actions, their speeches, their writings; we have abundance of letters and well-authenticated anecdotes relating to them; yet what candid man will venture very positively to say which of them were honest and which of them were dishonest men? It appears easier to pronounce decidedly upon the great characters of antiquity, not because we have greater means of discovering truth, but simply because we have less means of detecting error. The modern historians of Greece have forgotten this. Their heroes and villains are as consistent in all their sayings and doings as the cardinal virtues and the deadly sins in an allegory. We should as soon expect a good action from giant Slay-good in Bunyan as from Dionysius; and a crime of Epaminondas would seem as incongruous as a *faux-pas* of the grave and comely damsel called Discretion, who answered the bell at the door of the house Beautiful.

LORD MACAULAY:
Mitford's History of Greece, Nov. 1824.

The spirit of the two most famous nations of antiquity was remarkably exclusive. In the time of Homer the Greeks had not begun to consider themselves as a distinct race. They still looked with something of childish wonder and awe on the riches and wisdom of Sidon and Egypt. From what causes, and by what gradations, their feelings underwent a change, it is not easy to determine. Their history, from the Trojan to the Persian war, is covered with an obscurity broken only by dim and scattered gleams of truth. But it is certain that a great alteration took place. They regarded themselves as a separate people. They had common religious rites, and common principles of public

law, in which foreigners had no part. In all their political systems, monarchical, aristocratical, and democratical, there was a strong family likeness. After the retreat of Xerxes and the fall of Mardonius, national pride rendered the separation between the Greeks and the barbarians complete. The conquerors considered themselves men of a superior breed, men who, in their intercourse with neighbouring nations, were to teach, and not to learn. They looked for nothing out of themselves. They borrowed nothing. They translated nothing. We cannot call to mind a single expression of any Greek writer earlier than the age of Augustus indicating an opinion that anything worth reading could be written in any language except his own. The feelings which sprung from national glory were not altogether extinguished by national degradation. They were fondly cherished through ages of slavery and shame. The literature of Rome herself was regarded with contempt by those who had fled before her arms and who bowed beneath her fasces. Voltaire says, in one of his six thousand pamphlets, that he was the first person who told the French that England had produced eminent men besides the Duke of Marlborough. Down to a very late period the Greeks seem to have stood in need of similar information with respect to their masters. With Paulus Æmilius, Sylla, and Cæsar, they were well acquainted. But the notions which they entertained respecting Cicero and Virgil were probably not unlike those which Boileau may have formed about Shakspeare. Dionysius lived in the most splendid age of Latin poetry and eloquence. He was a critic, and, after the manner of his age, an able critic. He studied the language of Rome, associated with its learned men, and compiled its history. Yet he seems to have thought its literature valuable only for the purpose of illustrating its antiquities. His reading appears to have been confined to its public records and to a few old annalists. Once, and but once, if we remember rightly, he quotes Ennius, to solve a question of etymology. He has written much on the art of oratory: yet he has not mentioned the name of Cicero.

LORD MACAULAY: *History*, May, 1828.

From the vanity of the Greeks, the corrupters of all truth, who, without all ground of certainty, vaunt their antiquity, came the error first of all. SIR W. RALEIGH.

GRIEF.

In the loss of an object we do not proportion our grief to its real value, but to the value our fancies set upon it. ADDISON.

The person who grieves suffers his passion to grow upon him; he indulges it, he loves it: but this never happens in the case of actual pain, which no man ever willingly endured for any considerable time. That grief should be willingly endured, though far from a simply pleasing sensation, is not so difficult to be understood. It is the nature of grief to keep its object perpetually in its eye; to present it in its most pleasurable views; to repeat all the circumstances that attend it, even to the last minuteness; to go back to every particular enjoyment, to dwell upon each, and to find a thousand new perfections in all, that were not sufficiently understood before; in grief, the *pleasure* is still uppermost; and the affliction we suffer has no resemblance to absolute pain, which is always odious, and which we endeavour to shake off as soon as possible. BURKE:

On the Sublime and Beautiful.

The business of life summons us away from useless grief, and calls us to the exercise of those virtues of which we are lamenting our deprivation. The greatest benefit which one friend can confer upon another is to guard, and excite, and elevate his virtues.

DR. S. JOHNSON.

A little bitter mingled in our cup leaves no relish of the sweet. LOCKE.

Grief, which disposes gentle natures to retirement, to inaction, and to meditation, only makes restless spirits more restless.

LORD MACAULAY:
Francis Atterbury: in *Encyc. Brit.*, 8th edit., Dec. 1853.

And indeed the violence and impression of an excessive grief must of necessity astonish the soul, and wholly deprive her of her ordinary functions: as it happens to every one of us, who upon any sudden alarm of very ill news, find our selves surpriz'd, stupified, and in a manner depriv'd of all power of motion, till the soul beginning to vent itself in sighs and tears, seems a little to free and disingage itself from the sudden oppression, and to have obtained some room to work itself out at greater liberty.

MONTAIGNE:
Essays, ch. ii., Cotton's 3d ed., 1700.

The more tender our spirits are made by religion the more easy we are to let in grief, if the cause be grief. JEREMY TAYLOR.

Though the man can run from many hours of his sadness, yet he must return to it again, and when he sits among his neighbours he remembers the objection that lies in his bosom, and he sighs deeply. JEREMY TAYLOR.

It will appear how impertinent that grief was which served no end of life.

JEREMY TAYLOR.

HABIT.

Habit, if wisely and skilfully formed, becomes truly a second nature, as the common saying is; but unskilfully and unmethodically directed, it will be as it were the ape of nature, which imitates nothing to the life, but only clumsily and awkwardly. LORD BACON.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change. No single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue. BENTHAM.

I trust everything, under God, to habit, upon which, in all ages, the lawgiver, as well as the school-master, has mainly placed his reliance: habit, which makes everything easy, and casts all difficulties upon the deviation from a wonted course.

Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of us.

LORD BROUGHAM.

Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances, our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook, and successfully arriving, my footsteps are an invitation to me a second time to go by the same way;—it is easier than any other way. Habit is our primal fundamental law,—habit and imitation,—there is nothing more perennial in us than these two. They are the source of all working and all apprenticeship, of all practice and all learning in the world.

CARLYLE.

That balancing moment at which pleasure would allure, and conscience is urging us to refrain, may be regarded as the point of departure or divergency whence one or other of the two processes (towards evil, or towards good) take their commencement. Each of them consists in a particular succession of ideas, with their attendant feelings; and whichever of them may happen to be described once has, by the law of suggestion, the greater chance, in the same circumstances, of being described over again. Should the mind dwell on an object of allurement, and the considerations of principle not be entertained, it will pass inward from the first incitement to the final and guilty indulgence by a series of stepping-stones, each of which will present itself more readily in future, and with less chance of arrest or interruption by the suggestions of conscience than before.

But should these suggestions be admitted, and, far more, should they prevail, then, on the principle of association, will they be all the more apt to intervene on the repetition of the same circumstances, and again break that line of continuity, which, but for this intervention, would have led from a temptation to a turpitude or a crime. If, on the occurrence of a temptation, formerly conscience did interpose, and represent the evil of a compliance, and so impress the man with a sense of obligation as led him to dismiss the fascinating object from the presence of his mind, or to hurry away from it; the likelihood is, that the recurrence of a similar temptation will suggest the same train of thoughts and feelings, and lead to the same beneficial result; and this is a likelihood ever increasing with every repetition of the process.

DR. T. CHALMERS.

The train which would have terminated in a vicious indulgence is dispossessed by the train which conducts to a resolution and an act of virtuous self-denial. The thoughts which tend to awaken emotions and purposes on the side of duty, find readier entrance into the mind; and the thoughts which awaken and urge forward the desire of what is evil, more readily give way. The positive force on the side of virtue is augmented by every repetition of the train which leads to a virtuous determination. The resistance to this force, on the side of vice, is weakened in proportion to the frequency wherewith that train of suggestions which would have led to a vicious indulgence is broken and discomfited. It is thus that, when one is successfully resolute in his opposition to evil, the power of making the achievement, and the facility of the achievement itself, are both upon the increase, and virtue makes double gain to herself by every separate conquest which she may have won. The humbler attainments of moral worth are first mastered and secured, and the aspiring disciple may pass onward, in a career that is quite indefinite, to nobler deeds and nobler sacrifices. DR. T. CHALMERS.

In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character it is a grand felicity.

JOHN FOSTER.

I know from experience that habit can, in direct opposition to *every* conviction of the mind and but little aided by the elements of temptation (such as present pleasure, etc.), induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as the case of a *mound* of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be *in that place.*

JOHN FOSTER: *Journal.*

If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects than by their weight and importance; and that habit has more force in forming our characters than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. ROBERT HALL:

Excellency of the Christian Dispensation.

Those who are in the power of evil habits must conquer them as they can; and conquered they must be, or neither wisdom nor happiness can be attained: but those who are not yet subject to their influence may, by timely caution, preserve their freedom: they may effectually resolve to escape the tyrant whom they will very vainly resolve to conquer. DR. S. JOHNSON.

It is very true that precepts are useful, but practice and imitation go far beyond them: hence the importance of watching early habits, that they may be free from what is objectionable; and of keeping before our mind, as much as possible, the necessity of imitating the good and the wise: without settled principle and practical virtue, life is a desert; without Christian piety, the contemplation of the grave is terrible. SIR W. KNIGHTON.

Whosoever introduces habits in children deserves the care and attention of their governors. LOCKE.

To be perpetually longing and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or smoke. JEREMY TAYLOR: *Rule of Holy Living.*

It is important to keep in mind that—as is evident from what has been said just above—habits are formed, not at one stroke, but gradually and insensibly; so that, unless vigilant care be employed, a great change may come over the character without our being conscious of any. For, as Dr. Johnson has well expressed it, "The diminutive chains of habit are seldom heavy enough to be felt, till they are too strong to be broken." WHATELY:

Annot. on Bacon's Essay, Of Custom and Education.

HAPPINESS.

I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to FOURTEEN:—O man! place not thy confidence in this present world! THE CALIPH ABDALRAHMAN:

Quoted by GIBBON (in his *Decline and Fall*, chap. lii.), who adds:

This confession, the complaints of Solomon of the vanity of this world (read Pryor's verbose but eloquent poem), and the happy ten days of the Emperor Seghed (*Rambler*, No. 204, 205), will be triumphantly quoted by the detractors of human life. Their expectations are commonly immoderate, their estimates are seldom impartial. If I may speak of myself (the only person of whom I can speak with certainty), *my* happy hours have far exceeded, and far exceed, the scanty numbers of the caliph of Spain; and I shall not scruple to add that many of them are due to the pleasing labour of the present composition. GIBBON:

Decline and Fall, chap. lii., note.

True happiness is of a retired nature, and an enemy to pomp and noise: it arises, in the first place, from the enjoyment of one's self; and in the next, from the friendship and conversation of a few select companions; it loves shade and solitude, and naturally haunts groves and fountains, fields and meadows: in short, it feels everything it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd, and to draw the eyes of the world upon her. She does not receive any satisfaction from the applauses which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon.

ADDISON: *Spectator*, No. 15.

Inquiries after happiness, and rules for attaining it, are not so necessary and useful to mankind as the arts of consolation, and supporting of one's self under affliction. The utmost we can hope for in this world is contentment; if we aim at anything higher, we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavours at making himself easy now, and happy hereafter.

The truth of it is, if all the happiness that is dispersed through the whole race of mankind in this world were drawn together, and put into the possession of any single man, it would not make a very happy being. Though, on the contrary, if the miseries of the whole species were fixed in a single person, they would make a very miserable one.

ADDISON: *Spectator*, No. 163.

One of the final causes of our delight in anything that is great may be this: The Supreme Author of our being has so formed the soul of man, that nothing but Himself can be its last, adequate, and proper happiness. Because, therefore, a great part of our happiness must arise from the contemplation of his being, that he might give our souls a just relish for such a contemplation, he has made them naturally delight in the apprehension of what is great or unlimited. ADDISON: *Spectator*, No. 413.

All men that have rambled after happiness have failed; neither learning, nor fame, nor wealth, nor pleasure, taken separately or jointly

could ever give it, without acting up to the height and dignity of human nature, and getting a right set of principles for thought and practice; amongst which may be reckoned the love of justice, temperance, fortitude and benevolence. ANTONINUS.

Happiness is no other than soundness and perfection of mind. ANTONINUS.

Probably the happiest period in life most frequently is in middle age, when the eager passions of youth are cooled, and the infirmities of age not yet begun; as we see that the shadows which are at morning and evening so large, almost entirely disappear at mid-day.
DR. T. ARNOLD.

The inward complacence we find in acting reasonably and virtuously. ATTERBURY.

It cannot consist with the divine attributes that the impious man's joys should, upon the whole, exceed those of the upright.
ATTERBURY.

They are happy whose natures sort with their vocations. LORD BACON.

This ocean of felicity is so shoreless and bottomless that all the saints and angels cannot exhaust it. BOYLE.

That wherein God himself is happy, the holy angels are happy, in whose defect the devils are unhappy, that dare I call happiness: whatsoever conduceth unto this may, with an easy metaphor, deserve that name; whatsoever else the world terms happiness is to me a story out of Pliny, an apparition, or neat delusion, wherein there is no more of happiness than the name. Bless me in this life but with peace of my conscience, command of my affections, the love of Thyself and my dearest friends, and I shall be happy enough to pity Cæsar. These are, O Lord, the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to thy hand or providence: dispose of me according to the wisdom of thy pleasure: thy will be done, though in my own undoing.
SIR T. BROWNE: *Relig. Med.*, Pt. II. xv.

The only happiness a brave man ever troubled himself with asking much about, was happiness enough to get his work done. Not "I can't eat!" but, "I can't work!"—that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man—that he cannot work,—that he cannot get his destiny as a man fulfilled. Behold, the day is passing swiftly over, our life is passing swiftly away, and the night cometh, wherein no man can work. The night once come, our happiness, our unhappiness,—it is all abolished, vanished, clean gone; a thing that has been: "not of the slightest consequence" whether we were happy as eupeptic Curtis, as the fattest pig of Epicurus, or unhappy as Job with potsherds, as musical Byron with Giaours and sensibilities of the heart; as the unmusical meat-jack with hard labour and rust. But our work!—behold, that is not abolished, that has not vanished: our work, behold, it remains, or the want of it remains—for endless times and eternities, remains; and that is now the sole question with us for evermore! Brief brawling Day, with its noisy phantasms, its poor paper-crowns tinsel-light, is gone, and divine everlasting Night, with her star-diadems, with her silence and her veracities, is come! CARLYLE.

Every human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand in. I always told you, that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness, there is.
MRS. L. M. CHILD.

He that would live at ease should always put the best construction on business and conversation. JEREMY COLLIER: *On the Spleen.*

How small a portion of our life it is that we really enjoy! In youth we are looking forward to things that are to come; in old age we are looking backwards to things that are gone past; in manhood, although we appear indeed to be more occupied in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time. COLTON: *Lacon.*

Happiness is much more equally divided than some of us imagine. One man shall possess most of the materials, but little of the thing; another may possess much of the thing, but very few of the materials. In this particular view of it, happiness has been beautifully compared to the manna in the desert: *he that gathered much had nothing over, and he that gathered little had no lack:* therefore, to diminish envy, let us consider not what others possess, but what they enjoy; mere riches may be the gift of lucky accident or blind chance, but happiness must be the result of prudent preference and rational design; the highest happiness then can have no other foundation than the deepest wisdom; and the happiest fool is only as happy as he knows how to be. COLTON: *Lacon.*

In the constitution both of our mind and of our body everything must go on right, and harmonize well together, to make us happy; but should *one* thing go wrong, that is quite enough to make us miserable; and although the joys of this world are vain and short, yet its sorrows are real and lasting: for I will show you a ton of perfect pain with greater ease than one ounce of perfect pleasure; and he knows little of himself or of the world, who does not think it sufficient happiness to be free from sorrow: therefore, give a *wise* man health, and he will give himself every other thing. I say, give him health; for it often happens that the most ignorant empiric can do us the greatest harm, although the most skilful physician knows not how to do us the slightest good. COLTON: *Lacon.*

What matters it if thou art not happy on earth, provided thou art so in heaven? Heaven may have happiness as utterly unknown to us as the gift of vision would be to a man born blind. If we consider the inlets of pleasure from five senses only, we may be sure that the same Being who created us could have given us five hundred if He pleased. Mutual love, pure and exalted, founded on charms both mental and corporeal, as it constitutes the highest happiness on earth, may, for anything we know to the contrary, also form the lowest happiness of heaven. And it would appear consonant with the administration of Providence in other matters that there should be a link between heaven and earth; for in all cases a chasm seems to be purposely avoided; "*prudento Deo.*" Thus the material world has its links, by which it is made to shake hands, as it were, with the vegetable—the vegetable with the animal—the animal with the intellectual—and the intellectual with what we may be allowed to hope of the angelic.

COLTON: *Lacon.*

Upon the whole matter, I account a person who has a moderate mind and fortune, and lives in the conversation of two or three agreeable friends, with little commerce in the world besides, who is esteemed well enough by his few neighbours that know him, and is truly irreproachable by anybody; and so, after a healthful quiet life, before the great inconveniences of old age, goes more silently out of it than he came in (for I would not have him so much as cry in the exit): this innocent deceiver of the world, as Horace calls him, this *muta persona*, I take to have been more happy in his part, than the greatest actors that fill the stage with show and noise; nay, even than Augustus himself, who asked, with his last breath, whether he had not played his farce very well. COWLEY.

Our happiness in this world depends on the affections we are enabled to inspire.

DUCHESS DE PRASLIN.

If we ascend the thrones of princes, if we enter the palaces of the great, if we walk through the mansions of courtiers and statesmen, if we pry into the abodes of poverty and indigence, if we mingle with poets or philosophers, with manufacturers, merchants, mechanics, peasants, or beggars; if we survey the busy, bustling scene of a large city, the sequestered village, or the cot which stands in the lonely desert—we shall find in every situation, and among every class, beings animated with desires of happiness, which no present enjoyment can gratify, and which no object within the limits of time can fully satiate. DR. T. DICK: *Philos. of a Future State*, Sect. II.

It is something to look upon enjoyment, so that it be free and wild, and in the face of nature, though it is but the enjoyment of an idiot. It is something to know that Heaven has left the capacity of gladness in such a creature's breast; it is something to be assured that, however lightly men may crush that faculty in their fellows, the great Creator of mankind imparts it even to His despised and slighted work. Who would not rather see a poor idiot happy in the sunlight than a wise man pining in a darkened jail?

Ye men of gloom and austerity, who paint the face of Infinite Benevolence with an eternal frown, read in the Everlasting Book, wide open to your view, the lesson it would teach. Its pictures are not in black and sombre hues, but bright and glowing tints; its music—save when ye drown it—is not in sighs and groans, but songs and cheerful sounds. Listen to the million voices in the summer air, and find one dismal as your own. Remember, if ye can, the sense of hope and pleasure which every glad return of day awakens in the breast of all your kind who have not changed their nature; and learn some wisdom even from the witless, when their hearts are lifted up they know not why, by all the mirth and happiness it brings.

DICKENS.

Res non parta labore, sed relicta, was thought by a poet to be one of the requisites of a happy life. DRYDEN.

The thought of being nothing after death is a burden insupportable to a virtuous man: we naturally aim at happiness, and cannot bear to have it confined to our present being.

DRYDEN.

Comparison, more than reality, makes men happy, and can make them wretched.

FELLTHAM.

There are two ways of being happy,—we may either diminish our wants, or augment our means—either will do—the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise you will do both in such a way as to augment the general happiness of society.

B. FRANKLIN.

Every mind seems capable of entertaining a certain quantity of happiness which no institutions can increase, no circumstances alter, and entirely independent of fortune. Let any man compare his present fortune with the past, and he will probably find himself, upon the whole, neither better nor worse than formerly.

Gratified ambition, or irreparable calamity, may produce transient sensations of pleasure or distress. Those storms may discompose in proportion as they are strong, or the mind is pliant to their impression. But the soul, though at first lifted up by the event, is every day operated upon with diminished influence; and at length subsides into the level of its usual tranquillity.

Should some unexpected turn of fortune take thee from fetters, and place thee on a throne, exultation would be natural upon the change; but the temper, like the face, would soon resume its native serenity. GOLDSMITH:
Citizen of the World, Letter XLIV.

Positive happiness is constitutional, and incapable of increase; misery is artificial, and generally proceeds from our folly. Philosophy can add to our happiness in no other manner but by diminishing our misery: it should not pretend to increase our present stock, but make us economists of what we are possessed of. The great source of calamity lies in regret or anticipation: he, therefore, is most wise who thinks of the present alone, regardless of the past or the future. This is impossible to the man of pleasure; it is difficult to the man of business; and is in some measure attainable by the philosopher. Happy we were all born philosophers, all born with a talent of thus dissipating our own cares by spreading them upon all mankind!
GOLDSMITH:
Citizen of the World, Letter XLV.

There cannot be a stronger argument that God has designed us for a state of future happiness, and for that heaven which he has revealed to us, than that he has thus naturally qualified the soul for it, and made it a being capable of receiving so much bliss. He would never have made such faculties in vain, and have endowed us with powers that were not to be exerted on such objects as are suited to them. It is very manifest, by the inward frame and constitution of our minds, that he has adapted them to an infinite variety of pleasures and gratifications which are not to be met with in this life. We should therefore at all times take care that we do not disappoint his gracious purpose and intention towards us, and make those faculties which he formed as so many qualifications for happiness and rewards to be the instruments of pain and punishment.
GROVE: *Spectator*, No. 600.

The bane of human happiness is ordinarily not so much an absolute ignorance of what is best, as an inattention to it, accompanied with a habit of not adverting to prospects the most certain, and the most awful.
ROBERT HALL:
Discouragements and Supports of the Christian Minister.

Happiness is not to be prescribed, but enjoyed; and such is the benevolent arrangement of Divine Providence, that wherever there is a moral preparation for it, it follows of course.
ROBERT HALL:
Funeral Sermon for Dr. Ryland.

Happiness is that estate whereby we attain, so far as possibly may be attained, the full possession of that which simply for itself is to be desired, and containeth in it after an eminent sort the contentation of our desires, the highest degree of all our perfection.
HOOKER.

All things subject to action the will does so far incline unto as reason judges them more available to our bliss. HOOKER.

To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty.
DAVID HUME.

Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.
WASHINGTON IRVING.

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of His creatures in this world; but that He has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed. THOMAS JEFFERSON.

Providence has fixed the limits of human enjoyment by immovable boundaries, and has set different gratifications at such a distance from each other that no art nor power can bring them together. This great law it is the business of every rational being to understand, that life may not pass away in an attempt to make contradictions consistent, to combine opposite qualities, and to unite things which the nature of their being must always keep asunder.
DR. S. JOHNSON.

He that enlarges his curiosity after the works of nature, demonstrably multiplies the inlets to happiness; therefore we should cherish ardour in the pursuit of useful knowledge, and remember that a blighted spring makes a barren year, and that the vernal flowers, however beautiful and gay, are only intended by nature as preparatives to autumnal fruits.
DR. S. JOHNSON.

The happy man is he who distinguishes the boundary between desire and delight, and stands firmly on the higher ground,—he who knows that pleasure is not only not possession, but is often to be lost, and always to be endangered by it. LANDOR.

He that upon a true principle lives without any disquiet of thought may be said to be happy.
L'ESTRANGE.

Happiness, in its full extent, is the utmost pleasure we are capable of, and misery the utmost pain. LOCKE.

The indolency and enjoyment we have sufficing for our present happiness, we desire not to venture the change, being content; and that is enough. LOCKE.

That in this state of ignorance we short-sighted creatures might not mistake true felicity, we are endowed with a power to suspend any particular desire. This is standing still where we are not sufficiently assured. LOCKE.

The stronger ties we have to an unalterable pursuit of happiness, which is greatest good, the more are we free from any necessary compliance with our desire set upon any particular and then appearing preferable good, till we have duly examined it. LOCKE.

Whatever necessity determines to the pursuit of real bliss, the same necessity establishes suspense, and scrutiny of each successive desire, whether the satisfaction of it does not interfere with our true happiness, and mislead us from it.

LOCKE.

As to present happiness and misery, when that alone comes in consideration, and the consequences are removed, a man never chooses amiss. LOCKE.

Our desires carry the mind out to absent good, according to the necessity which we think there is of it to the making or increase of our happiness. LOCKE.

It is easy to give account how it comes to pass that though all men desire happiness, yet their wills carry them so contrarily.

LOCKE.

A sound mind in a sound body is a short but full description of a happy state in this world: he that has these two has little more to wish for, and he that wants either of them will be but little the better for anything else.

LOCKE.

Happiness and misery are the names of two extremes, the utmost bounds whereof we know not. LOCKE.

The variety and contrary choices that men make in the world argue that the same thing is not good to every man alike: this variety of pursuits shows that every one does not place his happiness in the same thing. LOCKE.

One reason why God hath scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our senses have to do with, is, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him with whom "there is fulness of joy, and at whose right hand there are pleasures for evermore." LOCKE.

No man can judge of the happiness of another. As the new moon plays upon the waves, and seems to our eyes to favour with a peculiar beam one long track amidst the waters, leaving the rest in comparative obscurity, yet all the while she is no niggard in her lustre—for though the rays that meet not our eyes seem to us as though they were not, yet, with an equal and unfavouring loveliness, she mirrors herself on every wave—even so, perhaps, happiness falls with the same brightness and power over the whole expanse of life, though, to our limited eyes, she seems only to rest on those billows from which the ray is reflected back upon our sight.

LORD E. G. E. L. B. LYTTON.

I have observed one ingredient somewhat necessary in a man's composition towards happiness, which people of feeling would do well to acquire: a certain respect for the follies of mankind; for there are so many fools whom the opinion of the world entitles to regard, whom accident has placed in heights of which they are unworthy, that he who cannot restrain his contempt or indignation at the sight will be too often quarrelling with the disposal of things to relish that share which is allotted to himself.

H. MACKENZIE.

Every one is acquainted with the story of King Crœsus to this purpose, who being taken prisoner by Cyrus, and by him condemn'd to die, as he was going to execution cry'd out, O Solon, Solon! which being presently reported to Cyrus, and he sending to enquire what it meant, Crœsus gave him to understand that he now found the advertisement Solon had formerly given him true to his cost, which was, "That men, however fortune may smile upon them, could never be said to be happy till they had been seen to pass over the last day of their lives, by reason of the uncertainty and mutability of human things, which upon very light and trivial occasions are subject to be totally changed into a quite contrary condition."

MONTAIGNE:
Essays, chap. xviii., Cotton's 3d ed.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

MONTESQUIEU.

The art in which the secret of human happiness in a great measure consists, is to *set* the habits in such a manner that every change may be a change for the better. The habits themselves are much the same; for whatever is made habitual becomes smooth, and easy, and nearly indifferent. The return to an old habit is likewise easy, whatever the habit be. Therefore the advantage is with those habits which allow of an indulgence in the deviation from them.

PALEY:
Moral and Polit. Philos.: Human Happiness.

Throughout the whole of life, as it is diffused in nature, and as far as we are acquainted with it, looking to the average of sensations, the plurality and the preponderancy is in favour of happiness by a vast excess. In our own species, in which perhaps the assertion may be more questionable than in any other, the prepollency of good over evil, of health, for example, and ease, over pain and distress, is evinced by the very notice which calamities excite. What inquiries does the sickness of our friends produce! What conversation their misfortunes! This shows that the common course of things is in favour of happiness; that happiness is the rule,

misery the exception. Were the order reversed, our attention would be called to examples of health and competency, instead of disease and want. PALEY:
Natural Theology, chap. xxvi.

False happiness is like false money: it passes for a time as well as the true, and serves some ordinary occasions; but when it is brought to the touch we find the lightness and alloy, and feel the loss. POPE.

The happiness of life consists, like the day, not in single flashes (of light), but in one continuous mild serenity. The most beautiful period of the heart's existence is in this calm equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.
RICHTER.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was made of the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow and the blossom set, to draw hard breath over plough-share and spade, to read, to think, to love, to hope, to pray—these are the things to make man happy: they have always had the power of doing these—they never will have the power to do more.
RUSKIN.

What avails all the pomp and parade of life which appear abroad, if, when we shift the gaudy flattering scene, the man is unhappy where happiness must begin—at home! Whatever ingredients of bliss Providence may have poured into his cup, domestic misfortunes will render the whole composition distasteful. Fortune and happiness are two very distinct ideas, however some who have a false idea of life and a wrongness of thinking may confound them. SEED.

The true felicity of life is to be free from perturbations; to understand our duties towards God and man; to enjoy the present without any serious dependence upon the future. Not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient; for he that is so, wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for, without finding it. "Tranquillity is a certain equality of mind, which no condition of fortune can either exalt or depress." Nothing can make it less, for it is the state of human perfection; it raises us as high as we can go, and makes every man his own supporter; whereas he that is borne up by anything else, may fall. He that judges aright, and perseveres in it, enjoys a perpetual calm; he takes a true prospect of things; he observes an order, measure, a decorum, in all his actions; he has a benevolence in his nature; he squares his life according to reason, and draws to himself love and admiration. Without a certain and an unchangeable judgment all the rest is but fluctuation; but "he that always wills, and wills the same thing, is undoubtedly in the right." Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure or affright us, when instead of those flashing pleasures (which, even at the best, are most vain and hurtful together) we shall find ourselves possessed of joys transporting and everlasting.
SENECA.

If the chief part of human happiness arises from the consciousness of being beloved, as I believe it does, those sudden changes of fortune seldom contribute much to happiness.
ADAM SMITH:
Theory of Moral Sentiment.

When my concernment takes up no more room than myself, then, so long as I know where to breathe, I know also where to be happy.
SOUTH.

In the soul, when the supreme faculties move regularly, the inferior passions and faculties following, there arises a serenity infinitely beyond the highest quintessence and elixir of worldly delight. SOUTH.

Nothing can make a man happy but that which shall last as long as he lasts: for an immortal soul shall persist in being, not only when profit, pleasure, and honour, but when time itself, shall cease. SOUTH.

So endless and exorbitant are the desires of men, that they will grasp at all, and can form no scheme of perfect happiness with less.
SWIFT.

No rules can make amiability; our minds and apprehensions make that; and so is our felicity
JEREMY TAYLOR.

To be happy, is not only to be freed from the pains and diseases of the body, but from anxiety and vexation of spirit; not only to enjoy the pleasures of sense, but peace of conscience and tranquillity of mind. TILLOTSON.

A certain kind of temper is necessary to the pleasure and quiet of our minds, consequently to our happiness; and that is, holiness and goodness. TILLOTSON.

Religion directs us rather to secure inward peace than outward ease. TILLOTSON.

Every moment we feel our dependence upon God, and find that we can neither be happy without him, nor think ourselves so.
TILLOTSON.

Thus hath God not only riveted the notion of himself into our natures, but likewise made the belief of his being necessary to the peace of our minds and happiness of society.
TILLOTSON.

What inexpressible comfort does overflow the pious soul from a conscience of its own innocency! TILLOTSON.

Till this be cured by religion, it is as impossible for a man to be happy, that is, pleased and contented within himself, as it is for a sick man to be at ease. TILLOTSON.

Every one hath a natural dread of everything that can endanger his happiness.
TILLOTSON.

Those who are persuaded that they shall continue forever, cannot choose but aspire after a happiness commensurate to their duration.
TILLOTSON.

To persevere in any evil course makes you unhappy in this life. WAKE.

Since happiness is necessarily the supreme object of our desires, and duty the supreme rule of our actions, there can be no harmony in our being except our happiness coincides with our duty. WHEWELL.

The state or condition by which the nature of anything is advanced to the utmost perfection of which it is capable, according to its rank or kind, is called the chief end or happiness of such a thing. BISHOP WILKINS.

HASTINGS, WARREN.

But, my Lords, they will show you, they say, that Genghis Khân, Kouli Khân, and Tamerlane destroyed ten thousand times more people in battle than this man did. . . . Have they run mad? Have they lost their senses in their guilt? Did they ever expect that we meant to compare this man to Tamerlane, Genghis Khân, or Kouli Khân?—to compare a fraudulent bullock-contractor (for we could show that his first elementary malversations were in carrying on fraudulent bullock-contracts, which contracts were taken from him with shame and disgrace, and restored with greater shame and disgrace), to compare him with the conquerors of the world? We never said he was a tiger and a lion: no, we have said he was a weasel and a rat. We have said that he has desolated countries by the same means that plagues of his description have produced similar desolations. We have said that he, a fraudulent bullock-contractor, exalted to great and unmerited powers, can do more mischief than even all the tigers and lions in the world. We know that a swarm of locusts, although individually despicable, can render a country more desolate than Genghis Khân or Tamerlane. When God Almighty chose to humble the pride and presumption of Pharaoh, and to bring him to shame, He did not effect his purpose with tigers and lions; but He sent lice, mice, frogs, and everything loathsome and contemptible, to pollute and destroy the country. BURKE: *Imp. of W. Hastings.*

My Lords, we are now come to another devoted province: we march from desolation to desolation; because we follow the footsteps of Warren Hastings, Esquire, Governor-General of Bengal. You will here find the range of his atrocities widely extended; but before I enter into a detail of them, I have one reflection to make, which I beseech your Lordships to bear in mind throughout the whole of this deliberation. It is this: you ought never to conclude that a man must necessarily be innoxious because he is in other respects insignificant. You will see that a man bred in obscure, vulgar, and ignoble occupations, and trained in sordid, base, and mercenary habits, is not incapable of doing extensive mischief because he is so little and because his vices are of a mean nature. My Lords, we have shown to you already, and we shall demonstrate to you more clearly in future, that such minds placed in authority can do more mischief to a country, can treat all ranks and distinctions with more pride, insolence, and arrogance, than those who have been born under canopies of state and swaddled in purple: you will see that they can waste a country more effectually than the proudest and most mighty conquerors, who, by the greatness of their military talents, have first subdued and afterwards plundered nations.
BURKE: *Imp. of W. Hastings.*

The Sergeants made proclamation. Hastings advanced to the bar, and bent his knee. The culprit was indeed not unworthy of that great presence. He had ruled an extensive and populous country, and made laws and treaties, had sent forth armies, had set up and pulled down princes. And in his high place he had so borne himself that all had feared him, that most had loved him, and that hatred itself could deny him no title to glory, except virtue. He looked like a great man, and not like a bad man. A person small and emaciated, yet deriving dignity from a carriage which, while it indicated deference to the court, indicated also habitual self-possession and self-respect, a high and intellectual forehead, a brow pensive, but not gloomy, a mouth of inflexible decision, a face pale and worn, but serene, on which was written, as legibly as under the picture in the council-chamber at Calcutta, *Mens æqua in arduis:* such was the aspect with which the great proconsul presented himself to his judges.
LORD MACAULAY:
Warren Hastings, Oct. 1841.

HATRED.

Plutarch says very finely, that a man should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others.
ADDISON.

We are not so much to strain ourselves to make those virtues appear in us which really we have not, as to avoid those imperfections which may dishonour us. DRYDEN.

How apt nature is, even in those who profess an eminence in holiness, to raise and maintain animosities against those whose calling or person they pretend to find cause to dislike!

BISHOP J. HALL.

Though men's persons ought not to be hated, yet without all peradventure their practices justly may. SOUTH.

Malice and hatred are very fretting, and apt to make our minds sore and uneasy.

TILLOTSON.

HEALTH.

I do not mean, by what I have here said, that I think any one to blame for taking due care of their health. On the contrary, as cheerfulness of mind, and capacity for business, are in a great measure the effects of a well-tempered constitution, a man cannot be at too much pains to cultivate and preserve it. But this care, which we are prompted to, not only by common sense, but by duty and instinct, should never engage us in groundless fears, melancholy apprehensions, and imaginary distempers, which are natural to every man who is more anxious to live than how to live. In short, the preservation of life should be only a secondary concern, and the direction of it our principal. If we have this frame of mind, we shall take the best means to preserve life, without being oversolicitous about the event; and shall arrive at that point of felicity which Martial has mentioned as the perfection of happiness, of neither fearing nor wishing for death.

ADDISON: *Spectator*, No. 25.

Cheerfulness is, in the first place, the best promoter of health. Repinings, and secret murmurs of heart, give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which they stir up in the blood, and those irregular disturbed motions which they raise in the animal spirits. I scarce remember, in my own observation, to have met with many old men, or with such who (to use our English phrase) wear well, that had not at least a certain indolence in their humour, if not a more than ordinary gaiety and cheerfulness of heart. The truth of it is, health and cheerfulness mutually beget each other; with this difference, that we seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.

ADDISON: *Spectator*, No. 387.

Health itself is but a kind of temper, gotten and preserved by a convenient mixture of contraries. ARBUTHNOT.

Health consists in the equilibrium between those two powers, when the fluids move so equally that they don't press upon the solids with a greater force than they can bear.

ARBUTHNOT.

The keeping insensible perspiration up in due measure is the cause as well as sign of health, and the least deviation from that due quantity, the certain forerunner of a disease.

ARBUTHNOT.

To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts of long lasting. As for the passions and studies of the mind, avoid envy, anxious fears, anger, fretting inwards, subtle and knotty inquisitions, joys and exhilarations in excess, sadness not communicated. Entertain hopes, mirth rather than joy, variety of delights rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature. If you fly physic in health altogether, it will be too strange for your body when you shall need it: if you make it too familiar, it will work no extraordinary effect when sickness cometh. I commend rather some diet for certain seasons than frequent use of physic, except it be grown into a custom; for those diets alter the body more, and trouble it less.

LORD BACON:
Essay XXXI., Of Regimen of Health.

They have in Turkey a drink called coffee, made of a berry of the same name. This drink comforteth the brain and heart, and helpeth digestion. LORD BACON.

While the nervous fibres preserve their due tension and firmness, and the spirits are transmitted to them from the brain, endowed with due strength, swiftness, and vivacity, and suffered to attend their duty, without the avocations of thoughtfulness and intense contemplation, the concoction of the meats is well performed.

SIR R. BLACKMORE.

Men that look no further than their outsides think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I, that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and, considering the thousand doors that lead to death, do thank my God that we can die but once. SIR T. BROWNE:
Religio Medici, Pt. I., xliv.

My good friends, while I do most earnestly recommend you to take care of your health and safety, as things most precious to us, I would not have that care degenerate into an effeminate and over-curious attention, which is always disgraceful to a man's self, and often troublesome to others. BURKE:
To R. Burke, Jun., and Mr. T. King, Feb. 1773.

There is this difference between those two temporal blessings health and money: money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all their money for health. COLTON: *Lacon.*

Medical men are widely at issue as to the merits of coffee. All, however, are agreed that it stimulates the brain and banishes somnolency. DR. DORAN.

Be sober and temperate, and you will be healthy. B. FRANKLIN.

In our natural body every part has a necessary sympathy with every other, and all together form, by their harmonious conspiration, a healthy whole. SIR W. HAMILTON.

Health and vigour, and a happy constitution of the corporeal frame, are of absolute necessity to the enjoyment of the comforts, and to the performance of the duties, of life, and requisite in yet a greater measure to the accomplishment of anything illustrious or distinguished; yet even these, if we can judge by their apparent consequences, are sometimes not very beneficial to those on whom they are most liberally bestowed.

DR. S. JOHNSON: *Rambler*, No. 38.

Health is, indeed, so necessary to all the duties as well as pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion and clamours of merriment condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature.

DR. S. JOHNSON: *Rambler*, No. 48.

Those who lose their health in an irregular and impetuous pursuit of literary accomplishments, are yet less to be excused; for they ought to know that the body is not forced beyond its strength but with the loss of more vigour than is proportionate to the effect produced. Whoever takes up life beforehand, by depriving himself of rest and refreshment, must not only pay back the hours, but pay them back with usury; and for the gain of a few months but half enjoyed, must give up years to the listlessness of languor and the implacability of pain. They whose endeavour is mental excellence will learn, perhaps, too late, how much it is endangered by diseases of the body, and find that knowledge may easily be lost in the starts of melancholy, the flights of impatience, and the peevishness of decrepitude.

DR. S. JOHNSON: *Rambler*, No. 48.

We are taught by Celsus that health is best preserved by avoiding settled habits of life, and deviating sometimes into slight aberrations from the laws of medicine; by varying the proportions of food and exercise, interrupting the successions of rest and labour, and mingling hardships with indulgence. The body, long accustomed to stated quantities and uniform periods, is disordered by the smallest irregularity; and, since we cannot adjust every day by the balance or barometer, it is fit sometimes to depart from rigid accuracy, that we may be able to comply with necessary affairs, or strong inclinations. He that too long observes punctualities condemns himself to voluntary imbecility, and will not long escape the miseries of disease.

DR. S. JOHNSON: *Rambler*, No. 112.

Every one is full of the miracles done by cold baths on decayed and weak constitutions.

LOCKE.

Gardening, or husbandry, and working in wood are healthy recreations. LOCKE.

If by gaining knowledge we destroy our health, we labour for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage. LOCKE.

In these days half our diseases come from the neglect of the body in the overwork of the brain. In this railway age the wear and tear of labour and intellect go on without pause or self-pity. We live longer than our forefathers; but we suffer more from a thousand anxieties and cares. They fatigued only the muscles; we exhaust the finer strength of the nerves.

LORD E. G. E. L. B. LYTTON.

Health is a precious thing, and the only one in truth meriting that a man should lay out, not only his time, sweat, labour, and goods, but also his life itself, to obtain it, forasmuch as without it life is injurious to us. Pleasure, wisdom, learning, and vertue without it wither away and vanish; and in the most queint and solid discourses that philosophy would imprint in us to the contrary, we need no more but oppose the image of Plato being struck with an epilepsie or apoplexy; and in this presupposition to defie him to call the rich faculties of his soul to his assistance. All means that conduce to health can neither be too painful nor too dear to me.

MONTAIGNE:
Essays, Cotton's 3d ed., chap. xciv.

One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares.

RAY: *On the Creation.*

The humours of the body have a stated and a regular course, which impels and imperceptibly guides our will. They co-operate with each other, and exercise successively a secret empire within us; so that they have a considerable part in all our actions, without our being able to know it. Hence the necessity of attention to our bodily health. ROCHEFOUCAULD.

Preserving the health by too strict a regimen is a wearisome malady.

ROCHEFOUCAULD.

Seldom shall one see in rich families that athletic soundness and vigour of constitution which is seen in cottages, where Nature is cook and Necessity caterer. SOUTH.

Adam knew no disease so long as temperance from the forbidden fruit secured him. Nature was his physician, and innocence and abstinence would have kept him healthful to immortality.

SOUTH.

It is a wonderful thing that so many, and they not reckoned absurd, shall entertain those with whom they converse, by giving them a history of their pains and aches, and imagine such narrations their quota of the conversation. This is of all other the meanest help to discourse, and a man must not think at all, or think himself very insignificant, when he finds an account of his headache answered by another's asking what news by the last mail. Mutual good-humour is a dress we ought to appear in whenever we meet, and we should make no mention of what concerns ourselves, without it be of matters wherein our friends ought to rejoice.

SIR R. STEELE: *Spectator*, No. 100.

People who are always taking care of their health are like misers who are hoarding a treasure which they have never spirit enough to enjoy. STERNE.

Who would not be covetous, and with reason, if health could be purchased with gold? Who not ambitious, if it were at the command of power, or restored by honour? But, alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes, instead of curing them; and an aching head will be no more eased by wearing a crown instead of a common night-cap.

SIR W. TEMPLE.

Health is the soul that animates all enjoyments of life, which fade, and are tasteless, if not dead, without it. A man starves at the best and the greatest tables, makes faces at the noblest and most delicate wines, is poor and wretched in the midst of the greatest treasures and fortunes, with common diseases; strength grows decrepit, youth loses all vigour, and beauty all charms; music grows harsh, and conversation disagreeable; palaces are prisons, or of equal confinement; riches are useless, honour and attendance are cumbersome, and crowns themselves are a burden: but if diseases are painful and violent, they equal all conditions of life, make no difference between a prince and a beggar; and a fit of the stone or the colic puts a king to the rack, and makes him as miserable as he can do the meanest, the worst, and most criminal of his subjects.

SIR W. TEMPLE.

Men are apt to play with their healths and their lives as they do with their clothes.

SIR W. TEMPLE.

The only way for a rich man to be healthy is, by exercise and abstinence, to live as if he were poor. SIR W. TEMPLE.

Religion obliges men to the practice of those virtues which conduce to the preservation of our health. TILLOTSON.

HEAVEN.

The last use which I shall make of this remarkable property in human nature of being delighted with those actions to which it is accustomed, is to show how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss we call heaven will not be capable of affecting those minds which are not thus qualified for it: we must in this world gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to make us happy in the next. The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity must be planted in her during this her present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect, of a religious life.

ADDISON: *Spectator*, No. 447.

Few, without the hope of another life, would think it worth their while to live above the allurements of sense. ATTERBURY.

It is impossible to have a lively hope in another life, and yet be deeply immersed in the enjoyments of this. ATTERBURY.

To one firmly persuaded of the reality of heavenly happiness, and earnestly desirous of obtaining it, all earthly satisfactions must needs look little and grow flat and unsavory.

ATTERBURY.

If we really live under the hope of future happiness, we shall taste it by way of anticipation and forethought; an image of it will meet our minds often, and stay there, as all pleasing expectations do. ATTERBURY.

I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them while on earth. If I thought I should never know, and consequently never love, them after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends in a firm persuasion that I shall converse with them forever; and I take comfort in those that are dead or absent, believing that I shall shortly meet them in heaven and love them with a heavenly love.

BAXTER.

Is heaven, with its pleasures for evermore, to be parted with so unconcernedly? Is an exceeding and eternal weight of glory too light in the balance against the hopeless death of the atheist, and utter extinction? BENTLEY.

The joys of heaven are like the stars, which by reason of our remoteness appear extremely little. BOYLE.

To whet our longings for fruitive or experimental knowledge, it is reserved among the prerogatives of being in heaven, to know how happy we shall be when there. BOYLE.

The ravished soul, being shown such game, would break those leashes that tie her to the body. BOYLE.

Briefly, therefore, where the soul hath the full measure and complement of happiness; where the boundless appetite of that spirit remains completely satisfied, that it can neither desire addition nor alteration; that, I think, is truly heaven: and this can only be in the enjoyment of that essence whose infinite goodness is able to terminate the desires of itself, and the unsatiable wishes of ours: wherever God will thus manifest himself, there is heaven, though within the circle of this sensible world. Thus the soul of man may be in heaven anywhere, even within the limits of his own proper body; and when it ceaseth to live in the body, it may remain in its own soul, that is, its Creator.

SIR T. BROWNE:
Religio Medici, Part I., xlix.

When at eve at the bounding of the landscape the heavens appear to recline so slowly on the earth, imagination pictures beyond the horizon an asylum of hope,—a native land of love; and nature seems silently to repeat that man is immortal. MADAME DE STAEL.

We may conclude that the chief subjects of study in the heavenly world will be *History* and *Philosophy*. Under the department of *History* may be comprehended all the details which will be exhibited to them respecting the origin, progress, and consummation of the redemption of man, and the information they may receive respecting the natural and moral scenery and the prominent providential occurrences and arrangements of other worlds. . . . Under the department of *Philosophy* may be included all those magnificent displays which will be exhibited of the extent, the magnitude, the motions, the mechanism, the scenery, the inhabitants, and the general constitution of other systems, and the general arrangement and order of the universal system comprehended under the government of the Almighty. On these topics, with all their subordinate and infinitely diversified ramifications, the minds of redeemed intelligences from this world will find ample scope for the exercise of all their powers, and will derive from their investigations of them perpetual and uninterrupted enjoyment throughout an endless existence. DR. T. DICK:
Philosophy of a Future State, Part III.

Think how completely all the griefs of this mortal life will be compensated by one age, for instance, of the felicities beyond the grave, and then think that one age multiplied ten thousand times is not so much to eternity as one grain of sand is to the whole material universe. Think what a state it will be to be growing happier and happier still as ages pass away, and yet leave something still happier to come!

JOHN FOSTER:
Life and Thoughts, by W. W. Everts, 215.

If the mere conception of the reunion of good men in a future state infused a momentary rapture into the mind of Tully,—if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight,—what may we be expected to feel who are assured of such an event by the *true sayings of God!* How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb *in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb, for ever and ever!* What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not the house, but the throne, of God in company, in order to join in the symphonies of heavenly voices, and lose ourselves amid the splendour and fruitions of the beatific vision! ROBERT HALL:
Funeral Sermon for Dr. Ryland.

There are many graces for which we may not cease hourly to sue, graces which are in bestowing always, but never come to be fully had in this present life; and therefore, when all things here have an end, endless thanks must have their beginning in a state which bringeth the full and final satisfaction of all such perpetual desires. HOOKER.

In supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, [they] shall clasp inseparable hands with joy and bliss in over-measure forever.

MILTON.

Perfect purity — fulness of joy — everlasting freedom — perfect rest — health and fruition — complete security—substantial and eternal good.
HANNAH MORE.

Our souls, piercing through the impurity of flesh, behold the highest heavens, and thence bring knowledge to contemplate the everduring glory and termless joy. SIR W. RALEIGH.

Think of heaven with hearty purposes and peremptory designs to get thither.
JEREMY TAYLOR.

We have no reason to think much to sacrifice to God our dearest interests in this world, if we consider how disproportionably great the reward of our sufferings shall be in another.
TILLOTSON.

Such an assurance as will quicken men's endeavours for the obtaining a lesser good ought to animate men more powerfully in the pursuit of that which is infinitely greater.
TILLOTSON.

What encouragement can be given to goodness beyond the hopes of heaven and the assurance of an endless felicity? TILLOTSON.

A soul inspired with the warmest aspirations after celestial beatitude keeps its powers attentive. DR. I. WATTS.

HEBREW.

It happens very luckily that the Hebrew idioms run into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages in holy writ. They give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases, than any that are to be met with in our own tongue.
ADDISON: *Spectator*, No. 405.

The Hebrew is incontrovertibly the primitive and surest text to rely upon; and to preserve the same entire and uncorrupt there hath been used the highest caution humanity could invent.
SIR T. BROWNE.

In the Hebrew tongue there is a particle, consisting of one single letter, of which there are reckoned up above fifty several significations.
LOCKE.

The custom and familiarity of these tongues do sometimes so far influence the expressions in these epistles that one may observe the force of the Hebrew conjugations. LOCKE.

In Hebrew poetry there may be observed a certain conformation of the sentences, the nature of which is, that a complete sense is almost equally infused into every competent part.
LOWTH.

HELL.

One could not devise a more proper hell for an impure spirit than that which Plato has touched upon. ADDISON.

While he continues in life this dusky scene of horror, this melancholy prospect of final perdition, will frequently occur to his fancy.
BENTLEY.

The heart of man is the place the devil dwells in: I feel sometimes a hell within myself: Lucifer keeps his court in my breast, Legion is revived in me. There are as many hells as Anaxarchus conceited worlds: there was more than one hell in Magdalene, when there were seven devils, for every devil is an hell unto himself; he holds enough of torture in his own *ubi*, and needs not the misery of circumference to afflict him; and thus a distracted conscience here is a shadow or introduction unto hell hereafter.
SIR T. BROWNE: *Religio Medici*, Part I., li.

The fear of hell may indeed in some desperate cases, like the *moxa*, give the first rouse from a moral lethargy, or, like the green venom of copper, by evacuating poison or a dead load from the inner man, prepare it for nobler ministrations and medicines from the realm of light and life, that nourish while they stimulate.
COLERIDGE.

If shame superadded to loss, and both met together, as the sinner's portion here, perfectly prefiguring the two saddest ingredients in hell, —deprivation of the blissful vision, and confusion of face,—cannot prove efficacious to the mortifying of vice, the church doth give over the patient. HAMMOND.

Many might go to heaven with half the labour they go to hell, if they would venture their industry the right way. BEN JONSON.

For a man to doubt whether there be any hell, and thereupon to live as if absolutely there were none, but when he dies to find himself confuted in the flames, this must be the height of woe and disappointment, and a bitter conviction of an irrational venture and absurd choice.
SOUTH.

HISTORY.

It is the most agreeable talent of an historian to be able to draw up his armies and fight his battles in proper expressions, to set before our eyes the divisions, cabals, and jealousies of great men, to lead us step by step into the several actions and events of his history. We love to see the subject unfolding itself by just degrees, and breaking upon us insensibly, so that we may be kept in a pleasing suspense, and have time given us to raise our expectations, and to side with one of the parties concerned in the relation. I confess this shows more the art than the veracity of the historian; but I am only to speak

of him as he is qualified to please the imagination; and in this respect Livy has, perhaps, excelled all who ever went before him or have written since his time. He describes everything in so lively a manner that his whole history is an admirable picture, and touches on such proper circumstances in every story that his reader becomes a kind of spectator, and feels in himself all the variety of passions which are correspondent to the several parts of the relation.

ADDISON: *Spectator*, No. 420.

I have heard one of the greatest geniuses this age has produced, who had been trained up in all the polite studies of antiquity, assure me, upon his being obliged to search into records, that he at last took an incredible pleasure in it.

ADDISON.

In histories composed by politicians they are for drawing up a perpetual scheme of causes and events, and preserving a constant correspondence between the camp and the council-table.

ADDISON.

The histories of ages past, or relations concerning foreign countries, wherein the manners of men are described, and their actions reported, afford us useful pleasure and pastime: thereby we may learn as much, and understand the world as well, as by the most curious inquiry into the present actions of men; there we may observe, we may scan, we may tax the proceedings of whom we please, without any danger or offence. There are extant numberless books, wherein the wisest and most ingenious of men have laid open their hearts and exposed their most secret cogitations unto us: in pursuing them we may sufficiently busy ourselves, and let our idle hours pass gratefully: we may meddle with ourselves, studying our own dispositions, examining our own principles and purposes, reflecting on our thoughts, words, and actions, striving thoroughly to understand ourselves: to do this we have an unquestionable right, and by it we shall obtain vast benefit.

BARROW.

The prodigious lies which have been published in this age in matters of fact, with unblushing confidence, even where thousands or multitudes of eye and ear witnesses knew all to be false, doth call men to take heed what history they believe, especially where power and violence affordeth that privilege to the reporter that no man dare answer him, or detect his fraud; or, if they do, their writings are all suppressed. As long as men have liberty to examine and contradict one another, one may partly conjecture, by comparing their words, on which side the truth is like to lie. But when great men write history, or flatterers by their appointment, which no man dare contradict, believe it but as you are constrained.

R. BAXTER: *Reliquiæ Baxterianæ.*

Some [histories] are to be read, some to be studied, and some may be neglected entirely, not only without detriment, but with advantage. Some are the proper objects of one man's curiosity, some of another's, and some of all men's; but all history is not an object of curiosity for any man. He who improperly, wantonly, and absurdly makes it so, indulges a kind of canine appetite: the curiosity of the one, like the hunger of the other, devours ravenously, and without distinction, whatever falls in its way, but neither of them digests. They heap crudity upon crudity, and nourish and improve nothing but their distemper. Some such characters I have known, though it is not the most common extreme into which men are apt to fall.

LORD BOLINGBROKE:
Letters on the Study and Use of History.

We do not draw the moral lessons we might from history. On the contrary, without care it may be used to vitiate our minds and to destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind. It may, in the perversion, serve for a magazine furnishing offensive and defensive weapons for parties in Church and State, and supplying the means of keeping alive or reviving dissensions and animosities and adding fuel to civil fury. History consists, for the greater part, of the miseries brought upon the world by pride, ambition, avarice, revenge, lust, sedition, hypocrisy, ungoverned zeal, and all the train of disorderly appetites, which shake the public with the same

> "troublous storms that toss
> The private state and render life unsweet."

These vices are the *causes* of those storms. Religion, morals, laws, prerogatives, privileges, liberties, rights of men, are the *pretexts*. The pretexts are always found in some specious appearance of a real good.

BURKE:
Reflections on the Revolution in France.

Under the green foliage and blossoming fruit-trees of to-day there lie, rotting slower or faster, the forests of all other yews and bays. Some have rotted fast, plants of annual growth, and are long since quite gone to inorganic mould; others are like the aloe, growths that last a thousand or three thousand years.

You will find them in all stages of decay and preservation; down deep to the beginning of the History of Man. Think where our Alphabetic Letters came from, where our Speech itself came from; the Cookeries we live by, the Masonries we lodge under! You will find fibrous roots of this day's occurrences among the dust of Cadmus and Trismegistus, of Tubalcain and Triptolemus; the tap-roots of them are with Father Adam himself and the cinders of Eve's first fire! At the bottom there is no perfect history; there is none such conceivable. All past centuries have rotted down, and gone confusedly dumb and quiet, even as that Seventeenth is now threatening to do. Histories are as perfect as the Historian is wise, and it is gifted with an eye and a soul! For the leafy, blossoming Present Time springs from the whole Past re-

membered and unrememberable, so confusedly as we say:—and truly the Art of History, the grand difference between a Dryasdust and a sacred Poet, is very much even this:—To distinguish well what does still reach to the surface, and is alive and frondent for us; and what reaches no longer to the surface, but moulders safe under ground, never to send forth leaves or fruit for mankind any more: of the former we shall rejoice to hear; to hear of the latter will be an affliction to us; of the latter only Pedants and Dullards, and disastrous *male*-factor to the world, will find good to speak. By wise memory and by wise oblivion; it lies all there! Without oblivion there is no remembrance possible. When both oblivion and memory are wise, when the general soul of man is clear, melodious, true, there may come a modern *Iliad* as memorial of the Past; when both are foolish and the general soul is overclouded with confusions, with unveracities and discords, here is a "Rushworthian Chaos." CARLYLE.

Some historians, like Tacitus, Burnet, and the Abbé Raynal, are never satisfied without adding to their detail of events the secret springs and causes that have produced them. But both heroes and statesmen, amid the din of arms, and the hurry of business, are often necessitated to invert the natural order of things; to fight before they deliberate, and to decide before they consult. A statesman may regulate himself by events; but it is seldom that he can cause events to regulate themselves by him. It often happens, too, both in courts and in cabinets, that there are two things going on together, a main plot and an under plot; and he that understands only *one* of them will, in all probability, be the dupe of both. COLTON: *Lacon.*

The page of the historian, whether ancient or modern, presents to our view little more than revolting details of ambitious conquerors carrying ruin and devastation in their train, of proud despots trampling on the rights of mankind, of cities turned into ruinous heaps, of countries desolated, of massacres perpetrated with infernal cruelty, of nations dashing one against another, of empires wasted and destroyed, of political and religious dissensions, and of the general progress of injustice, immorality, and crime. Compared with the details on these subjects, all the other facts which have occurred in the history of mankind are considered by the historian as *mere interludes* in the great drama of the world, and almost unworthy of being recorded.

DR. T. DICK:
Philos. of a Future State, Part I., Sect. viii.

History is philosophy teaching by examples.

DIONYSIUS OF HALICARNASSUS.

All history is only the precepts of moral philosophy reduced into examples.

DRYDEN.

The laws of history, in general, are truth of matter, method, and clearness of expression. The first property is necessary to keep our understanding from the impositions of falsehood; for history is an argument framed from many particular examples or inductions: if these examples are not true, then those measures of life which we take from them will be false, and deceive us in their consequence. The second is grounded on the former: for if the method be confused, if the words or expressions of thought are any way obscure, then the ideas which we receive must be imperfect; and if such, we are not taught by them what to elect or what to shun. Truth, therefore, is required as the foundation of history to inform us, disposition and perspicuity as the manner to inform us plainly: one is the being, the other the well-being of it.

DRYDEN: *Life of Plutarch.*

The great disadvantage our historians labour under is too tedious an interruption by the insertion of records in their narration.

FELTON.

I do not apprehend any difficulty in collecting and commonplacing a universal history from the historians. FELTON.

To be entirely just in our estimate of other ages is not only difficult—it is impossible. Even what is passing in our presence we see but through a glass darkly. The mind as well as the eye adds something of its own, before an image, even of the clearest object, can be painted upon it; and in historical inquiries the most instructed thinkers have but a limited advantage over the most illiterate. Those who know the most approach least to agreement. The most careful investigations are diverging roads; the further men travel upon them, the greater the interval by which they are divided. In the eyes of David Hume, the history of the Saxon princes is "the scuffling of kites and crows." Father Newman would mortify the conceit of a degenerate England by pointing to the sixty saints and the hundred confessors who were trained in her royal palaces for the calendar of the blessed. How vast a chasm between these two conceptions of the same era! Through what common term can the student pass from one into the other? Or, to take an instance yet more noticeable, the history of England scarcely interests Mr. Macaulay before the revolution of the seventeenth century. To Lord John Russell the Reformation was the first outcome from centuries of folly and ferocity; and Mr. Hallam's more temperate language softens without concealing a similar conclusion. The writers have all studied what they describe. Mr. Carlyle has studied the same subject with powers at least equal to theirs, and to him the greatness of English character was waning with the dawn of English literature; the race of heroes was already falling: the era of action was yielding before the era of speech. J. A. FROUDE.

History maketh a young man to be old, without either wrinkles or gray hairs, privileging him with the experience of age, without either the infirmities or inconveniences thereof.

T. FULLER.

Diligence and accuracy are the only merits which an historical writer may ascribe to himself. GIBBON.

In history such stories alone should be laid before them as might catch the imagination; instead of this, they are too frequently obliged to toil through the four empires, as they are called, where their memories are burdened by a number of disgusting names, that destroy all their future relish for our best historians, who may be termed the truest teachers of wisdom.
GOLDSMITH: *Essays*, No. VII.

Sir Walter Raleigh, so far as he hath gone in the History of the World, is matchable with the best of the ancients. HAKEWILL.

History, being a collection of facts which are multiplying without end, is obliged to adopt arts of abridgment,—to retain the more material events, and to drop all the minute circumstances which are only interesting during the time, or to the persons engaged in the transactions.
HUME:
History of England: Henry III.

The perusal of a history seems a calm entertainment, but would be no entertainment at all did not our hearts beat with correspondent emotions to those which are described by the historian. HUME.

Nothing is more delusive, or at least more woefully imperfect, than the suggestions of authentic history, as it is generally or rather universally written; and nothing more exaggerated than the impressions it conveys of the actual state and condition of those who live in its most agitated periods. The great public events of which alone it takes cognizance have but little direct influence upon the body of the people; and do not, in general, form the principal business or happiness or misery even of those who are in some measure concerned in them. Even in the worst and most disastrous times—in periods of civil war and revolution, and public discord and oppression, a great part of the time of a great people is spent in making love and money—in social amusement or professional industry—in schemes for worldly advancement or personal distinction, just as in periods of general peace and prosperity. Men court and marry very nearly as much in the one season as in the other, and are as merry at weddings and christenings—as gallant at balls and races—as busy in their studies and counting-houses—eat as heartily, in short, and sleep as soundly—prattle with their children as pleasantly—and thin their plantations and scold their servants as zealously, as if their contemporaries were not furnishing materials thus abundantly for the tragic muse of history. The quiet undercurrent of life, in short, keeps its deep and steady course in its eternal channels, unaffected, or but slightly disturbed, by the storms that agitate its surface; and while long tracts of time in the history of every country seem to the distant student of its annals to be darkened over with one thick and oppressive cloud of unbroken misery, the greater part of those who have lived through the whole acts of the tragedy, will be found to have enjoyed a fair average share of felicity, and to have been much less affected by the shocking events of their day than those who know nothing else of it than that such events took place in its course.
LORD JEFFREY.

The philosopher has the works of omnis cience to examine; and is therefore engaged in disquisitions to which finite intellects are utterly unequal. The poet trusts to his invention, and is not only in danger of those inconsistencies to which every one is exposed by departure from truth, but may be censured as well for deficiencies of matter as for irregularity of disposition or impropriety of ornament. But the happy historian has no other labour than of gathering what tradition pours down before him, or records treasure for his use. . . . Yet even with these advantages, very few in any age have been able to raise themselves to reputation by writing histories.
DR. S. JOHNSON: *Rambler*, No. 122.

There is no part of history so generally useful as that which relates the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and resuscitation of arts, and the revolution of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, the useful and elegant arts are not to be neglected: those who have kingdoms to govern have understandings to cultivate.
DR. S. JOHNSON.

His [Boethius's] history is written with elegance and vigour; but his fabulousness and credulity are justly blamed.
DR. S. JOHNSON.

Where he [the historian] cannot give patterns to imitate, he must give examples to deter.
JUNIUS.

The stories of Alexander and Cæsar, farther than they instruct us in the art of living well and furnish us with observations of wisdom and prudence, are not one jot to be preferred to the history of Robin Hood or the Seven Wise Masters. I do not deny but history is very useful, and very instructive of human life; but if it be studied only for the reputation of being a historian, it is a very empty thing; and he that can tell all the particulars of Herodotus and Plutarch, Curtius and Livy, without making any other use of them, may be an ignorant man with a good memory, and with all his pains hath only filled his head with Christmas tales. And, which is worse, the greatest part of history being made up of wars and conquests, and their style, especially the Romans, speaking of valour as the chief if not the only virtue, we are in danger to be misled by the general cur-

rent and business of history; and, looking on Alexander and Cæsar, and such-like heroes, as the highest instances of human greatness, because they each of them caused the death of several hundred thousand men, and the ruin of a much greater number, overran a great part of the earth, and killed the inhabitants to possess themselves of their countries, we are apt to make butchery and rapine the chief marks and very essence of human greatness.

LOCKE.

Mr. Mitford has remarked, with truth and spirit, that "any history perfectly written, but especially a Grecian history perfectly written, should be a political institute for all nations." It has not occurred to him that a Grecian history, perfectly written, should also be a complete record of the rise and progress of poetry, philosophy, and the arts. Here his book is extremely deficient. Indeed, though it may seem a strange thing to say of a gentleman who has published so many quartos, Mr. Mitford seems to entertain a feeling bordering on contempt for literary and speculative pursuits. The talents of action almost exclusively attract his notice; and he talks with very complacent disdain of "the idle learned." Homer, indeed, he admires; but principally, I am afraid, because he is convinced that Homer could neither read nor write. He could not avoid speaking of Socrates; but he has been far more solicitous to trace his death to political causes, and to deduce from it consequences unfavourable to Athens, and to popular governments, than to throw light on the character and doctrines of the wonderful man

> "From whose mouth issued forth
> Mellifluous streams, that watered all the schools
> Of Academics old and new, with those
> Surnamed Peripatetics, and the sect
> Epicurean, and the Stoic severe."

He does not seem to be aware that Demosthenes was a great orator; he represents him sometimes as an aspirant demagogue, sometimes as an adroit negotiator, and always as a great rogue. But that in which the Athenian excelled all men of all ages, that irresistible eloquence, which at the distance of more than two thousand years stirs our blood and brings tears into our eyes, he passes by with a few phrases of commonplace commendation. The origin of the drama, the doctrines of the sophists, the course of Athenian education, the state of the arts and sciences, the whole domestic system of the Greeks, he has almost completely neglected. Yet these things will appear to a reflecting man scarcely less worthy of attention than the taking of Sphacteria or the discipline of the targeteers of Iphicrates.

This, indeed, is a deficiency by no means peculiar to Mr. Mitford. Most people seem to imagine that a detail of public occurrences,—the operations of sieges,—the changes of administrations,—the treaties,—the conspiracies,—the rebellions,—is a complete history. Differences of definition are logically unimportant; but practically they sometimes produce the most momentous effects. Thus it has been in the present case. Historians have almost without exception confined themselves to the public transactions of states, and have left to the negligent administration of writers of fiction a province at least equally extensive and valuable.

LORD MACAULAY:
On Mitford's History of Greece, Nov. 1824.

All wise statesmen have agreed to consider the prosperity or adversity of nations as made up of the happiness or misery of individuals, and to reject as chimerical all notions of a public interest of the community distinct from the interest of the component parts. It is therefore strange that those whose office it is to supply statesmen with examples and warnings should omit, as too mean for the dignity of history, circumstances which exert the most extensive influence on the state of society. In general, the under current of human life flows steadily on, unruffled by the storms which agitate the surface. The happiness of the many commonly depends on causes independent of victories and defeats, of revolutions or restorations,—causes which can be regulated by no laws, and which are recorded in no archives. These causes are the things which it is of main importance to us to know, not how the Lacedæmonian phalanx was broken at Leuctra,—not whether Alexander died of poison or of disease. History without these is a shell without a kernel; and such is almost all the history which is extant in the world. Paltry skirmishes and plots are reported with absurd and useless minuteness; but improvements the most essential to the comfort of human life extend themselves over the world, and introduce themselves into every cottage, before any annalist can condescend, from the dignity of writing about generals and ambassadors, to take the least notice of them. Thus the progress of the most salutary inventions and discoveries is buried in impenetrable mystery; mankind are deprived of a most useful species of knowledge, and their benefactors of their honest fame. In the mean time every child knows by heart the dates and adventures of a long line of barbarian kings. The history of nations, in the sense in which I use the word, is often best studied in works not professedly historical. Thucydides, as far as he goes, is an excellent writer; yet he affords us far less knowledge of the most important particulars relating to Athens than Plato or Aristophanes. The little treatise of Xenophon on Domestic Economy contains more historical information than all the seven books of his Hellenics. The same may be said of the Satires of Horace, of the letters of Cicero, of the novels of Le Sage, of the memoirs of Marmontel. Many others might be mentioned; but these sufficiently illustrate my meaning.

LORD MACAULAY:
On Mitford's History of Greece.

I would hope that there may yet appear a writer who may despise the present narrow limits, and assert the rights of history over

every part of her natural domain. Should such a writer engage in that enterprise, in which I cannot but consider Mr. Mitford as having failed, he will record, indeed, all that is interesting and important in military and political transactions; but he will not think anything too trivial for the gravity of history which is not too trivial to promote or diminish the happiness of man. He will portray in vivid colours the domestic society, the manners, the amusements, the conversation, of the Greeks. He will not disdain to discuss the state of agriculture, of the mechanical arts, and of the conveniences of life. The progress of painting, of sculpture, and of architecture, will form an important part of his plan. But, above all, his attention will be given to the history of that splendid literature from which has sprung all the strength, the wisdom, the freedom, and the glory of the western world.

LORD MACAULAY:
On Mitford's History of Greece.

The History [of Florence, by Machiavelli] does not appear to be the fruit of much industry or research. It is unquestionably inaccurate. But it is elegant, lively, and picturesque, beyond any other in the Italian language. The reader, we believe, carries away from it a more vivid and a more faithful impression of the national character and manners than from more correct accounts. The truth is, that the book belongs rather to ancient than to modern literature. It is in the style, not of Davila and Clarendon, but of Herodotus and Tacitus. The classical histories may almost be called romances founded in fact. The relation is, no doubt, in all its principal points, strictly true. But the numerous little incidents which heighten the interest, the words, the gestures, the looks, are evidently furnished by the imagination of the author. The fashion of later times is different. A more exact narrative is given by the writer. It may be doubted whether more exact notions are conveyed to the reader. The best portraits are perhaps those in which there is a slight mixture of caricature; and we are not certain that the best histories are not those in which a little of the exaggeration of fictitious narrative is judiciously employed. Something is lost in accuracy; but much is gained in effect. The fainter lines are neglected; but the great characteristic features are imprinted on the mind forever.

LORD MACAULAY: *Machiavelli*, March, 1827.

To write history respectably,—that is, to abbreviate despatches, and make extracts from speeches, to intersperse in due proportion epithets of praise and abhorrence, to draw up antithetical characters of great men, setting forth how many contradictory virtues and vices they united, and abounding in *withs* and *withouts*,—all this is very easy. But to be a really great historian is perhaps the rarest of intellectual distinctions. Many scientific works are, in their kind, absolutely perfect. There are poems which we should be inclined to designate as faultless, or as disfigured only by blemishes which pass unnoticed in the general blaze of excellence. There are speeches, some speeches of Demosthenes particularly, in which it would be impossible to alter a word without altering it for the worse. But we are acquainted with no history which approaches to our notion of what a history ought to be,—with no history which does not widely depart, either on the right hand or on the left, from the exact line.

The cause may easily be assigned. This province of literature is a debatable land. It lies on the confines of two distinct territories. It is under the jurisdiction of two hostile powers; and, like other districts similarly situated, it is ill defined, ill cultivated, and ill regulated. Instead of being equally shared between its two rulers, the Reason and the Imagination, it falls alternately under the sole and absolute dominion of each. It is sometimes fiction. It is sometimes theory.

LORD MACAULAY: *History*, May, 1828.

Some capricious and discontented artists have affected to consider portrait-painting as unworthy a man of genius. Some critics have spoken in the same contemptuous manner of history. Johnson puts the case thus: The historian tells either what is false or what is true: in the former case he is no historian; in the latter he has no opportunity for displaying his abilities: for truth is one: and all who tell the truth must tell it alike.

It is not difficult to elude both the horns of this dilemma. We will recur to the analogous art of portrait-painting. Any man with eyes and hands may be taught to take a likeness. The process, up to a certain point, is merely mechanical. If this were all, a man of talents might justly despise the occupation. But we could mention portraits which are resemblances,—but not mere resemblances; faithful,—but much more than faithful; portraits which condense into one point of time, and exhibit at a single glance, the whole history of turbid and eventful lives—in which the eye seems to scrutinize us, and the mouth to command us—in which the brow menaces, and the lip almost quivers with scorn—in which every wrinkle is a comment on some important transaction. The account which Thucydides has given of the retreat from Syracuse is, among narratives, what Vandyke's Lord Strafford is among paintings.

LORD MACAULAY: *History*.

Diversity, it is said, implies error: truth is one, and admits of no degrees. We answer, that this principle holds good only in abstract reasonings. When we talk of the truth of imitation in the fine arts, we mean an imperfect and a graduated truth. No picture is exactly like the original; nor is a picture good in proportion as it is like the original. When Sir Thomas Lawrence paints a handsome peeress, he does not contemplate her through a powerful microscope, and transfer to the canvas the pores of the skin, the blood-vessels of the eye, and all the other beauties which Gulliver discovered in the Brobdignaggian maids of honour. If he were to do this, the effect would be not merely

unpleasant, but, unless the scale of the picture were proportionably enlarged, would be absolutely *false*. And, after all, a microscope of greater power than that which he employed would convict him of innumerable omissions. The same may be said of history. Perfectly and absolutely true it cannot be: for, to be perfectly and absolutely true, it ought to record *all* the slightest particulars of the slightest transactions,—all the things done and all the words uttered during the time of which it treats. The omission of any circumstance, however insignificant, would be a defect. If history were written thus, the Bodleian Library would not contain the occurrences of a week. What is told in the fullest and most accurate annals bears an infinitely small proportion to that which is suppressed. The difference between the copious work of Clarendon and the account of the civil wars in the abridgment of Goldsmith vanishes when compared with the immense mass of facts about which both are equally silent.

LORD MACAULAY: *History*.

No picture, then, and no history, can present us with the whole truth: but those are the best pictures and the best histories which exhibit such parts of the truth as most nearly produce the effect of the whole. He who is deficient in the art of selection may, by showing nothing but the truth, produce all the effect of the grossest falsehood. It perpetually happens that one writer tells less truth than another, merely because he tells more truths. In the imitative arts we constantly see this. There are lines in the human face, and objects in landscape, which stand in such relations to each other that they ought either to be all introduced into a painting together or all omitted together. A sketch into which none of them enters may be excellent; but if some are given and others left out, though there are more points of likeness there is less likeness. An outline scrawled with a pen, which seizes the marked features of a countenance, will give a much stronger idea of it than a bad painting in oils. Yet the worst painting in oils that ever hung in Somerset House resembles the original in many more particulars. A bust of white marble may give an excellent idea of a blooming face. Colour the lips and cheeks of the bust, leaving the hair and eyes unaltered, and the similarity, instead of being more striking, will be less so.

History has its foreground and its background; and it is principally in the management of its perspective that one artist differs from another. Some events must be represented on a large scale, others diminished; the great majority will be lost in the dimness of the horizon; and a general idea of their joint effect will be given by a few slight touches.

LORD MACAULAY: *History*.

But narration, though an important part of the business of a historian, is not the whole. To append a moral to a work of fiction is either useless or superfluous. A fiction may give a more impressive effect to what is already known, but it can teach nothing new. If it presents to us characters and trains of events to which our experience furnishes us with nothing similar, instead of deriving instruction from it we pronounce it unnatural. We do not form our opinions from it; but we try it by our preconceived opinions. Fiction, therefore, is essentially imitative. Its merit consists in its resemblance to a model with which we are already familiar, or to which at least we can instantly refer. Hence it is that the anecdotes which interest us most strongly in authentic narrative are offensive when introduced into novels; that what is called the romantic part of history is in fact the least romantic. It is delightful as history, because it contradicts our previous notions of human nature and of the connection of causes and effects. It is on that very account shocking and incongruous in fiction. In fiction, the principles are given, to find the facts: in history, the facts are given, to find the principles; and the writer who does not explain the phenomena as well as state them, performs only one-half of his office. Facts are the mere dross of history. It is from the abstract truth which interpenetrates them, and lies latent among them like gold in the ore, that the mass derives its whole value: and the precious particles are generally combined with the baser in such a manner that the separation is a task of the utmost difficulty.

LORD MACAULAY: *History*.

The best historians of later times have been seduced from truth, not by their imagination, but by their reason. They far excel their predecessors in the art of deducing general principles from facts. But unhappily they have fallen into the error of distorting facts to suit general principles. They arrive at a theory from looking at some of the phenomena; and the remaining phenomena they strain or curtail to suit the theory. For this purpose it is not necessary that they should assert what is absolutely false; for all questions in morals and politics are questions of comparison and degree. Any proposition which does not involve a contradiction in terms may by possibility be true; and, if all the circumstances which raise a probability in its favour be stated and enforced, and those which lead to an opposite conclusion be omitted or lightly passed over, it may appear to be demonstrated. In every human character and transaction there is a mixture of good and evil: a little exaggeration, a little suppression, a judicious use of epithets, a watchful and searching scepticism with respect to the evidence on one side, a convenient credulity with respect to every report or tradition on the other, may easily make a saint of Laud, or a tyrant of Henry the Fourth.

This species of misrepresentation abounds in the most valuable works of modern historians. Herodotus tells his story like a slovenly witness, who, heated by partialities and prejudices, unacquainted with the established rules of evidence, and uninstructed as to the obligations of his oath, confounds what he imagines with what he

has seen and heard, and brings out facts, reports, conjectures, and fancies, in one mass. Hume is an accomplished advocate. Without positively asserting much more than he can prove, he gives prominence to all the circumstances which support his case; he glides lightly over those which are unfavourable to it; his own witnesses are applauded and encouraged; the statements which seem to throw discredit on them are controverted; the contradictions into which they fall are explained away; a clear and connected abstract of their evidence is given. Everything that is offered on the other side is scrutinized with the utmost severity; every suspicious circumstance is a ground for comment and invective; what cannot be denied is extenuated, or passed by without notice; concessions are even sometimes made: but this insidious candour only increases the effect of the vast mass of sophistry.

LORD MACAULAY: *History.*

The modern historians of Greece had been in the habit of writing as if the world had learned nothing new during the last sixteen hundred years. Instead of illustrating the events which they narrated by the philosophy of a more enlightened age, they judged of antiquity by itself alone. They seemed to think that notions long driven from every other corner of literature had a prescriptive right to occupy this last fastness. They considered all the ancient historians as equally authentic. They scarcely made any distinction between him who related events at which he had himself been present and him who five hundred years after composed a philosophic romance for a society which had in the interval undergone a complete change. It was all Greek, and all true! The centuries which separated Plutarch from Thucydides seemed as nothing to men who lived in an age so remote. The distance of time produced an error similar to that which is sometimes produced by distance of place. There are many good ladies who think that all the people of India live together, and who charge a friend setting out for Calcutta with kind messages to Bombay. To Rollin and Barthelemi, in the same manner, all the classics were contemporaries.

LORD MACAULAY: *History.*

While our historians are practising all the arts of controversy, they miserably neglect the art of narration, the art of interesting the affections and presenting pictures to the imagination. That a writer may produce these effects without violating truth is sufficiently proved by many excellent biographical works. The immense popularity which well-written books of this kind have acquired deserves the serious consideration of historians. Voltaire's Charles the Twelfth, Marmontel's Memoirs, Boswell's Life of Johnson, Southey's account of Nelson, are perused with delight by the most frivolous and indolent. Whenever any tolerable book of the same description makes its appearance, the circulating libraries are mobbed; the book societies are in commotion; the new novel lies uncut, the magazines and newspapers fill their columns with extracts. In the mean time, histories of great empires, written by men of eminent ability, lie unread on the shelves of ostentatious libraries.

The writers of history seem to entertain an aristocratical contempt for the writers of memoirs. They think it beneath the dignity of men who describe the revolutions of nations to dwell on the details which constitute the charm of biography. They have imposed on themselves a code of conventional decencies as absurd as that which has been the bane of the French drama. The most characteristic and interesting circumstances are softened down, because, we are told, they are too trivial for the majesty of history. The majesty of history seems to resemble the majesty of the poor king of Spain who died a martyr to ceremony because the proper dignitaries were not at hand to render him assistance.

LORD MACAULAY: *History.*

That history would be more amusing if this etiquette were relaxed will, we suppose, be acknowledged. But would it be less dignified or less useful? What do we mean when we say that one past event is important and another insignificant? No past event has any intrinsic importance. The knowledge of it is valuable only as it leads us to form just calculations with respect to the future. A history which does not serve this purpose, though it may be filled with battles, treaties, and commotions, is as useless as the series of turnpike-tickets collected by Sir Matthew Mite.

Let us suppose that Lord Clarendon, instead of filling hundreds of folio pages with copies of state papers, in which the same assertions and contradictions are repeated till the reader is overpowered with weariness, had condescended to be the Boswell of the Long Parliament. Let us suppose that he had exhibited to us the wise and lofty self-government of Hampden, leading while he seemed to follow, and propounding unanswerable arguments in the strongest forms with the modest air of an inquirer anxious for information; the delusions which misled the noble spirit of Vane; the coarse fanaticism which concealed the yet loftier genius of Cromwell, destined to control a mutinous army and a factious people, to abase the flag of Holland, to arrest the victorious arms of Sweden, and to hold the balance firm between the rival monarchies of France and Spain. Let us suppose that he had made his Cavaliers and Roundheads talk in their own style; that he had reported some of the ribaldry of Rupert's pages, and some of the cant of Harrison and Fleetwood. Would not his work in that case have been more interesting? Would it not have been more accurate?

LORD MACAULAY: *History.*

A history in which every particular incident may be true may on the whole be false. The circumstances which have most influence on the happiness of mankind, the changes of manners and morals, the transition of communities from

poverty to wealth, from ignorance to knowledge, from ferocity to humanity,—these are, for the most part, noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events. They are not achieved by armies, or enacted by senates. They are sanctioned by no treaties, and recorded in no archives. They are carried on in every school, in every church, behind ten thousand counters, at ten thousand firesides. The upper current of society presents no certain criterion by which we can judge of the direction in which the under current flows. We read of defeats and victories. But we know that many nations may be miserable amidst victories, and prosperous amidst defeats. We read of the fall of wise ministers and of the rise of profligate favourites. But we must remember how small a proportion of the good or evil effected by a single statesman can bear to the good or evil of a great social system.

Bishop Watson compares a geologist to a gnat mounted on an elephant and laying down theories as to the whole internal structure of the vast animal from the phenomena of the hide. The comparison is unjust to the geologists, but is very applicable to those historians who write as if the body politic were homogeneous, who look only on the surface of affairs, and never think of the mighty and various organization which lies deep below.

LORD MACAULAY: *History.*

The perfect historian is he in whose work the character and spirit of an age is exhibited in miniature. He relates no fact, he attributes no expression to his characters, which is not authenticated by sufficient testimony. But, by judicious selection, rejection, and arrangement, he gives to truth those attractions which have been usurped by fiction. In his narrative a due subordination is observed; some transactions are prominent; others retire. But the scale on which he represents them is increased or diminished, not according to the dignity of the persons concerned in them, but according to the degree in which they elucidate the condition of society and the nature of man. He shows us the court, the camp, and the senate. But he shows us also the nation. He considers no anecdote, no peculiarity of manner, no familiar saying, as too insignificant for his notice which is not too insignificant to illustrate the operation of laws, of religion, and of education, and to mark the progress of the human mind. Men will not merely be described, but will be made intimately known to us. The changes of manners will be indicated, not merely by a few general phrases or a few extracts from statistical documents, but by appropriate images presented in every line.

If a man, such as we are supposing, should write the history of England, he would assuredly not omit the battles, the sieges, the negotiations, the seditions, the ministerial changes. But with these he would intersperse the details which are the charm of historical romances. At Lincoln Cathedral there is a beautiful painted window, which was made by an apprentice out of the pieces of glass which had been rejected by his master. It is so far superior to every other in the church, that, according to the tradition, the vanquished artist killed himself from mortification. Sir Walter Scott, in the same manner, has used those fragments of truth which historians have scornfully thrown behind them in a manner which may well excite their envy. He has constructed out of their gleanings works which, even considered as histories, are scarcely less valuable than theirs.

LORD MACAULAY: *History.*

A truly great historian would reclaim those materials which the novelist has appropriated. The history of the government, and the history of the people, would be exhibited in that mode in which alone they can be exhibited justly, in inseparable conjunction and intermixture. We should not then have to look for the wars and votes of the Puritans in Clarendon, and for their phraseology in Old Mortality; for one-half of King James in Hume, and for the other half in the Fortunes of Nigel. The early part of our imaginary history would be rich with colouring from romance, ballad, and chronicle. We should find ourselves in the company of knights such as those of Froissart, and of pilgrims such as those who rode with Chaucer from the Tabard. Society would be shown from the highest to the lowest,—from the royal cloth of state to the den of the outlaw; from the throne of the legate to the chimney-corner where the begging friar regaled himself. Palmers, minstrels, crusaders,—the stately monastery, with the good cheer in its refectory and the high mass in its chapel,—the manor-house, with its hunting and hawking,—the tournament, with the heralds and ladies, the trumpets and the cloth of gold,—would give truth and life to the representation. We should perceive, in a thousand slight touches, the importance of the privileged burgher, and the fierce and haughty spirit which swelled under the collar of the degraded villain. The revival of letters would not merely be described in a few magnificent periods. We should discern, in innumerable particulars, the fermentation of mind, the eager appetite for knowledge, which distinguished the sixteenth from the fifteenth century. In the Reformation we should see, not merely a schism which changed the ecclesiastical constitution of England and the mutual relations of the European powers, but a moral war which raged in every family, which set the father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother. Henry would be painted with the skill of Tacitus. We should have the change of his character from his profuse and joyous youth to his savage and imperious old age. We should perceive the gradual progress of selfish and tyrannical passions in a mind not naturally insensible or ungenerous; and to the last we should detect some remains of that open and noble temper which endeared

him to a people whom he oppressed, struggling with the hardness of despotism and the irritability of disease.

We should see Elizabeth in all her weakness and in all her strength, surrounded by the handsome favourites whom she never trusted, and the wise old statesmen whom she never dismissed, uniting in herself the most contradictory qualities of both her parents,—the coquetry, the caprice, the petty malice of Anne,—the haughty and resolute spirit of Henry. We have no hesitation in saying that a great artist might produce a portrait of this remarkable woman at least as striking as that in the novel of Kenilworth, without employing a single trait not authenticated by ample testimony. In the mean time, we should see arts cultivated, wealth accumulated, the conveniences of life improved.

We should see the keeps, where nobles, insecure themselves, spread insecurity around them, gradually giving place to the halls of peaceful opulence, to the oriels of Longleat, and the stately pinnacles of Burleigh. We should see towns extended, deserts cultivated, the hamlets of fishermen turned into wealthy havens, the meal of the peasant improved, and his hut more commodiously furnished. We should see those opinions and feelings which produced the great struggle against the House of Stuart slowly growing up in the bosom of private families before they manifested themselves in parliamentary debates. Then would come the civil war. Those skirmishes on which Clarendon dwells so minutely would be told, as Thucydides would have told them, with perspicuous conciseness.

They are merely connecting links. But the great characteristics of the age, the loyal enthusiasm of the brave English gentry, the fierce licentiousness of the swearing, dicing, drunken reprobates whose excesses disgraced the royal cause,—the austerity of the Presbyterian Sabbaths in the city, the extravagance of the Independent preachers in the camp, the precise garb, the severe countenance, the petty scruples, the affected accent, the absurd names and phrases, which marked the Puritans,—the valour, the policy, the public spirit, which lurked beneath these ungraceful disguises,—the dreams of the raving Fifth-monarchy man, the dreams, scarcely less wild, of the philosophic republican,—all these would enter into the representation, and render it at once more exact and more striking.

LORD MACAULAY: *History.*

The instruction derived from history thus written would be of a vivid and practical character. It would be received by the imagination as well as by the reason. It would be not merely traced on the mind, but branded into it. Many truths, too, would be learned, which can be learned in no other manner. As the history of states is generally written, the greatest and most momentous revolutions seem to come upon them like supernatural inflictions, without warning or cause. But the fact is, that such revolutions are almost always the consequences of moral changes which have gradually passed on the mass of the community, and which originally proceed far before their progress is indicated by any public measure. An intimate knowledge of the domestic history of nations is therefore absolutely necessary to the prognosis of political events. A narrative deficient in this respect is as useless as a medical treatise which should pass by all the symptoms attendant on the early stage of a disease and mention only what occurs when the patient is beyond the reach of remedies.

A historian such as we have been attempting to describe would indeed be an intellectual prodigy. In his mind powers scarcely compatible with each other must be tempered into an exquisite harmony. We shall sooner see another Shakspeare or another Homer. The highest excellence to which any single faculty can be brought would be less surprising than such a happy and delicate combination of qualities. Yet the contemplation of imaginary models is not an unpleasant or useless employment of the mind. It cannot indeed produce perfection; but it produces improvement and nourishes that generous and liberal fastidiousness which is not inconsistent with the strongest sensibility to merit, and which, while it exalts our conceptions of the art, does not render us unjust to the artist.

LORD MACAULAY: *History.*

History, at least in its state of ideal perfection, is a compound of poetry and philosophy. It impresses general truths on the mind by a vivid representation of particular characters and incidents. But, in fact, the two hostile elements of which it consists have never been known to form a perfect amalgamation; and, at length, in our own time, they have been completely and professedly separated. Good histories, in the proper sense of the word, we have not. But we have good historical romances, and good historical essays. The imagination and the reason, if we may use a legal metaphor, have made partition of a province of literature of which they were formerly seised *per my et per tout;* and now they hold their respective portions in severalty, instead of holding the whole in common.

To make the past present, to bring the distant near, to place us in the society of a great man or on the eminence which overlooks the field of a mighty battle, to invest with the reality of human flesh and blood beings whom we are too much inclined to consider as personified qualities in an allegory, to call up our ancestors before us with all their peculiarities of language, manners, and garb, to show us over their houses, to seat us at their tables, to rummage their old-fashioned wardrobes, to explain the uses of their ponderous furniture, these parts of the duty which properly belongs to the historian have been appropriated by the historical novelist. On the other hand, to extract the philosophy of history, to direct our judgment of events and men, to trace the connection of causes and effects, and to draw from the occurrences of

former times general lessons of moral and political wisdom, has become the business of a distinct class of writers.

Of the two kinds of composition into which history has been thus divided, the one may be compared to a map, the other to a painted landscape. The picture, though it places the country before us, does not enable us to ascertain with accuracy the dimensions, the distances, and the angles. The map is not a work of imitative art. It presents no scene to the imagination; but it gives us exact information as to the bearings of the various points, and is a more useful companion to the traveller or the general than the painted landscape could be, though it were the grandest that ever Rosa peopled with outlaws, or the sweetest over which Claude ever poured the mellow effulgence of a setting sun.

It is remarkable that the practice of separating the two ingredients of which history is composed has become prevalent on the Continent as well as in this country. Italy has already produced a historical novel, of high merit and of still higher promise. In France the practice has been carried to a length somewhat whimsical. M. Sismondi publishes a grave and stately history of the Merovingian Kings, very valuable, and a little tedious. He then sends forth as a companion to it a novel, in which he attempts to give a lively representation of characters and manners. This course, as it seems to us, has all the disadvantages of a division of labour, and none of its advantages. We understand the expediency of keeping the functions of cook and coachman distinct. The dinner will be better dressed, and the horses better managed. But where the two situations are united, as in the Maître Jacques of Molière, we do not see that the matter is much mended by the solemn form with which the pluralist passes from one of his employments to the other.

We manage these things better in England. Sir Walter Scott gives us a novel; Mr. Hallam, a critical and argumentative history. Both are occupied with the same matter. But the former looks at it with the eye of a sculptor. His intention is to give an express and lively image of its external form. The latter is an anatomist. His task is to dissect the subject to its inmost recesses, and to lay bare before us all the springs of motion and all the causes of decay.

LORD MACAULAY:
Hallam's Constit. Hist., Sept. 1828.

History was, in his [Johnson's] opinion, to use the fine expression of Lord Plunkett, an old almanack: historians could, as he conceived, claim no higher dignity than that of almanack makers; and his favourite historians were those who, like Lord Hailes, aspired to no higher dignity. He always spoke with contempt of Robertson. Hume he would not even read. He affronted one of his friends for talking to him about Catiline's conspiracy, and declared that he never desired to hear of the Punic war again as long as he lived.

Assuredly one fact which does not directly affect our own interests, considered in itself, is no better worth knowing than another fact. The fact that there is a snake in a pyramid, or the fact that Hannibal crossed the Alps, are in themselves as unprofitable to us as the fact that there is a green blind in a particular house in Threadneedle Street, or the fact that a Mr. Smith comes into the city every morning on the top of one of the Blackwall stages. But it is certain that those who will not crack the shell of history will not get at the kernel. Johnson, with hasty arrogance, pronounced the kernel worthless, because he saw no value in the shell. The real use of travelling to distant countries and of studying the annals of past times is to preserve men from the contraction of mind which those can hardly escape whose whole communion is with one generation and one neighbourhood, who arrive at conclusions by means of an induction not sufficiently copious, and who therefore constantly confound exceptions with rules, and accidents with essential properties. In short, the real use of travelling and of studying history is to keep men from being what Tom Dawson was in fiction, and Samuel Johnson in reality.

LORD MACAULAY:
Boswell's Life of Johnson, Sept. 1831.

There is a vile phrase of which bad historians are very fond, "The dignity of history." One writer is in possession of some anecdotes which would illustrate most strikingly the operation of the Mississippi scheme on the manners and morals of the Parisians. But he suppresses those anecdotes, because they are too low for the dignity of history. Another is strongly tempted to mention some facts indicating the horrible state of the prisons of England two hundred years ago. But he hardly thinks that the sufferings of a dozen felons, pigging together on bare bricks in a hole fifteen feet square, would form a subject suited to the dignity of history. Another, from respect for the dignity of history, publishes an account of the reign of George the Second without ever mentioning Whitefield's preaching in Moorfields. How should a writer who can talk about senates, and congresses of sovereigns, and pragmatic sanctions, and ravelines, and counterscarps, and battles where ten thousand men are killed and six thousand men with fifty stand of colours and eighty guns taken, stoop to the Stock Exchange, to Newgate, to the theatre, to the tabernacle?

Tragedy has its dignity, as well as history; and how much the tragic art has owed to that dignity any man may judge who will compare the majestic Alexandrines in which the Seigneur Oreste and Madame Andromaque utter their complaints with the chattering of the fool in Lear and of the nurse in Romeo and Juliet.

LORD MACAULAY:
Sir William Temple, Oct. 1838.

That a historian should not record trifles, that he should confine himself to what is important, is perfectly true. But many writers seem never

to have considered on what the historical importance of an event depends. They seem not to be aware that the importance of a fact when that fact is considered with reference to its immediate effects, and the importance of the same fact when that fact is considered as part of the materials for the construction of a science, are two very different things. The quantity of good or evil which a transaction produces is by no means necessarily proportioned to the quantity of light which that transaction affords as to the way in which good or evil may hereafter be produced. The poisoning of an emperor is in one sense a far more serious matter than the poisoning of a rat. But the poisoning of a rat may be an era in chemistry; and an emperor may be poisoned by such ordinary means, and with such ordinary symptoms, that no scientific journal would notice the occurrence. An action for a hundred thousand pounds is in one sense a more momentous affair than an action for fifty pounds. But it by no means follows that the learned gentlemen who report the proceedings of the courts of law ought to give a fuller account of an action for a hundred thousand pounds than of an action for fifty pounds. For a cause in which a large sum is at stake may be important only to the particular plaintiff and the particular defendant. A cause, on the other hand, in which a small sum is at stake may establish some great principle interesting to half the families in the kingdom. The case is exactly the same with that class of subjects of which historians treat.

LORD MACAULAY: *Sir William Temple.*

If a man puts himself on his own opinions, or his wit, between us and the things, he does us harm. I believe that Shakspeare has done this less than most of those whom we call historians: therefore, though I am willing to profit by their corrections of his mistakes, I think on the whole he has set us on a better track of investigation than the most popular of them have done.

REV. F. D. MAURICE: *Essay on Eng. Hist.*

As he [Sallust] in the beginning of his Catilinarian War asserted that there was the greatest difficulty in historical composition, because the style should correspond with the nature of the narrative, you ask me how a writer of history may best attain that excellence. My opinion is that he who would describe actions and events in a way suited to their dignity and importance ought to write with a mind endued with a spirit, and enlarged by an experience, as extensive as the actors in the scene, that he may have a capacity properly to comprehend and to estimate the most momentous affairs, and to relate them, when comprehended, with energy and distinctness, with purity and perspicuity of diction. The decorations of style I do not greatly heed: for I require an historian, and not a rhetorician. I do not want frequent interspersions of sentiment, or prolix dissertations on transactions, which interrupt the series of events, and cause the historian to intrench on the office of the politician, who, if, in explaining counsels and explaining facts, he follows truth rather than his own partialities and conjectures, excites the disgust or the aversion of his party. I will add a remark of Sallust, and which was one of the excellencies of Cato, that he should be able to say much in a few words: a perfection which I think no one can attain without the most discriminating judgment and a peculiar degree of moderation. There are many in whom you have not to regret either elegance of diction or copiousness of narrative, who have yet united copiousness with brevity. And among these Sallust is, in my opinion, the chief of the Latin writers.

MILTON:
Letter to Lord Henry De Bras, July 15, 1657.

When the esteem of science and liberal study waxes low in the commonwealth, we may presume that also there all civil virtue and worthy action is grown as low to a decline: and then eloquence, as it were consorted in the same destiny, with the decrease and fall of virtue, corrupts also and fades; at least resigns her office of relating to illiterate and frivolous historians, such as the persons themselves both deserve and are best pleased with; whilst they want either the understanding to choose better, or the innocence to dare invite the examining and searching style of an intelligent and faithful writer to the survey of their unsound exploits, better befriended by obscurity than fame.

MILTON: *History of Britain*, 1670.

But withall, let my governour remember to what end his instructions are principally directed, and that he do not so much imprint in his pupil's memory the date of the ruins of Carthage, as the manners of Hannibal and Scipio; nor so much where Marcellus dy'd, as why it was unworthy of his duty that he die'd there. That he do not teach him so much the narrative part, as the business of history. The reading of which, in my opinion, is a thing that of all others we apply ourselves unto with the most differing and uncertain measures. I have read an hundred things in Livy that another has not, or not taken notice of at least, and Plutarch has read an hundred more than ever I could find, or than peradventure that author ever wrote. To some it is merely a grammar study, to others the very anatomy of philosophy, by which the most secret and abstruse parts of our human nature are penetrated into.

MONTAIGNE: *Essays*, Cotton's 3d ed., ch. xxv.

The more excellent sort of historians have judgment to pick out what is most worthy to be known; and of two reports, to examine which is the most likely to be true: from the condition of princes, and their humours, they conclude the counsels, and attribute to them words proper for the occasion; and such have title to assume the authority of regulating our belief to what they themselves believe; but certainly this privilege belongs not to every one. For the middle sort of historians (of which the most part are) they spoil all: they will chew our meat for us,

—they take upon them to judge of, and, consequently, to incline the history to their own liking: for if the judgment partially lean to one side, a man cannot avoid wrestling and writhing his narrative to that byass. They undertake to chuse things worthy to be known, and yet very oft conceal from us such a word, such a private action, as would much better instruct us; omit, as incredible, such things as they do not understand, and peradventure some because they cannot express them well in good French or Latin. Let them . . . display their eloquence, and judge according to their own fancy; but let them, withal, leave us something to judge of after them, and neither alter, nor disguise, by their abridgments, and at their own choice, anything of the substance of the matter; but deliver it to us pure and entire in all it's dimensions. . . . The only good histories are those that have been writ by the persons themselves who commanded in the affairs whereof they write, or who have participated in the conduct of them, or, at least, who have had the conduct of others of the same nature. Such almost are all the Greek and Roman; for several eye-witnesses having writ of the same subject (in the time when grandeur and learning frequently met in the same person), if there happen to be an errour, it must of necessity be a very slight one, and upon a very doubtful accident. What can a man expect from a physician who will undertake to write of war; or from a meer scholar treating upon the designs of princes? MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxvii.

What is public history but a register of the successes and disappointments, the vices, the follies, and the quarrels, of those who engage in contention for power? PALEY.

The great events of Greek and Roman fable and history, which early education and the usual course of reading have made familiar and interesting to all Europe, without being degraded by the vulgarism of ordinary life in any country. SIR J. REYNOLDS.

What are most of the histories of the world but lies? Lies immortalized and consigned over as a perpetual abuse and flaw upon prosperity. SOUTH.

History is the complement of poetry. SIR J. STEPHEN.

How shall any man who hath a genius for history undertake such a work with spirit and cheerfulness, when he considers that he will be read with pleasure but a very few years? SWIFT.

Histories engage the soul by sensible occurrences, as also voyages, travels, and accounts of countries. DR. I. WATTS.

History is necessary to divines. DR. I. WATTS.

He is particularly pleased with Livy for his manner of telling a story, and with Sallust for his entering into eternal principles of action. DR. I. WATTS.

In reference to the study of history, I have elsewhere remarked upon the importance, among the intellectual qualifications for such a study, of a vivid imagination,—a faculty which, consequently, a skilful narrator must himself possess, and to which he must be able to furnish excitement in others. Some may, perhaps, be startled at this remark, who have been accustomed to consider imagination as having no other office than to *feign* and to falsify. Every faculty is liable to abuse and misdirection, and imagination among the rest; but it is a mistake to suppose that it necessarily tends to pervert the truth of history and to mislead the judgment. On the contrary, our view of any transaction, especially one that is remote in time or place, will necessarily be imperfect, generally incorrect, unless it embrace something more than the bare outline of the occurrences,—unless we have before the mind a lively idea of the scenes in which the events took place, the habits of thought and of feeling of the actors, and all the circumstances connected with the transaction; unless, in short, we can in a considerable degree transport ourselves out of our own age, and country, and persons, and imagine ourselves the agents or spectators. It is from consideration of all these circumstances that we are enabled to form a right judgment as to the facts which history records, and to derive instruction from it. WHATELY:

Annot. on Bacon's Essay, Of Studies.

To study history is to study literature. The biography of a nation embraces all its works. No trifle is to be neglected. A mouldering medal is a letter of twenty centuries. Antiquities, which have been beautifully called history defaced, composed its fullest commentary. In these wrecks of many storms, which time washes to the shore, the scholar looks patiently for treasures. The painting round a vase, the scribble on a wall, the wrath of a demagogue, the drollery of a farce, the point of an epigram —each possesses its own interest and value. A fossil court of law is dug out of an orator; and the Pompeii of Greece is discovered in the Comedies of Aristophanes. R. A. WILLMOTT.

Various writers have undertaken to build romance upon history; but few, except those who have occupied themselves with researches into its sources, are aware how much of history itself is nothing more than legend and romance. THOMAS WRIGHT:

Essays on the Middle Ages.

HOLINESS.

It must be a prospect pleasing to God himself to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance. ADDISON.

Man's nature, being contrary to holiness, hath an aversion to any act of homage to God, be-

cause holiness must at least be pretended. In every duty wherein we have a communion with God, holiness is requisite: now, as men are against the truth of holiness, because it is unsuitable to them, so they are not friends to those duties which require it and for some space divert them from the thoughts of their beloved lusts. The word of the Lord is a yoke, prayer a drudgery, obedience a strange element. We are like fish, that "drink up iniquity like water," and come not to the bank without the force of an angle; no more willing to do service for God, than a fish is of itself to do service for man. CHARNOCK: *Attributes.*

What though the polite man count thy fashion a little odd, and too precise; it is because he knows nothing above that model of goodness which he hath set himself, and therefore approves of nothing beyond it: he knows not God, and therefore doth not discern and esteem what is most like Him. When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that—it is the fashion at court. What need, then, that Christians should be so tender-foreheaded as to be put out of countenance because the world looks upon holiness as a singularity? It is the only fashion in the highest court, yea, of the King of kings himself.

COLERIDGE.

It is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for the receipt and delivery of whatsoever spiritual perfection.

HOOKER.

Blessed is the memory of those who have kept themselves unspotted *from* the world! Yet more blessed and more the memory of those who have kept themselves unspotted *in* the world! MRS. JAMESON.

When the Spirit brings light into our minds, it dispels darkness: we see it as we do that of the sun at noon, and need not the twilight of reason to show it. LOCKE.

Let a man be very tender and regardful of every pious motion made by the Spirit of God to his heart. SOUTH.

As God sometimes addresses himself in this manner to the hearts of men, so if the heart will receive such motions by a ready compliance they will return more frequently, and still more and more powerfully. SOUTH.

It is not every sinful violation of conscience that can quench the spirit, but it must be a long inveterate course and custom of sinning that at length produces and ends in such a cursed effect. SOUTH.

Those who have never tried the experiment of a holy life measure the laws of God not by their intrinsical goodness, but by the reluctancy and opposition which they find in their own nearts. TILLOTSON.

HOME.

How many opportunities have we of giving delight to those who live in our domestic circle, which would be lost before we could diffuse it to those who are distant from us! Our love, therefore, our desire of giving happiness, our pleasure in having given it, are stronger within the limits of this sphere of daily and hourly intercourse than beyond it. Of those who are beyond this sphere, the individuals most familiar to us are those whose happiness we must always know better how to promote than the happiness of strangers, with whose particular habits and inclinations we are little if at all acquainted. DR. BROWN:

Lects. on the Philos. of the Human Mind.

If ever household affections and love are graceful things, they are graceful in the poor. The ties that bind the wealthy and the proud at home may be forged on earth, but those which link the poor man to his humble hearth are of the true metal and bear the stamp of heaven. The man of high descent may love the halls and lands of his inheritance as a part of himself, as trophies of his birth and power; the poor man's attachment to the tenement he holds, which strangers have held before, and may to-morrow occupy again, has a worthier root, struck deep into a purer soil. His household gods are of flesh and blood, with no alloy of silver, gold, or precious stones; he has no property but in the affections of his own heart; and when they endear bare floors and walls, despite of toil and scanty meals, that man has his love of home from God, and his rude hut becomes a solemn place. DICKENS.

Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.

DR. JAMES HAMILTON.

Resolve—and tell your wife of your good resolution. She will aid it all she can. Her step will be lighter and her hand will be busier all day, expecting the comfortable evening at home when you return. Household affairs will have been well attended to. A place for everything, and everything in its place, will, like some good genius, have made even an humble home the scene of neatness, arrangement, and taste. The table will be ready at the fireside. The loaf will be one of that order which says, by its appearance, You may come and cut again. The cups and saucers will be waiting for supplies. The kettle will be singing; and the children, happy with fresh air and exercise, will be smiling in their glad anticipation of that evening meal when father is at home, and of the pleasant reading afterwards. SIR ARTHUR HELPS.

The paternal hearth, that rallying-place of the affections. WASHINGTON IRVING.

It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow.

WASHINGTON IRVING.

The road to home happiness lies over small stepping-stones. Slight circumstances are the stumbling-blocks of families. The prick of a pin, says the proverb, is enough to make an empire insipid. The tenderer the feelings, the painfuller the wound. A cold, unkind word checks and withers the blossom of the dearest love, as the most delicate rings of the vine are troubled by the faintest breeze. The misery of a life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced with an uproar of derision. E. JESSE.

To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the prosecution.

It is, indeed, at home that every man must be known by those who would make a just estimate either of his virtue or felicity: for smiles and embroidery are alike occasional, and the mind is often dressed for show, in painted honour and fictitious benevolence.

DR. S. JOHNSON: *Rambler*, No. 68.

The most authentic witnesses of any man's character are those who know him in his own family, and see him without any restraint or rule of conduct but such as he voluntarily prescribes to himself. If a man carries virtue with him into his private apartments, and takes no advantage of unlimited power or probable secrecy; if we trace him through the round of his time, and find that his character, with those allowances which mortal frailty must always want, is uniform and regular, we have all the evidence of his sincerity, that one man can have with regard to another; and, indeed, as hypocrisy cannot be its own reward, we may, without hesitation, determine that his heart is pure.

The highest panegyric, therefore, that private virtue can receive, is the praise of servants.

DR. S. JOHNSON: *Rambler*, No. 68.

HOMER.

Aristotle himself allows that Homer has nothing to boast of as to the unity of his fable, though at the same time that great critic and philosopher endeavoured to palliate this imperfection in the Greek poet, by imputing it in some measure to the very nature of an epic poem. Some have been of opinion that the Æneid also labours in this particular, and has *Episodes* which may be looked upon as excrescences rather than as parts of the action.

ADDISON: *Spectator*, No. 267.

Homer has excelled all the heroic poets that ever wrote in the multitude and variety of his characters. Every god that is admitted into his poem acts a part which would have been suitable to no other deity. His princes are as much distinguished by their manners as by their dominions; and even those among them, whose characters seem wholly made up of courage, differ from one another as to the particular kinds of courage in which they excel. In short, there is scarce a speech or action in the Iliad which the reader may not ascribe to the person who speaks or acts, without seeing his name at the head of it. Homer does not only outshine all other poets in the variety, but also in the novelty of his characters.

ADDISON: *Spectator*, No. 273.

In short, if we look into the conduct of Homer, Virgil, and Milton, as the great fable is the soul of each poem, so, to give their works an agreeable variety, their episodes are so many short fables, and their similes so many short episodes; to which you may add, if you please, that their metaphors are so many short similes.

ADDISON: *Spectator*, No. 303.

Homer is in his province when he is describing a battle or a multitude, a hero or a god. Virgil is never better pleased than when he is in his elysium, or copying out an entertaining picture. Homer's epithets generally mark out what is great; Virgil's, what is agreeable. Nothing can be more magnificent than the figure Jupiter makes in the first Iliad, nor more charming than that of Venus in the first Æneid.

ADDISON: *Spectator*, No. 417.

It was easier for Homer to find proper sentiments for Grecian generals than for Milton to diversify his infernal council with proper characters. ADDISON.

The part of Ulysses in Homer's Odyssey is much admired by Aristotle, as perplexing that fable with very agreeable plots and intricacies, by the many adventures in his voyage and the subtilty of his behaviour. ADDISON.

Homer in his character of Vulcan and Thersites, in his story of Mars and Venus, in his behaviour of Irus, and in other passages, has been observed to have lapsed into the burlesque character, and to have departed from that serious air essential to the magnificence of an epic poem. ADDISON.

The only poet, modern or ancient, who in the variety of his characters can vie with Homer, is our great English dramatist. BEATTIE.

The Iliad consists of battles, and a continual commotion; the Odyssey, in patience and wisdom. BROOME: *Notes on the Odyssey*.

By this single trait Homer marks an essential difference between the Iliad and Odyssey; that in the former the people perished by the folly of their kings; in this, by their own folly.

BROOME.

Homer has concealed faults under an infinity of admirable beauties. BROOME.

Homer is guilty of verbosity, and of a tedious prolix manner of speaking: he is the greatest talker of all antiquity. BROOME.

If we look upon the Odyssey as all a fiction, we consider it unworthily. It ought to be read as a story founded upon truth, adorned with embellishments of poetry. BROOME.

Homer introduces the best instructions in the midst of the plainest narrations. BROOME.

Plutarch quotes this instance of Homer's judgment, in closing a ludicrous scene with decency and instruction. BROOME.

The commentators on Homer apologize for the glaring falsehoods which Ulysses relates, by showing that they are told to the Phœnicians, a credulous people. CAMBRIDGE.

Criticism has not succeeded in fixing upon Pope [in his translation of Homer] any errors of ignorance. His deviations from Homer were uniformly the result of imperfect sympathy with the naked simplicity of the antique, and therefore wilful deviations, not (like those of his more pretending competitors, Addison and Tickell) pure blunders of misapprehension.

DE QUINCEY: *Encyc. Brit.*

Though Cowper has been too literal in his Homer, and too inattentive to the melody of his versification, yet has he infused much more of the simple majesty and manner of the divine bard than Pope, whose splendid and highly ornamented paraphrase is more adapted to the genius of Ovid than of Homer.

DR. DRAKE.

The action of Homer, being more full of vigour than that of Virgil, is more pleasing to the reader: one warms you by degrees, the other sets you on fire all at once, and never intermits his heat. DRYDEN.

I touch here but transiently, without any strict method, on some few of those manly rules of imitating nature which Aristotle drew from Homer. DRYDEN.

The Roman orator endeavoured to imitate the copiousness of Homer, and the Latin poet made it his business to reach the conciseness of Demosthenes. DRYDEN.

Homer took all occasions of setting up his own countrymen, the Grecians, and of undervaluing the Trojan chiefs. DRYDEN.

Scaliger would needs turn down Homer, and abdicate him, after the possession of three thousand years. DRYDEN.

After considering the effect which has been produced by the Iliad of Homer, I am compelled to regard it with the same sentiment as I should a knife of beautiful workmanship which had been the instrument used in murdering an innocent family. Recollect, as the instance, its influence on Alexander, and through him on the world. JOHN FOSTER: *Journal.*

I venture to think that the rhapsodes incurred the displeasure of Kleisthenes by reciting, not the Homeric Iliad, but the Homeric Thebais and Epigoni. G. GROTE.

Perhaps few authors have been distinguished by more similar features of character than Homer and Milton. That vastness of thought which fills the imagination, and that sensibility of spirit which renders every circumstance interesting, are the qualities of both: but Milton is the most sublime, and Homer the most picturesque.

ROBERT HALL:
Essay on Poetry and Philosophy.

Is it possible that Homer could design to say all that we make him: and that he design'd so many and so various figures, as that the divines, law-givers, captains, philosophers, and all sorts of men who treat of sciences, how variously and oppositely however, should indifferently quote him, and support their arguments by his authority as the sovereign lord and master of all offices, works, and artizans, and counsellor general of all enterprizes? Whoever has had occasion for oracles and predictions has there found sufficient to serve his turn. 'Tis a wonder how many, and how admirable concurrences an intelligent person, and a particular friend of mine, has there found out in favour of our religion: and yet he is as well acquainted with this author as any man whatever of his time. And what he has found out in favour of ours, very many anciently have found out in favour of theirs.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

To reflect on those innumerable secrets of nature and physical philosophy which Homer wrought in his allegories, what a new scene of wonder may this afford us! POPE.

The periphrases and circumlocutions by which Homer expresses the single act of dying have supplied succeeding poets with all their manners of phrasing it. POPE.

This vast invention exerts itself in Homer in a manner superior to that of any poet; it is the great and peculiar characteristic which distinguishes him from all others. POPE.

Upon the whole, it will be necessary to avoid that perpetual repetition of the same epithets which we find in Homer. POPE.

There is nothing more perfectly admirable in itself than that artful manner in Homer of taking measure or gauging his heroes by each other, and thereby elevating the character of one person by the opposition of it to some other he is made to excel. POPE.

Homer has divided each of his poems into two parts, and has put a particular intrigue, and the solution of it, into each part. POPE.

The whole structure of that work [the Iliad] is dramatic and full of action. POPE.

Zoilus calls the companions of Ulysses the "squeaking pigs" of Homer. POPE.

To throw his language more out of prose, Homer affects the compound epithets.
POPE.

Homer excels all the inventors of other arts in this; that he has swallowed up the honour of those who succeeded him. POPE.

Herodotus . . . is as fabulous as Homer when he defers to the common reports of countries. POPE.

Homer is like a skilful improver, who places a beautiful statue so as to answer several vistas.
POPE.

Homer is like his Jupiter, has his terrors, shaking Olympus; Virgil, like the same power in his benevolence, laying plans for empires.
POPE.

Homer's Achilles is haughty and passionate, impatient of any restraint by laws, and arrogant in arms. PRIOR.

Homer never entertained either guests or hosts with long speeches till the mouth of hunger be stopped. SIR P. SIDNEY.

I have followed all the ancient poets historical: first, Homer, who in the person of Agamemnon ensampled a good governor and a virtuous man. EDMUND SPENSER.

The Greek tongue received many enlargements between the time of Homer and that of Plutarch. SWIFT.

The *Iliad* is great, yet not so great in strength, or power, or beauty, as the Greek language.
R. C. TRENCH.

HONESTY.

Put it out of the power of truth to give you an ill character; and if anybody reports you not to be an honest man, let your practice give him the lie; and to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave.
ANTONINUS.

My idea is nothing more. Refined policy has ever been the parent of confusion,—and ever will be so, as long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is, let me say, of no mean force in the government of mankind. Genuine simplicity of heart is an healing and cementing principle.
BURKE:
Speech on Concil. with America, March 22, 1775.

When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth, and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another further than he holds him by that tie: hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependents such; as judging—and rightly judging—that true Christians are the only persons to be depended on for the exact discharge of their social duties. BISHOP G. HORNE.

Wisdom without honesty is mere craft and cozenage; and therefore the reputation of honesty must first be gotten, which cannot be but by living well: a good life is a main argument.
BEN JONSON: *Discoveries.*

The safest way to secure honesty is to lay the foundations of it early in liberality, and an easiness to part with to others whatever they have or like themselves. LOCKE.

True honour is to honesty what the Court of Chancery is to common law. SHENSTONE.

The most plain, short, and lawful way to any good end is more eligible than one directly contrary in some or all of these qualities.
SWIFT.

The arts of deceit and cunning do continually grow weaker and less effectual and serviceable to them that use them; whereas integrity gains strength by use; and the more and longer any man practiseth it, the greater service it does him, by confirming his reputation, and encouraging those with whom he hath to do to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.
TILLOTSON: *Sermons.*

The maxim that "Honesty is the best policy" is one which, perhaps, no one is ever habitually guided by in practice. An honest man is always before it, and a knave is generally behind it.
WHATELY.

HONOUR.

When honour runs parallel with the laws of God and our country, it cannot be too much cherished; but when the dictates of honour are contrary to those of religion and equity, they are the great depravations of human nature.
ADDISON.

Honour hath three things in it: the vantage ground to do good; the approach to kings and principal persons; and the raising of a man's own fortunes. He that hath the best of these intentions, when he aspireth, is an honest man; and that prince that can discern of these intentions in another that aspireth is a wise prince.
LORD BACON:
Essay XXXVII., Of Ambition.

The winning of honour is but the revealing of a man's virtue and worth without disadvantage; for some in their actions do woo and affect honour and reputation; which sort of men are commonly much talked of, but inwardly little admired: and some, contrariwise, darken their virtue in the show of it; so as they be

undervalued in opinion. If a man perform that which hath not been attempted before, or attempted and given over, or hath been achieved, but not with so good circumstance, he shall purchase more honour than by affecting a matter of greater difficulty, or virtue, wherein he is but a follower. If a man so temper his actions as in some one of them he doth content every faction or combination of people, the music will be the fuller. A man is an ill husband of his honour that entereth into any action the failing wherein may disgrace him more than the carrying of it through can honour him. Honour that is gained and broken upon another hath the quickest reflection, like diamonds cut with facets; and, therefore, let a man contend to excel any competitors of his in honour, in outshooting them, if he can, in their own bow. Discreet followers and servants help much to reputation: "Omnis fama a domesticis emanat."

LORD BACON:
Essay LV., Of Honour and Reputation.

A principle of honour, as long as it is connected with virtue, adds no small efficacy to its operation, and no small brilliancy and lustre to its appearance; but honour, the moment that it becomes unconnected with the duties of official function, with the relations of life, and the eternal and immutable laws of morality, and appears in its substance alien to them, changes its nature, and, instead of justifying a breach of duty, aggravates all its mischiefs to an almost infinite degree: by the apparent lustre of the surface it hides from you the baseness and deformity of the ground. BURKE:
Impeachment of Warren Hastings.

The nobles have the monopoly of honour, the plebeians a monopoly of all the means of acquiring wealth. BURKE.

What can be more honourable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned us; to be proof against poverty, pain, and death itself; I mean so far as not to do anything that is scandalous or sinful to avoid them: to stand adversity under all shapes with decency and resolution! To do this, is to be great above title and fortune. This argues the soul of a heavenly extraction, and is worthy the offspring of the Deity.

JEREMY COLLIER: *Essays: On Fortitude.*

When honours come to us, rather than we to them; when they meet us, as it were, in the vestibule of life, it is well if our enemies can say no more against us than that we are too young for our dignities: it would be much worse for us if they could say that we are too old for them: time will destroy the first objection, but confirm the second. COLTON: *Lacon.*

The law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another.

PALEY.

Honour makes a great part of the reward of all honourable professions.

ADAM SMITH.

Thus to contradict our desires, and to conquer the impulses of our ambition, if they do not fall in with what we in our inward sentiments approve, is so much to our interest, and so absolutely necessary to our real happiness, that to contemn all the wealth and power in the world, where they stand in competition with a man's honour, is rather good sense than greatness of mind.

SIR R. STEELE: *Tatler*, No. 251.

No man of honour, as that word is usually understood, did ever pretend that his honour obliged him to be chaste or temperate, to pay his creditors, to be useful to his country, to do good to mankind, to endeavour to be wise or learned, to regard his word, his promise, or his oath. SWIFT.

HOPE.

Our actual enjoyments are so few and transient that man would be a very miserable being were he not endowed with this passion, which gives him a taste of those good things that may possibly come into his possession. "We should hope for everything that is good," says the old poet Linus, "because there is nothing which may not be hoped for, and nothing but what the gods are able to give us." Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good humour. It is a kind of vital heat in the soul, that cheers and gladdens her, when she does not attend to it. It makes pain easy, and labour pleasant.

ADDISON: *Spectator*, No. 471.

My next observation is this, that a religious life is that which most abounds in a well-grounded hope, and such an one as is fixed on objects that are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason, but by faith. It has at the same time its eye perpetually fixed on that state, which implies in the very notion of it the most full and the most complete happiness. . . . Religious hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being reunited to her in a glorious and joyful resurrection. ADDISON: *Spectator*, No. 471.

It is a precept several times inculcated by Horace, that we should not entertain a hope of anything in life which lies at a great distance from us. The shortness and uncertainty of our

time here makes such a kind of hope unreasonable and absurd. The grave lies unseen between us and the object which we reach after. Where one man lives to enjoy the good he has in view, ten thousand are cut off in the pursuit of it.

ADDISON: *Spectator*, No. 535.

If we hope for what we are not likely to possess, we act and think in vain, and make life a greater dream and shadow than it really is.

ADDISON.

If we hope for things of which we have not thoroughly considered the value, our disappointment will be greater than our pleasure in the fruition of them. ADDISON.

That vain and foolish hope which is misemployed on temporal objects produces many sorrows. ADDISON.

A religious hope does not only bear up the mind under her sufferings, but makes her rejoice in them. ADDISON.

Hope is the principle of activity; without holding out hope, to desire one to advance is absurd and senseless. Suppose, without a sou in my hand, one were to say, "Exert yourself: for there is no hope,"—it would be to turn me into ridicule, and not to advise me. To hold out to me the hopelessness of my condition never was a reason for exertion; for when, ultimately, equal evils attend upon exertion and rest, rest has clearly the preference.

BURKE:
Lord North and the American War.

Hope throws a generous contempt upon ill usage, and looks like a handsome defiance of a misfortune; as who should say, You are somewhat troublesome now, but I shall conquer you.

JEREMY COLLIER.

Hope is a prodigal young heir, and Experience is his banker; but his drafts are seldom honoured, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and if he were, would die. COLTON: *Lacon.*

It is when our budding hopes are nipped beyond recovery by some rough wind, that we are the most disposed to picture to ourselves what flowers they might have borne if they had flourished. DICKENS.

Human life hath not a surer friend, nor many times a greater enemy, than hope. 'Tis the miserable man's god, which, in the hardest gripe of calamity, never fails to yield him beams of comfort. 'Tis the presumptuous man's devil, which leads him awhile in a smooth way, and then makes him break his neck on the sudden. Hope is to man as a bladder to a learning swimmer,—it keeps him from sinking in the bosom of the waves, and by that help he may attain the exercise; but yet it many times makes him venture beyond his height, and then, if that breaks, or a storm rises, he drowns without recovery. How many would die, did not hope sustain them! How many have died by hoping too much! This wonder we may find in hope, that she is both a flatterer and a true friend.

FELLTHAM.

Hope beginneth here with a trembling expectation of things far removed, and as yet but only heard of. HOOKER.

Every man is sufficiently discontented with some circumstances of his present state, to suffer his imagination to range more or less in quest of future happiness, and to fix upon some point of time, in which, by the removal of the inconvenience which now perplexes him, or acquisition of the advantages which he at present wants, he shall find the condition of his life very much improved.

When this time, which is too often expected with great impatience, at last arrives, it generally comes without the blessing for which it was desired; but we solace ourselves with some new prospect, and press forward again with equal eagerness.

It is lucky for a man, in whom this temper prevails, when he turns his hopes upon things wholly out of his own power; since he forbears then to precipitate his affairs, for the sake of the great event that is to complete his felicity, and waits for the blissful hour with less neglect of the measures necessary to be taken in the mean time.

DR. S. JOHNSON: *Rambler*, No. 5.

Hope is necessary in every condition. The miseries of poverty, of sickness, or captivity, would, without this comfort, be insupportable; nor does it appear that the happiest lot of terrestrial existence can set us above the want of this general blessing; or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied, and the heart filled up to its utmost extent.

Hope is, indeed, very fallacious, and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty.

DR. S. JOHNSON: *Rambler*, No. 67.

Disappointment seldom cures us of expectation, or has any other effect than that of producing a moral sentence or peevish exclamation.

DR. S. JOHNSON.

Hope is that pleasure of the mind which every one finds in himself upon the thought of a probable future enjoyment of a thing which is apt to delight him. LOCKE.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself,—a broader shadow. We look forward into the coming lonely night: the soul withdraws itself. Then stars arise, and the night is holy.

LONGFELLOW.

Hope is the ruddy morning of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises, breaks indeed, but in another world, and with another sun.

RICHTER.

Though hope be indeed a lower and lesser thing than assurance, yet, as to all purposes of a pious life, it may prove more useful.

SOUTH.

Used with due abstinence, hope acts as a healthful tonic; intemperately indulged, as an enervating opiate. The visions of future triumph which at first animate exertion, if dwelt upon too intensely, will usurp the place of the stern reality; and noble objects will be contemplated, not for their own inherent worth, but on account of the day-dreams they engender. Thus hope, aided by imagination, makes one man a hero, another a somnambulist, and a third a lunatic; while it renders them all enthusiasts. SIR J. STEPHEN.

He that creates to himself thousands of little hopes, uncertain in the promise, fallible in the event, and depending upon a thousand circumstances, often fails his expectations.

JEREMY TAYLOR.

Hope thinks nothing difficult; despair tells us that difficulty is insurmountable.

DR. I. WATTS.

HORACE.

As fables took their birth in the very infancy of learning, they never flourished more than when learning was at its greatest height. To justify this assertion, I shall put my reader in mind of Horace, the greatest wit and critic in the Augustan age, and of Boileau, the most correct poet among the moderns; not to mention La Fontaine, who by this way of writing is come more into vogue than any other author of our times.

ADDISON: *Spectator*, No. 183.

Horace speaks of these parts in an ode that may be reckoned among the finest for the naturalness of the thought and the beauty of the expression. ADDISON.

If a reader examines Horace's Art of Poetry, he will find but very few precepts in it which he may not meet with in Aristotle.

ADDISON.

This conduct might give Horace the hint to say, that when Homer was at a loss to bring any difficult matter to an issue, he laid his hero asleep, and this salved all difficulty.

BROOME.

No two men who have handled the same subject differ so completely, both in character and style, as Horace and Juvenal: to the latter may be applied what Seneca said of Cato, that he gained as complete a triumph over the vices of his country as Scipio did over the enemies of it. Had Juvenal lived in the days of Horace, he would have written much better, because much bolder; but had Horace lived in the time of Juvenal, he would not have dared to have written satire at all: in attacking the false friends of his country he would have manifested the same pusillanimity which he himself informs us he discovered when he, on one occasion, ventured to attack her real foes.

COLTON: *Lacon.*

Horace makes an awkward figure in his vain attempt to unite his real character of sycophant with the assumed one of the satirist. He sometimes attempts to preach down vice, without virtue, sometimes to laugh it down, without wit. His object was to be patronized by a court,—without meanness, if possible, but, at all events, to be patronized. He served the times more, perhaps, than the times served him, and instead of forming the manners of his superiors, he himself was, in great measure, formed by them.

COLTON: *Lacon.*

Horace, in his first and second book of odes, was still rising, but came not to his meridian till the third. After which his judgment was an over-poise to his imagination. He grew too cautious to be bold enough, for he descended in his fourth by slow progress. DRYDEN.

Horace confines himself strictly to one sort of verse or stanza in every ode. DRYDEN.

Horace purged himself from these splenetic reflections in odes and epodes before he undertook his satires. DRYDEN.

According to this model Horace writ his odes and epodes; for his satires and epistles, being intended wholly for instruction, required another style. DRYDEN.

A secret happiness in Petronius is called *curiosa felicitas*, and which I suppose he had from the *feliciter audere* of Horace.

DRYDEN.

Though Horace gives permission to painters and poets to dare everything, yet he encourages neither to make things out of nature and verisimility. DRYDEN.

In his satires Horace is quick, round, and pleasant, and has nothing so bitter, so not so good, as Juvenal. PEACHAM.

Horace either is, or feigns himself, lymphatic, and shows what an effect the vision of the Nymphs and Bacchus had on him.

SHAFTESBURY.

As for the elegant writer of whom I am talking [Horace], his excellencies are to be observed as they relate to the different concerns of his life; and he is always to be looked upon as a lover, a courtier, or a man of wit. His admirable Odes have numberless instances of his merit in each of these characters. His Epis-

tles and Satires are full of proper notices for the conduct of life in a court; and what we call good breeding is most agreeably intermixed with his morality. His addresses to the persons who favoured him are so inimitably engaging, that Augustus complained of him for so seldom writing to him, and asked him, "whether he was afraid posterity should read their names together?" Now, for the generality of men to spend much time in such writings is as pleasant a folly as any he ridicules. Whatever the crowd of scholars may pretend, if their way of life, or their own imaginations, do not lead them to a taste of him, they may read, may write, fifty volumes upon him, and be just as they were when they began.

SIR R. STEELE: *Tatler*, No. 173.

HOSPITALITY.

Hospitality to the better sort, and charity to the poor; two virtues that are never exercised so well as when they accompany each other.

ATTERBURY.

Hospitality sometimes degenerates into profuseness, and ends in madness and folly.

ATTERBURY.

If there be an exception to this gradual scale of importance according to intimacy, it must be in the case of one who is absolutely a stranger. . . . Accordingly, we find that by a provision which might be termed singular, if we did not think of the universal bounty and wisdom of God, a modification of our general regard has been prepared in the sympathetic tendencies of our nature for this case also. There is a species of affection to which the stranger gives birth merely as being a stranger. He is received and sheltered by our hospitality almost with the zeal with which our friendship delights to receive one with whom we have lived in cordial union, whose virtues we know and revere, and whose kindness has been to us no small part of the happiness of our life.

DR. T. BROWN:
Lects. on the Philos. of the Human Mind.

HUMAN NATURE.

I must confess that there is nothing that more pleases me, in all that I read in books, or see among mankind, than such passages as represent human nature in its proper dignity. As man is a creature made up of different extremes, he has something in him very great and very mean. A skilful artist may draw an excellent picture of him in either of these views. The finest authors of antiquity have taken him on the more advantageous side. They cultivate the natural grandeur of the soul, raise in her a generous ambition, feed her with hopes of immortality and perfection, and do all they can to widen the partition between the virtuous and the vicious, by making the difference betwixt them as great as between gods and brutes. In short, it is impossible to read a page in Plato, Tully, and a thousand other ancient moralists, without being a greater and a better man for it. On the contrary, I could never read any of our modish French authors, or those of our own country who are the imitators and admirers of that trifling nation, without being for some time out of humour with myself and at everything about me. Their business is, to depreciate human nature, and consider it under its worst appearances. They give mean interpretations and base motives to the worthiest actions; they resolve virtue and vice into constitution. In short, they endeavour to make no distinction between man and man, or between the species of men and that of brutes. As an instance of this kind of authors, among many others, let any one examine the celebrated Rochefoucault, who is the great philosopher for administering of consolation to the idle, the envious and worthless part of mankind.

ADDISON: *Tatler*, No. 108.

I think it is one of Pythagoras's golden sayings, "That a man should take care above all things to have a due respect for himself." And it is certain, that this licentious sort of authors, who are for depreciating mankind, endeavour to disappoint and undo what the most refined spirits have been labouring to advance since the beginning of the world. The very design of dress, good breeding, outward ornaments, and ceremony, were to lift up human nature, and set it off to an advantage. Architecture, painting, and statuary were invented with the same design; as indeed every art and science contributes to the embellishment of life, and to the wearing off and throwing into shades the mean and low parts of our nature. Poetry carries on this great end more than all the rest, as may be seen in the following passage taken out of Sir Francis Bacon's "Advancement of Learning," which gives a truer and better account of this art than all the volumes that were ever written upon it.

ADDISON: *Tatler*, No. 108.

There are no authors I am more pleased with than those who show human nature in a variety of views, and describe the several ages of the world in their different manners. A reader cannot be more rationally entertained than by comparing the virtues and vices of his own times with those which prevailed in the times of his forefathers; and drawing a parallel in his mind between his own private character and that of other persons, whether of his own age or of the ages that went before him. The contemplation of mankind under these changeable colours is apt to shame us out of any particular vice, or animate us to any particular virtue, to make us pleased or displeased with ourselves in the most proper points, to clear our minds of prejudice and prepossession, and to rectify that narrowness of temper which inclines us to think amiss of those who differ from us.

ADDISON: *Spectator*, No. 209.

A rational nature admits of nothing but what is serviceable to the rest of mankind.

ANTONINUS.

Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in the return; doctrine and discourse maketh nature less importune; but custom only doth alter and subdue nature.

LORD BACON:
Essay XXXIX., Of Nature in Men.

A man's nature runs either to herbs or weeds: therefore let him seasonably water the one and destroy the other. LORD BACON:
Essay XXXIX., Of Nature in Men.

The practice of men holds not an equal pace; yea, and often runs counter to their theory: we naturally know what is good, but naturally pursue what is evil: the rhetoric wherewith I persuade another cannot persuade myself: there is a depraved appetite in us that will with patience hear the learned instructions of reason, but yet perform no farther than agrees to its own irregular humour. In brief, we all are monsters, that is, a composition of man and beast, wherein we must endeavour to be as the poets fancy that wise man Chiron, that is, to have the region of man above that of beast, and sense to sit but at the feet of reason. Lastly, I do desire with God, that all, but yet affirm with men, that few, shall know salvation: that the bridge is narrow, the passage straight unto life: yet those who do confine the Church of God either to particular nations, churches, or families, have made it far narrower than our Saviour ever meant it. SIR T. BROWNE:
Religio Medici, Part I., lv.

I own that there is a haughtiness and fierceness in human nature which will cause innumerable broils, place men in what situation you please.

BURKE.

With our sciences and our cyclopædias we are apt to forget the *divineness* in those laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering! Most sciences, I think, were then a very dead thing—withered, contentious, empty—a thistle in late autumn. The best science, without this, is but as the dead *timber;* it is not the growing tree and forest—which gives ever new timber among other things! Man cannot *know* either unless he can worship in some way. His knowledge is a pedantry and dead thistle, otherwise. CARLYLE.

There is, I know not how, in minds a certain presage, as it were, of a future existence: this has the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls.

CICERO: *Tusc. Quæst.*

If we did not take great pains and were not at great pains to corrupt our nature, our nature would never corrupt us.

LORD CLARENDON.

There are chords in the human heart—strange varying strings—which are only struck by accident; which will remain mute and senseless to appeals the most passionate and earnest, and respond at last to the slightest casual touch. In the most insensible or childish minds there is some train of reflection which art can seldom lead, or skill assist, but which will reveal itself, as great truths have done, by chance, and when the discoverer has the plainest and simplest end in view. DICKENS.

Mankind have ever been prone to expatiate on the praise of human nature. The dignity of man is a subject that has always been the favourite theme of humanity: they have declaimed with that ostentation which usually accompanies such as are sure of having a partial audience; they have obtained victories because there were none to oppose. Yet, from all I have ever read or seen, men appear more apt to err from having too high than by having too despicable an opinion of their nature; and by attempting to exalt their original place in the creation depress their real value in society.

The most ignorant nations have always been found to think most highly of themselves. The Deity has ever been thought peculiarly concerned in their glory and preservation; to have fought their battles, and inspired their teachers: their wizards are said to be familiar with heaven; and every hero has a guard of angels as well as men to attend him. GOLDSMITH:
Citizen of the World, Letter CXV.

No doubt hard work is a great police-agent. If everybody were worked from morning till night, and then carefully locked up, the register of crimes might be greatly diminished. But what would become of human nature? Where would be the room for growth in such a system of things? It is through sorrow and mirth, plenty and need, a variety of passions, circumstances, and temptations, even through sin and misery, that men's natures are developed.

SIR ARTHUR HELPS.

Human nature appears a very deformed, or a very beautiful, object, according to the different lights in which it is viewed. When we see men of inflamed passions, or of wicked designs, tearing one another to pieces by open violence, or undermining each other by secret treachery; when we observe base and narrow ends pursued by ignominious and dishonest means; when we observe men mixed in society as if it were for the destruction of it; we are even ashamed of our species, and out of humour with our own being. But in another light, when we behold them mild, good, and benevolent, full of a generous regard for the public prosperity, compassionating each other's distresses, and relieving each other's wants, we can hardly believe they are creatures of the same kind. In this view they appear gods to each other, in the exercise of the noblest power, that of doing good; and the greatest compliment we have ever been able to make to our own being has been by calling

this disposition of mind humanity. We cannot but observe a pleasure arising in our own breast upon the seeing or hearing of a generous action, even when we are wholly disinterested in it.

HUGHES: *Spectator*, No. 230.

What proposition is there respecting human nature which is absolutely and universally true? We know of only one: and that is not only true, but identical; that men always act from self-interest. This truism the Utilitarians proclaim with as much pride as if it were new, and as much zeal as if it were important. But in fact, when explained, it means only that men if they can will do as they choose. When we see the actions of a man we know with certainty what he thinks his interests to be. But it is impossible to reason with certainty from what *we* take to be his interest to his actions. One man goes without a dinner that he may add a shilling to a hundred thousand pounds: another runs in debt to give balls and masquerades. One man cuts his father's throat to get possession of his old clothes: another hazards his own life to save that of an enemy. One man volunteers on a forlorn hope: another is drummed out of a regiment for cowardice. Each of these men has, no doubt, acted from self-interest. But we gain nothing by knowing this, except the pleasure, if it be one, of multiplying useless words. In fact, this principle is just as recondite and just as important as the great truth that whatever is, is. If a philosopher were always to state facts in the following form: "There is a shower: but whatever is, is; therefore there is a shower,"—his reasoning would be perfectly sound; but we do not apprehend that it would materially enlarge the circle of human knowledge. And it is equally idle to attach any importance to a proposition which when interpreted means only that a man had rather do what he had rather do.

If the doctrine that men always act from self-interest be laid down in any other sense than this—if the meaning of the word self-interest be narrowed so as to exclude any one of the motives which may by possibility act on any human being, the proposition ceases to be identical: but at the same time it ceases to be true.

What we have said of the word "self-interest" applies to all the synonyms and circumlocutions which are applied to convey the same meaning: pain and pleasure, happiness and misery, objects of desire, and so forth.

LORD MACAULAY:
Mill's Essay on Government, March, 1829.

Is the love of approbation a stronger motive than the love of wealth? It is impossible to answer this question generally even in the case of an individual with whom we are very intimate. We often say, indeed, that a man loves fame more than money, or money more than fame. But this is said in a loose and popular sense; for there is scarcely a man who would not endure a few sneers for a great sum of money, if he were in pecuniary distress; and scarcely a man, on the other hand, who if he were in flourishing circumstances would expose himself to the hatred and contempt of the public for a trifle. In order, therefore, to return a precise answer even about a single human being, we must know what is the amount of the sacrifice of reputation demanded and of the pecuniary advantage offered, and in what situation the person to whom the temptation is proposed stands at the time. But when the question is propounded generally about the whole species, the impossibility of answering is still more evident. Man differs from man; generation from generation; nation from nation. Education, station, sex, age, accidental associations, produce infinite shades of variety.

LORD MACAULAY:
Mill's Essay on Government.

Now, the only mode in which we can conceive it possible to deduce a theory of government from the principles of human nature is this: we must find out what are the motives which, in a particular form of government, impel rulers to bad measures, and what are those which impel them to good measures: we must then compare the effect of the two classes of motives; and according as we find the one or the other to prevail, we must pronounce the form of government in question good or bad.

Now let it be supposed that in aristocratical and monarchical states the desire of wealth and other desires of the same class always tend to produce misgovernment, and that the love of approbation and other kindred feelings always tend to produce good government. Then, if it be impossible, as we have shown that it is, to pronounce generally which of the two classes of motives is the more influential, it is impossible to find out, *a priori*, whether a monarchical or aristocratical form of government be good or bad.

LORD MACAULAY:
Mill's Essay on Government.

The heart cannot possibly remain neutral, but constantly takes part one way or the other.

SHAFTESBURY.

Those notions are universal, and what is universal must needs proceed from some universal constant principle, the same in all particulars; which can be nothing else but human nature.

SOUTH.

There is nothing which I contemplate with greater pleasure than the dignity of human nature, which often shows itself in all conditions of life. For, notwithstanding the degeneracy and meanness that is crept into it, there are a thousand occasions in which it breaks through its original corruption, and shows what it once was, and what it will be hereafter. I consider the soul of man as the ruin of a glorious pile of buildings; where, amidst great heaps of rubbish, you meet with noble fragments of sculpture, broken pillars and obelisks, and a magnificence in confusion. Virtue and wisdom are continually employed in clearing the ruins, removing these disorderly heaps, recovering the noble pieces that lie buried under them, and adjusting them as well as possible according to

their ancient symmetry and beauty. A happy education, conversation with the finest spirits, looking abroad into the works of nature, and observations upon mankind, are the great assistances to this necessary and glorious work. But even among those who never have had the happiness of any of these advantages, there are sometimes such exertions of the greatness that is natural to the mind of man, as show capacities and abilities, which only want these accidental helps to fetch them out, and show them in a proper light. SIR R. STEELE: *Tatler*, No. 87.

Human nature is not so much depraved as to hinder us from respecting goodness in others, though we ourselves want it. This is the reason why we are so much charmed with the pretty prattle of children, and even the expressions of pleasure or uneasiness in some parts of the brute creation. They are without artifice or malice; and we love truth too well to resist the charms of sincerity. SIR R. STEELE.

He appealed to me whether in those countries I had travelled, as well as my own, I had not observed the same general disposition.

SWIFT.

It is the talent of human nature to run from one extreme to another. SWIFT.

Human nature (as I have observed in a former work) is always and everywhere, in the most important points, substantially the same; circumstantially and externally, men's manners and conduct are infinitely various in various times and regions. If the former were not true,—if it were not for this fundamental agreement,—history could furnish no instruction; if the latter were not true,—if there were not these apparent and circumstantial differences,—hardly any one could fail to profit by that instruction. For few are so dull as not to learn something from the records of past experience in cases precisely similar to their own.

WHATELY:
Annot. on Bacon's Essay, Of Nature in Men.

HUMILITY.

Humility leads to the highest distinction, because it leads to self-improvement. Study your own characters; endeavour to learn and to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predicate of yourselves, nor can others predicate of you, at what point you may arrive at last. SIR BENJAMIN BRODIE.

Owe not thy humility unto humiliation from adversity, but look humbly down in that state where others look upwards upon thee. Think not thy own shadow longer than that of others, nor delight to take the altitude of thyself.

SIR T. BROWNE:
Christian Morals, Part I., xii.

I don't like that part of your letter wherein you say, "you had the testimony of well-doing in your breast." Whenever such notions rise again, endeavour to suppress them. It is one of the subtlest stratagems the enemy of mankind uses to delude us, that, by lulling us into a false peace, his conquest may be the easier. We should always be in no other than the state of a penitent, because the most righteous of us is no better than a sinner. Pray read the parable of the pharisee and the publican who prayed in the temple.

E. BURKE, *ætat.* 16, *to R. Shackleton.*

True humility, the basis of the Christian system, is the low, but deep and firm, foundation of all real virtue. But this, as very painful in the practice, and little imposing in the appearance, they have totally discarded. Their object is to merge all national and all social sentiment in inordinate vanity. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

The Jews were no less devoted to their ceremonial traditions than the heathen were to their vain superstitions. This doctrine of the gospel was of that nature, that the state of religion, all over the earth, must be overturned by it; the wisdom of the Greeks must veil to it, the idolatry of the people must stoop to it, and the profane customs of men must moulder under the weight of it. Was it an easy matter for the pride of nature to deny a customary wisdom, to entertain a new doctrine against the authority of their ancestors, to inscribe folly upon that which hath made them admired by the rest of the world? Nothing can be of greater esteem with men than the credit of their lawgivers and founders, the religion of their fathers, and prosperity of themselves: hence the minds of men were sharpened against it.

CHARNOCK: *Attributes.*

If we can forbear thinking proudly of ourselves, and that it is only God's goodness if we exceed other men in anything; if we heartily desire to do all the good we can to others; if we do cheerfully submit to any affliction, as that which we think best for us, because God has laid it upon us; and receive any blessings He vouchsafes to confer upon us, as His own bounty, and very much above our merit; He will bless this temper of ours into that humility which He expects and accepts.

LORD CLARENDON.

Humility does not make us servile nor insensible, nor oblige us to be ridden at the pleasure of every coxcomb. JEREMY COLLIER.

Just thoughts and modest expectations are easily satisfied. If we don't overrate our pretensions all will be well.

JEREMY COLLIER.

Humility and resignation are our prime virtues. DRYDEN.

It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble. ERASMUS.

By humility I mean not the abjectness of a base mind; but a prudent care not to over-value ourselves upon any account.

GREW: *Cosmologia Sacra.*

Religion, and that alone, teaches *absolute* humility; by which I mean a sense of our *absolute* nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other is often an unwelcome sentiment forced upon the mind, which may rather embitter the temper than soften it: that which devotion impresses is soothing and delightful. The devout man loves to lie low at the footstool of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favour. In so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and his inferiors without contempt: and when from this elevation he descends to mix in society, the conviction of superiority which must in many instances be felt is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

ROBERT HALL: *Modern Infidelity.*

Humility is a seedplot of virtue, especially Christian, which thrives best when 'tis deep rooted in the humble lowly heart.

HAMMOND.

Everything may be mimicked by hypocrisy but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet. LAVATER.

It is the summit of humility to bear the imputation of pride. LAVATER.

There is a certain sort of crafty humility that springs from presumption: as this, for example, that we confess our ignorance in many things, and are so courteous as to acknowledge that there are in works of nature some qualities and conditions that are imperceptible to us, and of which our understanding cannot discover the means and causes; by this honest declaration we hope to obtain that people shall also believe us of those that we say we do understand.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xciv.

To be humble to superiors is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety: it being a virtue that, for all her lowliness, commandeth those souls it stoops to.

SIR T. MORE.

Humility in man consists not in denying any gift that is in him, but a just valuation of it; rather thinking too meanly than too highly.

RAY.

Humility is a virtue all preach, none practise, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

There is *humilitas quædam in vitio.* If a man does not take notice of that excellency and perfection that is in himself, how can he be thankful to God, who is the author of all excellency and perfection? Nay, if a man hath too mean an opinion of himself, it will render him unserviceable both to God and man.

SELDEN: *Table Talk.*

The humble and contented man pleases himself innocently and easily, while the ambitious man attempts to please others sinfully and difficultly. SOUTH.

It is obvious to distinguish between an act of pusillanimity and an act of great modesty or humility. SOUTH.

Does not the whole tenour of the divine law positively require humility and meekness to all men? SPRAT.

Humility consists not in wearing mean clothes, and going softly and submissly, but in mean opinion of thyself. JEREMY TAYLOR.

Humility is like a tree, whose root when it sets deepest in the earth rises higher, and spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron.

JEREMY TAYLOR.

All the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins, and our seldom virtues, are so many arguments to make our souls dwell low in the deep valley of humility.

JEREMY TAYLOR.

In the Greek language there is a word for humility; but this humility meant for the Greek (that is, with the rarest exceptions) meanness of spirit. He who brought in the Christian grace of humility did, in so doing, rescue also the word which expressed it for nobler uses, and to a higher dignity, than it hitherto had attained. R. C. TRENCH.

Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. ZIMMERMANN.

HUMOUR.

Among all kinds of writing, there is none in which authors are more apt to miscarry than in works of humour, as there is none in which they are more ambitious to excel. It is not an imagination that teems with monsters, a head that is filled with extravagant conceptions, which is capable of furnishing the world with diversions of this nature; and yet if we look into the productions of several writers who set up for men of humour, what wild, irregular fancies,

what unnatural distortions of thought do we meet with! If they speak nonsense, they believe they are talking humour; and when they have drawn together a scheme of absurd, inconsistent ideas, they are not able to read it over to themselves without laughing. These poor gentlemen endeavour to gain themselves the reputation of wits and humorists, by such monstrous conceits as almost qualify them for Bedlam; not considering that humour should always lie under the check of reason, and that it requires the direction of the nicest judgment, by so much the more as it indulges itself in the most boundless freedoms. There is a kind of nature that is to be observed in this sort of compositions as well as in all other; and a certain regularity of thought which must discover the writer to be a man of sense, at the same time that he appears altogether given up to caprice.

ADDISON: *Spectator*, No. 35.

I shall set down at length the genealogical table of False Humour, and, at the same time, place under it the genealogy of True Humour, that the reader may at one view behold their different pedigrees and relations:

Falsehood.
Nonsense.
Frenzy.—Laughter.
False Humour.

Truth.
Good Sense.
Wit.—Mirth.
Humour.

ADDISON: *Spectator*, No. 35.

It is impossible for detached papers to have a general run, or long continuance, if not diversified with humour. ADDISON.

The genius of the Spanish people is exquisitely subtile, without being at all acute: hence there is so much humour and so little wit in their literature. The genius of the Italians, on the contrary, is acute, profound, and sensual, but not subtile: hence what they think to be humorous is merely witty. COLERIDGE.

There are more faults in the humour than in the mind. ROCHEFOUCAULD.

I agree with Sir William Temple, that the word humour is peculiar to our English tongue; but not that the thing itself is peculiar to the English, because the contrary may be found in many Spanish, Italian, and French productions.

SWIFT.

The notion of a humorist is one that is greatly pleased, or greatly displeased, with little things; his actions seldom directed by the reason and nature of things. DR. I. WATTS.

HUSBANDS.

After treating her like a goddess, the husband uses her like a woman: what is still worse, the most abject flatterers degenerate into the greatest tyrants. ADDISON.

Jars concealed are half reconciled; which if generally known, 'tis a double task to stop the breach at home and men's mouths abroad. To this end, a good husband never publicly reproves his wife. An open reproof puts her to do penance before all that are present; after which, many study revenge rather than reformation.

T. FULLER.

A reserved lover, it is said, always makes a suspicious husband. GOLDSMITH.

If love be any refinement, conjugal love must be certainly so in a much higher degree. There is no comparison between the frivolous affectations of attracting the eye of women with whom you are only captivated by way of amusement, and of whom perhaps you know nothing more than their features, and a regular and uniform endeavour to make yourself valuable, both as a friend and a lover, to one whom you have chosen to be the companion of your life. The first is the spring of a thousand fopperies, silly artifices, falsehoods, and perhaps barbarities, or at best rises no higher than a kind of dancing-school breeding, to give the person a more sparkling air. The latter is the parent of substantial virtues and agreeable qualities, and cultivates the mind while it improves the behaviour.

HUGHES: *Spectator*, No. 525.

Of the like turn are all your marriage-haters, who rail at the noose, at the words "for ever and aye," and at the same time are secretly pining for some young thing or other that makes their hearts ache by her refusal. The next to these are such as pretend to govern their wives, and boast how ill they use them; when at the same time, go to their houses, and you shall see them step as if they feared making a noise, and as fond as an alderman.

SIR R. STEELE: *Tatler*, No. 77.

These are the toils in which I am taken, and I carry off my servitude as well as most men; but my application to you is in behalf of the hen-pecked in general, and I desire a dissertation from you in defence of us. You have, as I am informed, very good authorities in our favour, and hope you will not omit the mention of the renowned Socrates, and his philosophic resignation to his wife Xantippe. This would be a very good office to the world in general, for the hen-pecked are powerful in their quality and numbers, not only in cities, but in courts; in the latter they are ever the most obsequious, in the former the most wealthy, of all men.

SIR R. STEELE: *Spectator*, No. 176.

It is possible you may not believe there are such tyrants in the world; but, alas, I can tell you of a man who is ever out of humour in his wife's company, and the pleasantest man in the world everywhere else; the greatest sloven at home when he appears to none but his family, and most exactly well dressed in all other places. Alas, sir, is it of course, that to deliver one's self wholly into a man's power without possibility of appeal to any other jurisdiction but

his own reflections, is so little an obligation to a gentleman, that he can be offended and fall into a rage, because my heart swells tears into my eyes when I see him in a cloudy mood?

SIR R. STEELE: *Spectator*, No. 178.

I have hardly ever observed the married condition unhappy, but from want of judgment or temper in the man. The truth is, we generally make love in a style and with sentiments very unfit for ordinary life: they are half theatrical, half romantic. By this means we raise our imaginations to what is not to be expected in human life; and because we did not beforehand think of the creature we are enamoured of, as subject to dishumour, age, sickness, impatience, or sullenness, but altogether considered her as the object of joy, human nature itself is often imputed to her as her particular imperfection, or defect.

I take it to be a rule, proper to be observed in all occurrences of life, but more especially in the domestic or matrimonial part of it, to preserve always a disposition to be pleased.

SIR R. STEELE: *Spectator*, No. 479.

Socrates, who is by all accounts the undoubted head of the sect of the hen-pecked, owned and acknowledged that he owed great part of his virtue to the exercise which his useful wife constantly gave it. There are several good instructions may be drawn from his wise answers to the people of less fortitude than himself on her subject. A friend, with indignation, asked him how so good a man could live with so violent a creature? He observed to him, that they who learn to keep a good seat on horseback mount the least manageable they can get; and when they have mastered them, they are sure never to be discomposed on the backs of steeds less restive. At several times, to different persons, on the same subject, he has said, "My dear friend, you are beholden to Xantippe that I bear so well your flying out in a dispute."

SIR R. STEELE: *Spectator*, No. 479.

There is a sort of man of wit and sense that can reflect upon his own make and that of his partner with eyes of reason and honour, and who believes he offends against both these if he does not look upon the woman who chose him to be under his protection in sickness and health with the utmost gratitude, whether from that moment she is shining or defective in person or mind: I say there are those who think themselves bound to supply with good-nature the failings of those who love them, and who always think those the objects of love and pity who came to their arms the objects of joy and admiration.

SIR R. STEELE: *Spectator*, No. 522.

I am sure it is not to exalt the commerce with an ingenious companion too high, to say that every new accident or object which comes into such a gentleman's way gives his wife new pleasures and satisfactions. The approbation of his words and actions is a continual new feast to her; nor can she enough applaud her good fortune in having her life varied every hour, her mind more improved, and her heart more glad, from every circumstance which they meet with. He will lay out his invention in forming new pleasures and amusements, and make the fortune she has brought him subservient to the honour and reputation of her and hers. A man of sense who is thus obliged is ever contriving the happiness of her who did him so great a distinction; while the fool is ungrateful without vice, and never returns a favour because he is not sensible of it.

SIR R. STEELE: *Spectator*, No. 522.

Marcus Aurelius said, that a wise man ought often to admonish his wife, to reprove her seldom, but never to lay his hands upon her. . . . "Etiam vipera virus ob nuptiarum venerationem evomit," "The viper casts all his poison when he marries his female." . . . He is worse than a viper who for the reverence of this sacred union will not abstain from such a poisonous bitterness. . . . No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society; but he that loves not his wife and children feeds a lioness at home and broods a nest of sorrows.

JEREMY TAYLOR:
Twenty-five Sermons preached at Golden Grove: XVIII., *The Marriage.*

HYPOCRISY.

The hypocrite would not put on the appearance of virtue if it was not the most proper means to gain love. ADDISON.

Hypocrisy is no cheap vice; nor can our natural temper be masked for many years together

BURKE: *To Bishop Markham*, 1771.

Hypocrisy, of course, delights in the most sublime speculations; for, never intending to go beyond speculation, it costs nothing to have it magnificent. BURKE:
Reflections on the Revolution in France, 1790.

If the devil ever laughs, it must be at hypocrites; they are the greatest dupes he has: they serve him better than any others, and receive no wages: nay, what is still more extraordinary, they submit to greater mortifications to go to hell, than the sincerest Christian to go to heaven.

COLTON: *Lacon.*

Hypocrisy is the homage that vice pays to virtue. ROCHEFOUCAULD.

I would rather see all affairs go to wrack and ruine than falsifie my faith to secure them. For as to this vertue of dissimulation, which is now in so great request, I mortally hate it; and of all vices, find none that does evidence so much

baseness and meanness of spirit. 'Tis a cowardly and servile humour to hide and disguise a man's self under a vizor, and not to dare to shew himself what he is. By that our followers are train'd up to treachery. Being brought up to speak what is not true, they make no conscience of a lye. A generous heart ought not to belye its own thoughts, but will make it self seen within, all there is good, or at least manly.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxxiv.

The favourable and good word of men comes oftentimes at a very easy rate; and by a few demure looks and affected whims, set off with some odd devotional postures and grimaces, and such other little acts of dissimulation, cunning men will do wonders. SOUTH.

The fawning, sneaking, and flattering hypocrite, that will do or be anything for his own advantage. STILLINGFLEET.

Hypocrisy is much more eligible than open infidelity and vice: it wears the livery of religion, and is cautious of giving scandal: nay, continued disguises are too great a constraint; men would leave off their vices rather than undergo the toil of practising them in private.
SWIFT.

The making religion necessary to interest might increase hypocrisy; but if one in twenty should be brought to true piety, and nineteen be only hypocrites, the advantage would still be great. SWIFT.

It is possible for a man who hath the appearance of religion to be wicked and an hypocrite; but it is impossible for a man who openly declares against religion to give any reasonable security that he will not be false and cruel.
SWIFT.

Whoever is a hypocrite in his religion mocks God, presenting to him the outside, and reserving the inward for his enemy.
JEREMY TAYLOR.

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will pass out and betray herself one time or other.
TILLOTSON.

IDEAS.

We cannot have a single image that did not enter through the sight; but we have the power of altering and compounding those images into all the varieties of picture.

ADDISON: *Spectator*.

Those ideas which are in the mind of man are a transcript of the world; to this we may add, that words are the transcripts of those ideas which are in the mind of man, and that writing and printing are the transcript of words.
ADDISON.

An idea, like a ghost (according to the common notion of ghosts), must be spoken to a little before it will explain itself. DICKENS.

In the philosophy of Locke the archetypes of our ideas are the things really existing out of us.
FLEMING.

In the Platonic sense, ideas were the patterns according to which the Deity fashioned the phenomenal or ectypal world.
SIR W. HAMILTON.

For ideas, in my sense of the word, are whatsoever is the object of the understanding, when a man thinks; or whatsoever it is the mind can be employed about in thinking. LOCKE.

Whatsoever the mind perceives in itself, or is the immediate object of perception, thought, or understanding, that I call idea. LOCKE.

Simple ideas, the materials of all our knowledge, are suggested to the mind only by sensation and reflection. LOCKE.

These simple ideas the understanding can no more refuse to have, or alter, or blot them out, than a mirror can refuse, alter, or obliterate the images which the objects set before it produce.
LOCKE.

External material things, as the objects of sensation; and the operations of our minds within, as the objects of reflection; are the only originals from whence all our ideas take their beginning. LOCKE.

If ideas be not innate, there was a time when the mind was without those principles; for where the ideas are not, there can be no knowledge, no assent, no mental or verbal propositions about them. LOCKE.

Ideas, as ranked under names, are those that, for the most part, men reason of within themselves, and always those which they commune about with others. LOCKE.

It suffices to the unity of any idea that it be considered as one representation or picture; though made up of ever so many particulars.
LOCKE.

What is now "idea" for us? How infinite the fall of this word since the time when Milton sang of the Creator contemplating his newly-created world,—

"how it showed . . .;
Answering his great idea,"—

to its present use, when this person "has an idea that the train has started," and the other "had no idea that the dinner would be so bad"!

TRENCH.

The original of sensible and spiritual ideas may be owing to sensation and reflection; the recollection and fresh excitation of them to other occasions. DR. I. WATTS: *Logic.*

Those are adequate ideas which perfectly represent their archetypes or objects. Inadequate are but a partial or incomplete representation of those archetypes to which they are referred. DR. I. WATTS: *Logic.*

The form under which these things appear to the mind, or the result of our apprehensions, is called an idea. DR. I. WATTS.

Those inward representations of spirit, thought, love, and hatred, are pure and mental ideas, belonging to the mind, and carry nothing of shape or sense in them. DR. I. WATTS.

IDENTITY.

Identity is a relation between our cognitions of a thing, not between things themselves.

SIR W. HAMILTON.

Since consciousness always accompanies thinking, and it is that that makes every one to be what he calls self, and thereby distinguishes himself from all other thinking beings, in this alone consists personal identity, *i.e.* the sameness of a rational being. LOCKE.

The identity of the same man consists in nothing but a participation of the same continued life by constantly fleeting particles of matter in succession vitally united to the same organized body. LOCKE.

If we take away consciousness of pleasure and pain, it will be hard to know wherein to place personal identity. LOCKE.

I cannot remember a thing that happened a year ago, without a conviction, as strong as memory can give, that I, the same identical person who now remember that event, did then exist. T. REID.

IDLENESS.

Idleness is a constant sin, and labour is a duty. Idleness is but the devil's home for temptation, and unprofitable, distracting musings.

BAXTER.

Such men lose their intellectual powers for want of exerting them; and, having trifled away youth, are reduced to the necessity of trifling away age. BOLINGBROKE.

He has nothing to prevent him but too much idleness, which I have observed fills up a man's time much more completely, and leaves him less his own master, than any sort of employment whatsoever. BURKE:

To R. Shackleton, May 1, 1768.

Idleness is the badge of gentry, the bane of body and mind, the nurse of naughtiness, the stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases: for the mind is naturally active; and if it be not occupied about some honest business, it rushes into mischief or sinks into melancholy. ROBERT BURTON.

If you have but an hour, will you improve that hour, instead of idling it away?

CHESTERFIELD.

Some one, in casting up his accounts, put down a very large sum *per annum* for his *idleness*. But there is another account more *awful* than that of our expenses, in which many will find that their idleness has mainly contributed to the balance against them. From its very inaction, idleness ultimately becomes the most active cause of evil; as a palsy is more to be dreaded than a fever. The Turks have a proverb which says that the devil tempts all other men, but that idle men tempt the devil.

COLTON: *Lacon.*

Troubles spring from idleness, and grievous toils from needless ease. B. FRANKLIN.

We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly. B. FRANKLIN.

Children generally hate to be idle; all the care then is, that their busy humour should be constantly employed in something of use to them. LOCKE.

That period includes more than a hundred sentences that might be writ to express multiplication of nothings, and all the fatiguing perpetual business of having no business to do.

POPE.

In my opinion, idleness is no less the pest of society, than of solitude. Nothing contracts the mind, nothing engenders trifles, tales, backbiting, slander, and falsities, so much as being shut up in a room, opposite each other, and reduced to no other occupation than the necessity of continual chattering. When all are employed, they speak only when they have something to say; but if you are doing nothing, you must absolutely talk incessantly, which of all constraints is the most troublesome and the most dangerous. I dare go even further, and maintain, that to render a circle truly agreeable, every one must be not only doing something, but something which requires a little attention.

ROUSSEAU.

A thousand evils do afflict that man which hath to himself an idle and unprofitable carcass.
SALLUST.

It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only way of preserving the bulk and value of the pile is by constantly adding to it.
REV. SYDNEY SMITH.

Nor is excess the only thing by which sin breaks men in their health, and the comfortable enjoyment of themselves; but many are also brought to a very ill and languishing habit of body by mere idleness; and idleness is both itself a great sin, and the cause of many more.
SOUTH.

An idle person is like one that is dead; unconcerned in the changes and necessities of the world. JEREMY TAYLOR.

So long as idleness is quite shut out from our lives, all the sins of wantonness, softness, and effeminacy are prevented; and there is but little room for temptation.
JEREMY TAYLOR.

The idle, who are neither wise for this world nor the next, are emphatically fools at large.
TILLOTSON.

Idleness and luxury bring forth poverty and want; and this tempts men to injustice, and that causeth enmity and animosity.
TILLOTSON.

The contemplation of things that are impertinent to us, and do not concern us, are but a more specious idleness. TILLOTSON.

IDOLATRY.

I do find, therefore, in this enchanted glass, four idols, or false appearances, of several distinct sorts, every sort comprehending many divisions. The first sort I call idols of the nation or tribe; the second, idols of the den or cave; the third, idols of the forum; and the fourth, idols of the theatre.
BACON: *Novum Organum*, Book I.

The deities of a thousand groves and a thousand streams possessed in peace their local and respective influence; nor could the Roman, who deprecated the wrath of the Tiber, deride the Egyptian, who presented his offering to the beneficent genius of the Nile. Every virtue, and even vice, acquired its divine representative; every art and profession its patron, whose attributes, even in the most distant ages and nations, were uniformly derived from the character of their peculiar votaries. It was the custom [of the Romans] to tempt the protectors of besieged cities by the promise of more distinguished honours than they possessed in their native country. Rome gradually became the common temple of her subjects, and the freedom of the city was bestowed on all the gods of mankind. GIBBON:
Decline and Fall, vol. i.

The religion of the nations was not merely a speculative doctrine, professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them without, at the same time, renouncing the commerce of mankind. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier were obliged to participate. GIBBON: *Decline and Fall.*

Idolatry is not to be looked upon as a mere speculative error respecting the object of worship, of little or no practical efficacy. Its hold upon the mind of a fallen creature is most tenacious, its operation most extensive. It is a corrupt practical institution, involving a whole system of sentiments and manners which perfectly moulds and transforms its votaries. It modifies human nature under every aspect under which it can be contemplated, being intimately blended and incorporated with all its perceptions of good and evil, with all its infirmities, passions, and fears. ROBERT HALL:
Address to Rev. Eustace Carey.

Idolatry is not only an accounting or worshipping that for God which is not God, but it is also a worshipping the true God in a way unsuitable to his nature, and particularly by the mediation of images and corporal resemblances.
SOUTH.

Idolatry is certainly the first-born of folly, the great and leading paradox; nay, the very abridgment and sum total of all absurdities.
SOUTH.

Philosophers and common heathen believed one God, to whom all things were referred; but under this God they worshipped many inferior and subservient gods.
STILLINGFLEET.

In this mania for foreign gods the nobles and the emperors themselves set the most corrupting examples. Germanicus and Agrippina devoted themselves especially to Egyptian gods. So also Vespasian. Nero served all gods, with the exception of the Dea Syra. Marcus Aurelius caused the priests of all foreign gods and nations to be assembled in order to implore aid for the Roman empire against the incursions of the Marcomanni. Commodus caused himself to be initiated into the mysteries of the Egyptian Isis and the Persian Mithras. Severus worshipped especially the Egyptian Serapis; Caracalla chiefly the Egyptian Isis; and Heliogabalus the Syrian deities; though he was desirous of becoming a priest of the Jewish, Samaritan, and Christian religions. THOLUCK.

IGNORANCE.

There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government, is either to fall *by* the people, if they are suffered to become enlightened, or *with* them, if they are kept enslaved and ignorant. COLERIDGE.

To write or talk concerning any subject, without having previously taken the pains to understand it, is a breach of the duty which we owe to ourselves, though it may be no offence against the laws of the land. The privilege of talking and even publishing nonsense is necessary in a free state; but the more sparingly we make use of it the better. COLERIDGE.

Rude and unpolished are all the operations of the soul in their beginnings, before they are cultivated with art and study. DRYDEN.

Did we but compare the miserable scantness of our capacities with the vast profundity of things, truth and modesty would teach us wary language. GLANVILL.

I respect the man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labour on the foundation than would be necessary to erect a hut.

GOETHE.

Ignorance gives a sort of eternity to prejudice, and perpetuity to error. ROBERT HALL: *Advantages of Knowledge to the Lower Classes.*

Obstinate contemners of all helps and arts, such as, presuming on their natural parts, dare deride all diligence, and seem to mock at the terms when they understand not the things, think that way to get off wittily with their ignorance. BEN JONSON.

Things reflected on in gross and transiently carry the show of nothing but difficulty in them, and are thought to be wrapt up in impenetrable obscurity. LOCKE.

Thousands of things which now either wholly escape our apprehensions, or which our short-sighted reason having got some faint glimpse of, we, in the dark, grope after. LOCKE.

There is not so contemptible a plant or animal that does not confound the most enlarged understanding. LOCKE.

There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent: for a bee is not a busier animal than a blockhead. However, such instruments are necessary to politicians; and perhaps it may be with states as with clocks, which must have some lead weight hanging at them, to help and regulate the motion of the finer and more useful parts. POPE.

Few consider into what degree of sottishness and confirmed ignorance men may sink themselves. SOUTH.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. JEREMY TAYLOR.

When complaints are made—often not altogether without reason—of the prevailing ignorance of facts on such or such subjects, it will often be found that the parties censured, though possessing less knowledge than is desirable, yet possess more than they know what to do with. Their deficiency in arranging and applying their knowledge, in combining facts, and correctly deducing, and rightly employing, general principles, will be perhaps greater than their ignorance of facts.

WHATELY: *Pref. to Bacon's Essays.*

ILL-NATURE.

The ill-natured man gives himself a large field to expatiate in: he exposes those failings in human nature which the other would cast a veil over. ADDISON.

By indulging this fretful temper you alienate those on whose affection much of your comfort depends. BLAIR.

But the greatest part of those who set mankind at defiance by hourly irritation, and who live but to infuse malignity and multiply enemies, have no hopes to foster, no designs to promote, nor any expectations of attaining power by insolence, or of climbing to greatness by trampling on others. They give up all sweets of kindness for the sake of peevishness, petulance, or gloom; and alienate the world by neglect of the common forms of civility, and breach of the established laws of conversation.

DR. S. JOHNSON: *Rambler*, No. 56.

Peevishness may be considered the canker of life, that destroys its vigour, and checks its improvement; that creeps on with hourly depredations, and taints and vitiates what it cannot consume. DR. S. JOHNSON.

Though it [peevishness] breaks not out in paroxysms of outrage, it wears out happiness by slow corrosion. DR. S. JOHNSON.

Some natures are so sour and ungrateful that they are never to be obliged. L'ESTRANGE.

Ill-nature . . . consists of a proneness to do ill turns, attended with a secret joy upon the sight of any mischief that befalls another, and of an utter insensibility of any kindness done him. SOUTH.

Wheresoever you see ingratitude, you may as infallibly conclude that there is a growing stock of ill-nature in that breast, as you may know that man to have the plague upon whom you see the tokens. SOUTH.

Anything that is apt to disturb the world, and to alienate the affections of men from one another, such as cross and distasteful humours, is either expressly, or by clear consequence and deduction, forbidden in the New Testament.

TILLOTSON.

IMAGINATION.

The sound and proper exercise of the imagination may be made to contribute to the cultivation of all that is virtuous and estimable in the human character. ABERCROMBIE.

The truth of it is, I look upon a sound imagination as the greatest blessing in life, next to a clear judgment, and a good conscience. In the mean time, since there are very few whose minds are not more or less subject to these dreadful thoughts and apprehensions, we ought to arm ourselves against them by the dictates of reason and religion, "to pull the old woman out of our hearts" (as Persius expresses it in the motto of my paper) and extinguish those impertinent notions which we imbibed at a time that we are not able to judge of their absurdity. Or if we believe, as many wise and good men have done, that there are such phantoms and apparitions as those I have been speaking of, let us endeavour to establish to ourselves an interest in Him who holds the reins of the whole creation in his hands, and moderates them after such a manner that it is impossible for one being to break loose upon another without his knowledge and permission.

ADDISON: *Spectator*, No. 12.

A man of a polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude uncultivated parts of nature administer to his pleasures: so that he looks upon the world as it were in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind.

ADDISON: *Spectator*, No. 411.

The pleasures of the imagination are not wholly confined to such particular authors as are conversant in material objects, but are often to be met with among the polite masters of morality, criticism, and other speculations abstracted from matter, who, though they do not directly treat of the visible parts of nature, often draw from them similitudes, metaphors, and allegories. By these allusions, a truth in the understanding is, as it were, reflected by the imagination; we are able to see something like colour and shape in a notion, and to discover a scheme of thoughts traced out upon matter. And here the mind receives a great deal of satisfaction, and has two of its faculties gratified at the same time, while the fancy is busy in copying after the understanding, and transcribing ideas out of the intellectual world into the material.

ADDISON: *Spectator*, No. 421.

It is this talent of affecting the imagination that gives an embellishment to good sense, and makes one man's compositions more agreeable than another's. It sets off all writings in general, but is the very life and highest perfection of poetry. Where it shines in an eminent degree, it has preserved several poems for many ages, that have nothing else to recommend them; and where all the other beauties are present, the work appears dry and insipid if this single one be wanting. It has something in it like creation. It bestows a kind of existence, and draws up to the reader's view several objects which are not to be found in being. It makes additions to nature, and gives a greater variety to God's works. In a word, it is able to beautify and adorn the most illustrious scenes in the universe, or to fill the mind with more glorious shows and apparitions than can be found in any part of it.

ADDISON: *Spectator*, No. 421.

By imagination, a man in a dungeon is capable of entertaining himself with scenes and landscapes more beautiful than any that can be found in the whole compass of nature.

ADDISON.

By the pleasures of the imagination or fancy I mean such as arise from visible objects when we call up their ideas into our minds by paintings, statues, or descriptions. ADDISON.

Men of warm imaginations neglect solid and substantial happiness for what is showy and superficial. ADDISON.

Though the presence of imaginary good cannot make us happy, the absence of it may make us miserable. ADDISON.

To fortify imagination there be three ways: the authority whence the belief is derived, means to quicken and corroborate the imagination, and means to repeat it and refresh it.

LORD BACON.

Imagination I understand to be the represen tation of an individual thought. Imagination is of three kinds: joined with belief of that which is to come; joined with memory of that which is past; and of things present, or as if they were present: for I comprehend in this, imagination feigned and at pleasure,—as if one should imagine such a man to be in the vestments of a pope, or to have wings.

LORD BACON.

Imagination is like to work better upon sleeping men than men awake. LORD BACON.

The imagination of a poet is a thing so nice and delicate that it is no easy matter to find out images capable of giving pleasure to one of the

few who, in any age, have come up to that character. BISHOP BERKELEY: *To Pope.*

The imagination may be said, in its widest sense, to be synonymous with invention, denoting that faculty of the mind by which it either "bodies forth the form of things unknown," or produces original thoughts or new combinations of ideas from materials stored up in the memory. The fancy may be considered that peculiar habit of association which presents to our choice all the different materials that are subservient to the efforts of the imagination.

BRANDE.

Besides the ideas, with their annexed pains and pleasures, which are presented by the sense; the mind of man possesses a sort of creative power of its own; either in representing at pleasure the images of things in the order and manner in which they were received by the senses, or in combining those images in a new manner, and according to a different order. This power is called imagination; and to this belongs whatever is called wit, fancy, invention, and the like. But it must be observed that this power of the imagination is incapable of producing anything absolutely new; it can only vary the disposition of those ideas which it has received from the senses. Now the imagination is the most extensive province of pleasure and pain, as it is the region of our fears and our hopes, and of all our passions that are connected with them; and whatever is calculated to affect the imagination with these commanding ideas, by force of any original natural impression, must have the same power pretty equally over all men. For since the imagination is only the representation of the senses, it can only be pleased or displeased with the images, from the same principle on which the sense is pleased or displeased with the realities; and consequently there must be just as close an agreement in the imaginations as in the senses of men. A little attention will convince us that this must of necessity be the case.

BURKE:
On the Sublime and Beautiful: Introd. On Taste, 1756.

Imaging is, in itself, the very height and life of poetry, which, by a kind of enthusiasm, or extraordinary emotion of soul, makes it seem to us that we behold those things which the poet paints. DRYDEN.

Imagination, although a faculty of quite subordinate rank to intellect, is of infinite value for enlarging the field for the action of the intellect. It is a conducting and facilitating medium for intellect to expand itself through, where it may feel itself in a genial, vital element, instead of a vacuum. JOHN FOSTER:
Life and Thoughts by W. W. Everts, 266.

The imagination, which is of simple perception, doth never of itself, and directly, mislead us, yet it is the almost fatal means of our deception. GLANVILL.

To confine the imagination is as facile a performance as the Goteham's design of hedging in the cuckoo. GLANVILL.

The most improved spirits are frequently caught in the entanglements of a tenacious imagination. GLANVILL.

It is a certain rule that wit and passion are entirely incompatible. When the affections are moved there is no place for the imagination. The mind of man being naturally limited, it is impossible that all its faculties can operate at once; and the more any one predominates, the less room there is for the others to exert their vigour. For this reason a greater degree of simplicity is required in all compositions where men, actions, and passions are painted, than in such as consist of reflections and observations. And as the former species of writing is the more engaging and beautiful, one may safely upon this account give the preference to the extreme of simplicity above that of refinement.

HUME: *Essays.*

It is the divine attribute of the imagination that it is irrepressible, unconfinable; that when the real world is shut out, it can create a world for itself, and with a necromantic power can conjure up glorious shapes and forms, and brilliant visions to make solitude populous, and irradiate the gloom of a dungeon.

WASHINGTON IRVING.

Whatever makes the past or the future predominate over the present, exalts us in the scale of thinking beings. DR. S. JOHNSON.

If we will stand boggling at imaginary evils, let us never blame a horse for starting at a shadow. L'ESTRANGE.

Generalization is necessary to the advancement of knowledge; but particularity is indispensable to the creations of the imagination. In proportion as men know more and think more, they look less at individuals and more at classes. They therefore make better theories and worse poems. They give us vague phrases instead of images, and personified qualities instead of men. They may be better able to analyze human nature than their predecessors. But analysis is not the business of the poet. His office is to portray, not to dissect. He may believe in a moral sense, like Shaftesbury; he may refer all human actions to self-interest, like Helvetius; or he may never think about the matter at all. His creed on such subjects will no more influence his poetry, properly so called, than the notions which a painter may have conceived respecting the lachrymal glands, or the circulation of the blood, will affect the tears of his Niobe, or the blushes of his Aurora. If Shakespeare had written a book on the motives of human actions, it is by no means certain that it would have been a good one. It is extremely improbable that it would have contained half so much able reasoning on the subject as is to be found in the Fable of the Bees. But could Mandeville have created an Iago? Well as he

knew how to resolve characters into their elements, would he have been able to combine those elements in such a manner as to make up a man, a real, living, individual man?

LORD MACAULAY: *Milton*, Aug. 1825.

In a barbarous age the imagination exercises a despotic power. So strong is the perception of what is unreal that it often overpowers all the passions of the mind and all the sensations of the body. At first, indeed, the phantasm remains undivulged, a hidden treasure, a wordless poetry, an invisible painting, a silent music, a dream of which the pains and pleasures exist to the dreamer alone, a bitterness which the heart only knoweth, a joy with which a stranger intermeddleth not. The machinery by which ideas are to be conveyed from one person to another is as yet rude and defective. Between mind and mind there is a great gulf. The imitative arts do not exist, or are in their lower state. But the actions of men amply prove that the faculty which gives birth to those arts is morbidly active. It is not yet the inspiration of poets and sculptors; but it is the amusement of the day, the terror of the night, the fertile source of wild superstitions. It turns the clouds into gigantic shapes and the winds into doleful voices. The belief which springs from it is more absolute and undoubting than any which can be derived from evidence. It resembles the faith which we repose in our own sensations. Thus, the Arab, when covered with wounds, saw nothing but the dark eyes and the green kerchief of a beckoning Houri. The Northern warrior laughed in the pangs of death when he thought of the mead of Valhalla.

The first works of the imagination are, as we have said, poor and rude, not from the want of genius, but from the want of materials. Phidias could have done nothing with an old tree and a fish-bone, or Homer with the language of New Holland. LORD MACAULAY: *John Dryden*, Jan. 1828.

Imagination is that faculty which arouses the passions by the impression of exterior objects; it is influenced by these objects, and consequently it is in affinity with them; it is contagious; its fear or courage flies from imagination to imagination: the same in love, hate, joy, or grief; hence I conclude it to be a most subtle atmosphere. LORD JOHN RUSSELL.

Nor let it be supposed that terrors of imagination belong to childhood alone. The reprobate heart, which has discarded all love of God, cannot so easily rid itself of the fear of the devil; and even when it succeeds in that also, it will then create a hell for itself. We have heard of unbelievers who thought it probable that they should be awake in their graves: and this was the opinion for which they had exchanged a Christian's hope of immortality! SOUTHEY.

The business of *conception* is to present us with an exact transcript of what we have felt or perceived. But we have, moreover, a power of modifying our *conceptions*, by combining the parts of different ones together, so as to form new wholes of our own creation. I shall employ the word *imagination* to express this power, and I apprehend that this is the proper sense of the word, if *imagination* be the power which gives birth to the productions of the poet and the painter. The operations of *imagination* are by no means confined to the materials which *conception* furnishes, but may be equally employed about all the subjects of our knowledge. DUGALD STEWART.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition or with our past attainments, and engages us continually in the pursuit of some untried enjoyment, or of some ideal excellence. Hence the ardour of the selfish to better their fortunes, and to add to their personal accomplishments; and hence the zeal of the patriot and philosopher to advance the virtue and the happiness of the human race. Destroy this faculty, and the condition of man will become as stationary as that of the brutes. DUGALD STEWART.

Wherever men are assembled in societies, and are not swallowed up in sloth or most debasing passion, there the great elements of our nature are in action; and much as in this day, to look upon the face of life, it appears to be removed from all poetry, we cannot but believe that, in the very heart of our most civilized life—in our cities, in each great metropolis of commerce, in the midst of the most active concentration of all those relations of being which seem most at war with imagination—there the materials which imagination seeks in human life are yet to be found. It were much to be wished, therefore, for the sake both of our literature and of our life, that imagination would again be content to dwell with life; that we had less of poetry, and more of strength—and that imagination were again to be found, as it used to be, one of the elements of life itself, —a strong principle of our nature, living in the midst of our affections and passions, blending with, kindling, invigorating, and exalting them all. PROFESSOR JOHN WILSON.

When the imagination frames a comparison, if it does not strike on the first presentation, a sense of the truth of the likeness, from the moment it is perceived, grows—and continues to grow—upon the mind; the resemblance depending less upon outline of form and feature than upon expression and effect,—less upon casual and outstanding, than upon inherent, internal properties; moreover, the images invariably modify each other. The law under which the processes of *fancy* are carried on is as capricious as the accidents of things, and the effects are surprising, playful, ludicrous, amusing, tender,

or pathetic, as the objects happen to be oppositely produced, or fortunately combined. *Fancy* is given to quicken and beguile the temporal part of our nature; *imagination* to incite and to support the eternal. Yet it is not the less true that *fancy*, as she is an active, is also, under her own laws, and in her own spirit, a creative, faculty. In what manner *fancy* ambitiously aims at a rivalship with *imagination*, and *imagination* stoops to work with the materials of *fancy*, might be illustrated from the compositions of all eloquent writers, whether in prose or verse.

WORDSWORTH.

The grand storehouse of enthusiastic and meditative imagination, of poetical as contradistinguished from human and dramatic imagination, are the prophetical and lyrical parts of the Holy Scriptures, and the works of Milton, to which I cannot forbear to add those of Spenser. WORDSWORTH.

IMITATION.

The imitators of Shakespeare, fixing their attention on his wonderful power of expression, have directed their imitation to this.

MATTHEW ARNOLD.

It is by imitation, far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, our lives. It is one of the strongest links of society; it is a species of mutual compliance, which all men yield to each other, without constraint to themselves, and which is extremely flattering to all. Herein it is that painting and many other agreeable arts have laid one of the principal foundations of their power. And since, by its influence on our manners and our passions, it is of such great consequence, I shall here venture to lay down a rule which may inform us with a good degree of certainty when we are to attribute the power of the arts to imitation, or to our pleasure in the skill of the imitator merely, and when to sympathy, or some other cause in conjunction with it: when the object represented in poetry or painting is such as we could have no desire of seeing in the reality, then I may be sure that its power in poetry or painting is owing to the power of imitation, and to no cause operating in the thing itself. BURKE:

On the Sublime and Beautiful, 1756.

Since a true knowledge of nature gives us pleasure, a lively imitation of it, either in poetry or painting, must produce a much greater; for both these arts are not only true imitations of nature, but of the best nature. DRYDEN.

In the way of imitation, the translator not only varies from the words and sense, but forsakes them as he sees occasion; and, taking only some general hints from the original, runs diversions upon the groundwork. DRYDEN.

Imitation pleases, because it affords matter for inquiring into the truth or falsehood of imitation, by comparing its likeness or unlikeness to the original. DRYDEN.

Imitators are but a servile kind of cattle, says the poet. DRYDEN.

There are ladies, without knowing what tenses and participles, adverbs and prepositions are, speak as properly and correctly as most gentlemen who have been bred up in the ordinary methods of grammar schools. LOCKE:

On Education.

IMMORALITY.

When men of rank and fortune pass away their lives in criminal pursuits and practices they render themselves more vile and despicable than any innocent man can be, whatever low station his fortune and birth have placed him in.

ADDISON.

The readiest way to entangle the mind with false docrine is first to entice the will to wanton living. ASCHAM.

Corrupt manners in living breed false judgment in doctrine: sin and fleshliness bring forth sects and heresies. ASCHAM.

Do we not see that slothful, intemperate, and incontinent persons destroy their bodies with disease, their reputations with disgrace, and their faculties with want? BENTLEY.

The inservient and brutal faculties controlled the suggestions of truth; pleasure and profit, overswaying the instructions of honesty, and sensuality perturbing the reasonable commands of virtue. SIR T. BROWNE.

Is it not wonderful that base desires should so extinguish in men the sense of their own excellence as to make them willing that their souls should be like the souls of beasts, mortal and corruptible with their bodies? HOOKER.

Through the want of a sincere intention of pleasing God in all our actions, we fall into such irregularities of life as, by the ordinary means of grace, we should have power to avoid.

LAW.

Could we but prevail with the greatest debauchees among us to change their lives, we should find it no very hard matter to change their judgments. SOUTH.

Nor could they have slid into those brutish immoralities of life had they duly manured those first practical notions and dictates of right reason which the nature of man is originally furnished with. SOUTH.

Whatever appears against their prevailing vice goes for nothing, being either not applied, or passing for libel and slander. SWIFT.

Men of dissolute lives cry down religion because they would not be under the restraints of it. TILLOTSON.

IMMORTALITY.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose?

ADDISON: *Spectator*, No. 111.

What man can think of himself as called out and separated from nothing, of his being made a conscious, a reasonable, and a happy creature, in short, of being taken in as a sharer of existence, and a kind of partner in eternity, without being swallowed up in wonder, in praise, in adoration! It is indeed a thought too big for the mind of man, and rather to be entertained in the secrecy of devotion, and in the silence of the soul, than to be expressed by words. The Supreme Being has not given us powers or faculties sufficient to extol and magnify such unutterable goodness.

It is, however, some comfort to us that we shall be always doing what we shall never be able to do; and that a work which cannot be finished will, however, be the work of eternity.

ADDISON: *Spectator*, No. 590.

There is none of us but would be thought, throughout the whole course of his life, to aspire after immortality. ATTERBURY.

What is made to be immortal, nature cannot, nor will the voice of God, destroy. Those bodies that we behold to perish were in their created natures immortal, and liable unto death only accidentally, and upon forfeit; and therefore they owe not that natural homage unto death as other bodies do, but may be restored to immortality with a lesser miracle, and, by a bare and easy revocation of course, return immortal.

SIR T. BROWNE:
Religio Medici, I., xlviii., edit. 1642.

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end, which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted as not to suffer even from the power of itself: all others have a dependent being, and within the reach of destruction. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assumed our resurrection, either of our bodies or names hath directly promised no duration; wherein there is so much of chance that the boldest expectants have found unhappy frustration, and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature.

SIR T. BROWNE:
Hydriotaphia, Urn-Burial, ch. v.

When I consider the wonderful activity of the mind, so great a memory of what is past, and such a capacity of penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising; I believe and am firmly persuaded that a nature which contains so many things within itself cannot be mortal.

CICERO: *De Senectute*, cap. 21.

But if I err in believing that the souls of men are immortal, I willingly err; nor while I live would I wish to have this delightful error extorted from me; and if after death I shall feel nothing, as some minute philosophers think, I am not afraid lest *dead philosophers* should laugh at me for the error. CICERO:
De Senect., cap. ult., ed. Verburgii, x. 375, 8vo.

The caterpillar, on being converted into an inert scaly mass, does not appear to be fitting itself for an inhabitant of the air, and can have no consciousness of the brilliancy of its future being. We are masters of the earth, but perhaps we are the slaves of some great and unknown being. The fly that we crush with our finger or feed with our viands has no knowledge of man, and no consciousness of his superiority. We suppose that we are acquainted with matter and all its elements; yet we cannot even guess at the cause of electricity, or explain the laws of the formation of the stones that fall from meteors. There may be beings, thinking beings, near or surrounding us, which we do not perceive, which we cannot imagine. We know very little; but, in my opinion, we know enough to hope for the immortality, the individual immortality, of the better part of man.

SIR H. DAVY.

Even in a moral point of view, I think the analogies derived from the transformation of insects admit of some beautiful applications, which have not been neglected by pious entomologists. The three states—of the caterpillar, larva, and butterfly—have, since the time of the Greek poets, been applied to typify the human being,—its terrestrial form, apparent death and ultimate celestial destination; and it seems more extraordinary that a sordid and crawling worm should become a beautiful and active fly—that an inhabitant of the dark and fetid dunghill should in an instant entirely change its form, rise into the blue air, and enjoy the sunbeams—than that a being whose pursuits here have been after an undying name, and whose purest happi-

ness has been derived from the acquisition of intellectual power and finite knowledge, should rise hereafter into a state of being where immortality is no longer a name, and ascend to the source of Unbounded Power and Infinite Wisdom. . . . . SIR H. DAVY.

Although the arguments now adduced in support of the immortality of man were less powerful than they really are, they ought to make a deep impression on the mind of every reflecting person, and determine the line of conduct which he ought to pursue. If they were only probable, —if they possessed no greater degree of weight than simply to overbalance the opposite arguments, still, it would be every man's interest to act on the supposition that a future world has a real existence. . . . For if an eternal world has a real existence, we not only embrace an error in rejecting this idea, but, by acting in conformity with our erroneous conceptions, run the risk of exposing ourselves to the most dreadful and appalling consequences. Whereas, if there be no future state, the belief of it, accompanied with a corresponding conduct, can produce no bad effect either upon our own minds or those of others. On the contrary, it would prove a pleasing illusion during our passage through a world of physical and moral evil, and would revive the downcast spirit when overwhelmed with the disappointments and sorrows which are unavoidable in our present condition.

DR. T. DICK:
Philos. of a Future State, Part I., Sect. xi.

Upon this short question, "*Is man immortal, or is he not?*" depends all that is valuable in science, in morals, and in theology,—and all that is most interesting to man as a social being and as a rational and accountable intelligence. If he is destined to an eternal existence, an immense importance must attach to all his present affections, actions, and pursuits; and it must be a matter of infinite moment that they be directed in such a channel as will tend to carry him forward in safety to the felicities of a future world. But if his whole existence be circumscribed within the circle of a few fleeting years, man appears an enigma, an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inextricable maze.

DR. T. DICK:
Philosophy of a Future State, Introd.

When I reflect that God has given to inferior animals no instincts nor faculties that are not immediately subservient to the ends and purposes of their beings, I cannot but conclude that the reason and faculties of man were bestowed upon the same principle, and are connected with his superior nature. When I find him, therefore, endowed with powers to carry as it were the line and rule to the most distant worlds, I consider it as conclusive evidence of a future and more exalted destination, because I cannot believe that the Creator of the universe would depart from all the analogies of the lower creation in the formation of his highest creature, by gifting him with a capacity not only utterly useless, but destructive of his contentment and happiness, if his existence were to terminate in the grave.

LORD-CHANCELLOR ERSKINE: *Armata.*

The annunciation of life and immortality by the gospel, did it contain no other truth, were sufficient to cast all the discoveries of science into shade, and to reduce the highest improvements of reason to the comparative nothingness which the flight of a moment bears to eternity. By this discovery the prospects of human nature are infinitely widened, the creature of yesterday becomes the child of eternity; and as felicity is not the less valuable in the eye of reason because it is remote, nor the misery which is certain less to be deprecated because it is not immediately felt, the care of our future interests becomes our chief, and, properly speaking, our only, concern. All besides will shortly become nothing; and therefore, whenever it comes into competition with these, it is as the small dust of the balance. . . . ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

How gloomy would be the mansions of the dead to him who did not know that he should never die; that what now acts shall continue its agency, and what now thinks shall think on forever! . . . . . DR. S. JOHNSON.

And can we then think that the most natural and most necessary desire of all has nothing to answer it? that nature should teach us above all things to desire immortality, which is not to be had? especially when it is the most noble and generous desire of human nature, that which most of all becomes a reasonable creature to desire, nay, that which is the governing principle of all our actions, and must give laws to all our other passions, desires, and appetites. What a strange creature has God made man, if he deceive him in the most fundamental and most universal principle of action; which makes his whole life nothing else but one continued cheat and imposture!

WILLIAM SHERLOCK:
Discourse of the Immortality of the Soul, etc.

If the soul be immortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow, —I mean eternity; and the least neglect in this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls, and their vices; but, as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it, but in becoming very good and very wise; for it carries nothing with it but its bad or good deeds, its virtues and vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness or misery.

SOCRATES: *Plato, Phæd.*

It is only our mortal duration that we measure by visible and measurable objects; and there is nothing mournful in the contemplation for one who knows that the Creator made him to be the image of his own eternity, and who feels that in the desire for immortality he has sure proof of his capacity for it. SOUTHEY.

Cicero, after having mentioned the great heroes of knowledge that recommended this divine doctrine of the immortality of the soul, calls those small pretenders to wisdom, who declared against it, certain *minute philosophers*, using a diminutive even of the word *little*, to express the despicable opinion he had of them. The contempt he throws upon them in another passage is yet more remarkable; where, to show the mean thoughts he entertains of them, he declares "he would rather be in the wrong with Plato, than in the right with such company."
SIR R. STEELE: *Tatler*, No. 135.

Those are raised above sense, and aspire after immortality, who believe the perpetual duration of their souls. TILLOTSON.

INCLINATION.

The truth is, such a man understands by his will, and believes a thing true or false merely as it agrees or disagrees with a violent inclination; and therefore, whilst that inclination lasts in its strength, he discovers nothing of the different degrees of evidence. ATTERBURY.

Strong minds will be strongly bent, and usually labour under a strong bias; but there is no mind so weak and powerless as not to have its inclinations, and none so guarded as to be without its prepossessions. CRABB: *Synonymes*.

Almost every one has a predominant inclination, to which his other desires and affections submit, and which governs him, though perhaps with some intervals, through the whole course of his life. HUME.

From the very first instances of perception some things are grateful and others unwelcome to them; some things that they incline to, and others that they fly. LOCKE.

To attempt the putting another genius upon him will be labour in vain; and what is plaistered on will have always hanging to it the ungracefulness of constraint. LOCKE.

A mere inclination to a thing is not properly a willing of that thing; and yet in matters of duty men frequently reckon it for such: for otherwise how should they so often plead and rest in the honest and well-inclined dispositions of their minds, when they are justly charged with an actual non-performance of the law? SOUTH.

Inclination is another word with which will is frequently confounded. Thus, when the apothecary says, in Romeo and Juliet,—

"My poverty, but not my will, consents;
Take this and drink it off; the work is done,"—

the word *will* is plainly used as synonymous with *inclination;* not in the strict logical sense, as the immediate antecedent of action. It is with the same latitude that the word is used in common conversation, when we think of doing a thing which duty prescribes, against one's own will; or when we speak of doing a thing willingly or unwillingly. DUGALD STEWART.

INCONSISTENCY.

Mutability of temper and inconsistency with ourselves is the greatest weakness of human nature. ADDISON.

Nothing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconstancy. ADDISON.

Men talk as if they believed in God, but they live as if they thought there was none: their vows and promises are no more than words of course. L'ESTRANGE.

We understand what we ought to do; but when we deliberate we play booty against ourselves: our consciences direct us one way, our corruptions hurry us another.
L'ESTRANGE.

Only imagine a man acting for one single day on the supposition that all his neighbours believe all that they profess and act up to all that they believe. Imagine a man acting on the supposition that he may safely offer the deadliest injuries and insults to everybody who says that revenge is sinful; or that he may safely intrust all his property without security to any person who says that it is wrong to steal. Such a character would be too absurd for the wildest farce. LORD MACAULAY:
Sir James Mackintosh, July, 1835.

INDEXES.

I have quoted M. Baillet, who shows the value of it [the index to Antonio's Bibliotheca Hispana] particularly. He had good reason for recommending even the Indexes, for they are well formed and useful. The Author has added a short preface to them, which shows his excellent taste and judgment; he has quoted there the thought of a Spanish writer, "Indicem Libri ab Autore, Librum ipsum a quovis alio conficiendum esse." "An Author ought to make the Index to his book, whereas the book itself may be written by any person else." The contrary method is generally taken: Authors refer to others the pains of making alphabetical Indexes: and it must be owned, that those gentlemen who are not patient of labour, and whose talent consists only in the fire and vivacity of imagination, had much better let others make

the Index to their works; but a man of judgment and application will succeed incomparably better in composing the Tables to his own writings than a stranger can. There might be a variety of good directions given for the composition of these Tables, which may be justly called the soul of books. BAYLE.

Though troubled with a great pain in his legs, which sometimes grew very violent, and notwithstanding the many visits he [Baillet] received, which continually interrupted his labours, he applied himself with so much diligence to the drawing up of an Index of all the subjects treated of in the books in M. De Lamoignon's library, that he finished it in August, 1682 [about two years' labour]. The Index grew to such a length by the additions he continued to make to it that it contains thirty-five volumes in folio, all written by M. Baillet himself. When he had finished that laborious but useful work, he wrote a Latin preface to it, which he published. We find there an account of the manner in which he drew up that Index. He promised in the same place to write an index, or Catalogue, of all the authors whose books were in M. De Lamoignon's library. BAYLE.

The writer who drew up the Index to Delechamp's Athenæus, who says that Euripides lost in one day his wife, two sons, and a daughter, and refers us to p. 61, that Euripides going to Icaria wrote an epigram on a disaster that happened at a peasant's house, where a woman with her two sons and a daughter died by eating of mushrooms. Judge from this instance what hazards those run who rely on Index-makers. BAYLE.

I must say, in reference to Indexes generally, that I have come to regard a good book as curtailed of half its value if it has not a pretty full Index. It is almost impossible, without such a guide, to reproduce on demand the most striking thoughts or facts the book may contain, whether for citation or further consideration. If I had my own way in the modification of the Copyright Law, I think I would make the duration of the privilege depend materially on its having such a directory. One may recollect generally that certain thoughts or facts are to be found in a certain book; but without a good Index such a recollection may hardly be more available than that of the cabin-boy, who knew where the ship's tea-kettle was, because he saw it fall overboard. In truth, a very large part of every man's reading falls overboard; and unless he has good Indexes he will never find it again. I have three books in my library which I value more than any other three, except the very books of which they are a *verbal* Index: Cruden's Concordance of the Bible, Mrs. Cowden Clarke's Concordance of Shakespeare, and Prendergast's Concordance of Milton. We may not want such frequent soundings on the charts of most books; but the fuller they are, the more time they save, and the more accurately they enable the reader to explore and retain in memory the depths of the best authors for his present occasions. HORACE BINNEY:

To S. Austin Allibone, 20th February, 1866.

I certainly think that the best book in the world would owe the most to a good Index, and the worst book, if it had but a single good thought in it, might be kept alive by it.

HORACE BINNEY:

To S. Austin Allibone, 8th April, 1868.

Mr. Binney, born Jan. 4, 1780, is still living,—in his 96th year (March 1, 1875).

I have only further to express my satisfaction in thinking that a heavy weight is now to be removed from my conscience. So essential did I consider an Index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an Index of the privilege of copyright; and moreover to subject him for his offence to a pecuniary penalty. Yet, from difficulties started by my printers, my own books have hitherto been without an Index. But I am happy to announce that a learned friend at the bar, on whose accuracy I can place entire reliance, has kindly prepared a copious Index, which will be appended to this work, and another for the new stereotype edition of the Lives of the Chancellors. LORD CAMPBELL:

Lives of the Chief Justices, vol. iii., Preface.

Books born mostly of Chaos—which want all things, even an Index—are a painful object.

CARLYLE: *Frederick the Great*, vol. i.

He writes big books wanting in almost every quality, and does not give even an Index to them. CARLYLE:

Frederick the Great, vol. i.

Commoditas homines studiosos invitavit librorum indices comparare, quibus minimo labore ad id quod quisque quæreret, tanquam manu duceretur. CICERO: *Ad Atticum.*

An Index is a necessary *implement* and no impediment of a book, except in the same sense wherein the Carriages of an Army are termed *Impediments*. Without this, a large Author is but a labyrinth, without a clue to direct the reader therein. I confess there is a lazy kind of Learning which is only *indical:* when Scholars (like Adders which onely bite the Horse-heels) nible but at the Tables, which are *calces librorum*, neglecting the body of the Book. But though the idle deserve no crutches (let not a staff be used *by* them, but *on* them) pity it is the *weary* should be denied the benefit thereof, and industrious Scholars prohibited the accommodation of an Index, most used by those who most pretend to contemn it.

FULLER: *Worthies.*

Methinks 'tis a pitiful piece of knowledge that can be learnt from an index; and a poor ambition to be rich in the inventory of another's treasure. GLANVILL:

Vanity of Dogmatizing.

I wish you would add an *index rerum*, that when the reader recollects any incident he may easily find it, which at present he cannot do, unless he knows in which volume it is told: for Clarissa is not a performance to be read with eagerness, and laid aside forever; but will be occasionally consulted by the busy, the aged, and the studious; and therefore I beg that this edition, by which I suppose posterity is to abide, may want nothing that can facilitate its use.

DR. S. JOHNSON:
To S. Richardson, March 9, 1750–1;
Boswell's Life of Johnson, vol. i.

If it appears surprising that so great a man [as Scaliger secundus] should undertake so laborious a task [as the index to Gruter's Inscriptiones Antiquæ, Heidelberg, 1602], and which seemed so much below him, we ought to consider that such Indexes cannot be made but by a very able man. To succeed in that task it is necessary to understand perfectly the inscriptions, and know how to distinguish what is peculiar from what is common; and sometimes to illustrate them by some remarks, and explain the sense, not only of words of which there remain but one or two syllables, but even of single letters. LE CLERC: *Bibliothèque Choisie.*

After finishing the index, Scaliger wrote the following epigram:

"Si quem dura manet sententia Judicis, olim
Damnatum ærumnis supplicii que caput;
Hunc neque fabrili lassent Ergastula massa,
Nec rigidas vexent fossa metalla manus.
Lexica contexat: nam cætera quid moror? omnes
Pœnarum facies his labor unus habet."

Non est acutissimi, fateor, ingenii, non altissimæ eruditionis, Indices contexere. Majorem tamen nil molestiam editori, nil lectori utilitatem affert; cumque rei cujuslibit necessitas ex ipsius utilitate oriatur, et in eadem consistat; quidni affirmem nihil fere esse magis necessariu? Non itaque sum sollicitus, quantillo esse ingenio, quam parum eruditione videar valere, dum literatorum commodis quomodocunque inserviam.

In construendis ædibus operarius bajalusque, non minus architecto, prodest.

MATTAIRE:
Epist. ad D. P. Des Maizeaux.

A youth of 18 . . . has transcribed the whole of Xenophon's Cyri Expeditio, in order to an Index; and has entered upon Thucydides for the same purpose. . . . Another young man here has attacked Harduin's folio edition of Themistius; and the senior youths of Magdalen School in Oxford are jointly composing an Index to the first volume of Dr. Beattie's Isocrates. . . . Give me leave to observe to you . . . that experience has shewn us a way of saving much time (perhaps more than half of the whole time required) in transcribing an Author for an Index, by first transcribing all the words of a page, and then getting down the number of the page and line after each word of the page, instead of adding the numbers immediately as each word is written. REV. JAMES MERRICK:
To Rev. Dr. Joseph Warton: Wool's Biog. Memoirs of Warton, 310.

The compilation of an index is one of those useful labours for which the public, commonly better pleased with entertainment than with real services, are rarely so forward to express their gratitude as we think they ought to be. It has been considered as a task fit only for the plodding and the dull; but with more truth it may be said that this is the judgment of the idle and the shallow. The value of any thing, it has been observed, is best known by the want of it. Agreeably to this idea, we, who have often experienced great inconveniences from the want of *indices*, entertain the highest sense of their worth and importance. We know that in the construction of a good index there is far more scope for the exercise of judgment and abilities than is commonly supposed. We feel the merits of the compiler of such an index, and we are ever ready to testify our thankfulness for his exertions. (London) *Monthly Review.*

How index-learning turns no student pale,
Yet holds the eel of science by the tail.
POPE: *Dunciad*, Book II.

Those authors whose subjects require them to be voluminous will do well, if they would be remembered as long as possible, not to omit a duty which authors in general, but especially modern authors, are too apt to neglect,—that of appending to their works a good Index. For their deplorable deficiencies in this respect, Professor De Morgan, speaking of historians, assigns the curious reason, "that they think to oblige their readers to go through them from beginning to end, by making this the only way of coming at the contents of their volumes. They are much mistaken, and they might learn from their own mode of dealing with the writings of others how their own will be used in turn." We think that the unwise indolence of authors has probably had much more to do with the matter than the reason thus humorously assigned; but the fact which he proceeds to mention is incontestably true. "No writer (of this class) is so much read as the one who makes a good index, or so much cited." HENRY ROGERS:
The Vanity and Glory of Literature.

The value of an accurate Index is well known to those who have frequent occasion to consult voluminous works in any science, and to construct a good one requires great patience, labor, and skill. JUDGE JOSEPH STORY:
N. Amer. Rev., xxiii. 39.

If a book has no Index or good Table of Contents, 'tis very useful to make one as you are reading it. DR. I. WATTS.

(*Note.*—The Index-maker, however, must not carry his laudable desire to be exhaustive and literal to the extent which caused an avaricious and vigilant compiler to base the entry,—

"BEST, MR. JUSTICE, his great mind,"—

upon a statement in the text that "Mr. Justice Best had a great mind to commit the witness."
S. A. A.)

INDIA.

"My next inquiry to that of the number is the quality and description of the inhabitants [in the domains of the East India Company]. This multitude of men does not consist of an abject and barbarous populace; much less of gangs of savages, like the Guaraines and Chiquitoes, who wander on the waste borders of the River of Amazons or the Plate; but a people for ages civilized and cultivated,—cultivated by all the arts of polished life whilst we were yet in the woods. There have been (and still the skeletons remain) princes once of great dignity, authority, and opulence. There are to be found the chiefs of tribes and nations. There is to be found an ancient and venerable priesthood, the depository of their laws, learning, and history, the guides of the people whilst living, and their consolation in death; a nobility of great antiquity and renown; a multitude of cities, not exceeded in population and trade by those of the first class in Europe; merchants and bankers, individual houses of whom have once vied in capital with the Bank of England, whose credit had often supported a tottering state and preserved their governments in the midst of war and desolation; millions of ingenious manufacturers and mechanics; millions of the most diligent, and not the least intelligent, tillers of the earth. Here are to be found almost all the religions professed by men,—the Braminical, the Mussulman, the Eastern and the Western Christian. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

But under the English government all this order is reversed. The Tartar invasion was mischievous; but it is our protection that destroys India. It was their enmity; but it is our friendship. Our conquest there, after twenty years, is as crude as it was the first day. The natives scarcely know what it is to see the gray head of an Englishman. Young men (boys almost) govern there, without society and without sympathy with the natives. They have no more social habits with the people than if they still resided in England,—nor, indeed, any species of intercourse, but that which is necessary to making a sudden fortune with a view to remote settlement. Animated with all the avarice of age and all the impetuosity of youth, they roll in one after another, wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting. Every rupee of profit made by an Englishman is lost forever to India. With us are no retributory superstitions, by which a foundation of charity compensates, through ages, to the poor, for the rapine and injustice of a day. With us no pride erects stately monuments which repair the mischiefs which pride had produced, and which adorn a country out of its own spoils. England has erected no churches, no hospitals, no palaces, no schools; England has built no bridges, made no high-roads, cut no navigations, dug out no reservoirs. Every other conqueror of every other description has left some monument, either of state or beneficence, behind him. Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by anything better than the orang-outang or the tiger. BURKE:

Speech on Mr. Fox's East India Bill.

There is nothing in the boys we send to India worse than in the boys whom we are whipping at school, or that we see trailing a pipe or bending over a desk at home. But as English youth in India drink the intoxicating draught of authority and dominion before their heads are able to bear it, and as they are full grown in fortune long before they are ripe in principle, neither Nature nor reason have any opportunity to exert themselves for remedy of the excesses of their premature power. The consequences of their conduct, which in good minds (and many of theirs are probably such) might produce penitence or amendment, are unable to pursue the rapidity of their flight. Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean. In India all the vices operate by which sudden fortune is acquired: in England are often displayed, by the same persons, the virtues which dispense hereditary wealth. Arrived in England, the destroyers of the nobility and gentry of a whole kingdom will find the best company in this nation at a board of elegance and hospitality. Here the manufacturer and husbandman will bless the just and punctual hand that in India has torn the cloth from the loom, or wrested the scanty portion of rice and salt from the peasant of Bengal, or wrung from him the very opium in which he forgot his oppressions and his oppressor. They marry into your families; they enter into your senate; they ease your estates by loans; they raise their value by demand; they cherish and protect their relations which lie heavy on your patronage; and there is scarcely an house in the kingdom that does not feel some concern and interest that makes all reform of our Eastern government appear officious and disgusting, and, on the whole, a most discouraging attempt. In such an attempt you hurt those who are able to return kindness or to resent injury. If you succeed, you save those who cannot so much as give you thanks. All these things show the difficulty of the work we have on hand; but they show its necessity, too. Our Indian government is in its best state a grievance. It is necessary that the correctives should be uncommonly vigorous, and the work of men sanguine, warm, and even impassioned in the cause. But it is an arduous thing to plead against abuses of a power which originates from your own country, and affects those whom we are used to consider as strangers. BURKE:

Speech on Mr. Fox's East India Bill.

When at length Hyder Ali found that he had to do with men who either would sign no convention, or whom no treaty and no signature could bind, and who were the determined enemies of human intercourse itself, he decreed to make the country possessed by these incorrigible and predestinated criminals an example to mankind. He resolved, in the gloomy recesses of a mind capacious of such things, to leave the whole Carnatic an everlasting monument of vengeance, and to put perpetual desolation as a barrier between him and those against whom the faith which holds the moral elements of the world together was no protection. He became at length so confident of his force, so collected in his might, that he made no secret whatsoever of his dreadful resolution. Having terminated his disputes with every enemy and every rival, who buried their mutual animosities in their common detestation against the creditors of the Nabob of Arcot, he drew from every quarter whatever a savage ferocity could add to his new rudiments in the arts of destruction; and, compounding all the materials of fury, havoc, and desolation into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known or heard of were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants, flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank or sacredness of function, fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers and the trampling of pursuing horses, were swept into captivity in an unknown and hostile land. Those who were able to evade this tempest fled to the walled cities; but, escaping from fire, sword, and exile, they fell into the jaws of famine. BURKE:

Speech on the Nabob of Arcot's Debts, Feb. 28, 1785.

Madras, with its dependencies, is the second (but with a long interval the second) member of the British empire in the East. The trade of that city, and of the adjacent territory, was not very long ago among the most flourishing in Asia. But since the establishment of the British power it has wasted away under an uniform gradual decline, insomuch that in the year 1779 not one merchant of eminence was to be found in the whole country. During this period of decay, about six hundred thousand sterling pounds a year have been drawn off by English gentlemen on their private account, by the way of China alone. If we add four hundred thousand as probably remitted through other channels and in other mediums, that is, in jewels, gold, and silver, directly brought to Europe, and in bills upon the British and foreign companies, you will scarcely think the matter overrated. If we fix the commencement of this extraction of money from the Carnatic at a period no earlier than the year 1760 and close it in the year 1780, it probably will not amount to a great deal less than twenty millions of money. BURKE:

Speech on the Nabob of Arcot's Debts.

This ruined country, its desolate fields and its undone inhabitants, all call aloud for British justice, all call for vengeance upon the head of this execrable criminal.

Oh! but we ought to be tender towards his personal character,—extremely cautious in our speech; we ought not to let indignation loose. My lords, we do let our indignation loose; we cannot bear with patience this affliction of mankind. We will neither abate our energy, relax in our feelings, nor in the expressions which those feelings dictate. Nothing but corruption like his own would enable any man to see such a scene of desolation and ruin unmoved. We feel pity for the works of God and man; we feel horror for the debasement of human nature; and, feeling thus, we give a loose to our indignation, and call upon your lordships for justice. BURKE: *Imp. of W. Hastings.*

Such, or nearly such, was the change which passed on the Mogul empire during the forty years which followed the death of Aurungzebe. A succession of nominal sovereigns, sunk in indolence and debauchery, sauntered away life in secluded palaces, chewing bang, fondling concubines, and listening to buffoons. A succession of ferocious invaders descended through the western passes to prey on the defenceless wealth of Hindostan. A Roman conqueror crossed the Indus, marched through the gates of Delhi, and bore away in triumph those treasures of which the magnificence had astounded Roe and Bernier, the Peacock Throne, on which the richest jewels of Golconda had been disposed by the most skilful hands of Europe, and the inestimable Mountain of Light, which, after many strange vicissitudes, lately shone in the bracelet of Runjeet Sing, and is now destined to adorn the hideous idol of Orissa. The Afghan soon followed to complete the work of devastation which the Persian had begun. The warlike tribes of Rajpootana threw off the Mussulman yoke. A band of mercenary soldiers occupied Rohilcund. The Seiks ruled on the Indus. The Jauts spread dismay along the Jumna. The highlands which border on the western sea-coast of India poured forth a yet more formidable race, a race which was long the terror of every native power, and which, after many desperate and doubtful struggles, yielded only to the fortune and genius of England. It was under the reign of Aurungzebe that this wild clan of plunderers first descended from their mountains; and soon after his death

every corner of his wide empire learned to tremble at the mighty name of the Mahrattas. Many fertile vice-royalties were entirely subdued by them. Their dominions stretched across the peninsula from sea to sea. Mahratta captains reigned at Poonah, at Gualior, in Guzerat, in Berar, and in Tanjore. Nor did they though they had become great sovereigns therefore cease to be freebooters. They still retained the predatory habits of their forefathers. Every region which was not subject to their rule was wasted by their incursions. Wherever their kettle-drums were heard, the peasant threw his bag of rice on his shoulder, hid his small savings in his girdle, and fled with his wife and children to the mountains or the jungles, to the milder neighbourhood of the hyæna and the tiger. Many provinces redeemed their harvests by the payment of an annual ransom.

Even the wretched phantom which still bore the imperial title stooped to pay this ignominious blackmail. The camp-fires of one rapacious leader were seen from the walls of the palace of Delhi. Another, at the head of his innumerable cavalry, descended year after year on the rice-fields of Bengal. Even the European factors trembled for their magazines. Less than a hundred years ago it was thought necessary to fortify Calcutta against the horsemen of Berar; and the name of the Mahratta ditch still preserves the memory of the danger.

LORD MACAULAY:
Lord Clive, Jan. 1840.

INDOLENCE.

Since thou hast an alarum in thy breast, which tells thee thou hast a living spirit in thee above two thousand times in an hour, dull not away thy days in slothful supinity and the tediousness of doing nothing. To strenuous minds there is an inquietude in overquietness, and no laboriousness in labour; and to tread a mile after the slow pace of a snail, or the heavy measures of the lazy of Brazilia, were a most tiring penance, and worse than a race of some furlongs at the Olympics. The rapid courses of the heavenly bodies are rather imitable by our thoughts, than our corporeal motions: yet the solemn motions of our lives amount unto a greater measure than is commonly apprehended. Some few men have surrounded the globe of the earth; yet many in the set locomotions and movements of their days have measured the circuit of it, and twenty thousand miles have been exceeded by them. SIR T. BROWNE:
Christian Morals, Part I., xxxiii.

From a temperate inactivity we are unready to put in execution the suggestions of reason; or by a content in every species of truth, we embrace the shadow thereof.

SIR T. BROWNE.

Providence has so ordered it, that a state of rest and inaction, however it may flatter our indolence, should be productive of many inconveniences; that it should generate such disorders as may force us to have recourse to some labour, as a thing absolutely requisite to make us pass our lives with tolerable satisfaction; for the nature of rest is to suffer all the parts of our bodies to fall into a relaxation, that not only disables the members from performing their functions, but takes away the vigorous tone of fibre which is requisite for carrying on the natural and necessary secretions. At the same time, that in this languid, inactive state, the nerves are more liable to the most horrid convulsions, than when they are sufficiently braced and strengthened. Melancholy, dejection, despair, and often self-murder, is the consequence of the gloomy view we take of things in this relaxed state of body. BURKE:
On the Sublime and Beautiful, 1756.

I look upon indolence as a sort of suicide; for the man is effectually destroyed, though the appetite of the brute may survive.

LORD CHESTERFIELD.

Lives spent in indolence, and therefore sad.
COWPER.

That which causes us to lose most of our time is the repugnance which we naturally have to labour. DRYDEN.

It would seem impossible to a solitary speculatist, that a human being can want employment. To be born in ignorance with a capacity of knowledge, and to be placed in the midst of a world filled with variety perpetually pressing upon the senses and irritating curiosity, is surely a sufficient security against the languishment of inattention. Novelty is indeed necessary to preserve eagerness and alacrity; but art and nature have stores inexhaustible by human intellects; and every moment produces something new to him who has quickened his faculties by diligent observation.

DR. S. JOHNSON: *Rambler*, No. 124.

When we voluntarily waste much of our lives, that remissness can by no means consist with a constant determination of will or desire to the greatest apparent good. LOCKE.

When the mind has been once habituated to this lazy recumbency and satisfaction on the obvious surface of things, it is in danger to rest satisfied there. LOCKE.

If men were weaned from their sauntering humour, wherein they let a good part of their lives run uselessly away, they would acquire skill in hundreds of things. LOCKE.

Indolence is, methinks, an intermediate state between pleasure and pain; and very much unbecoming any part of our life after we are out of the nurse's arms. Such an aversion to labour creates a constant weariness, and one would think should make existence itself a burden. The indolent man descends from the dignity of his nature, and makes that being which was rational merely vegetative. His life

consists only in the mere increase and decay of a body, which, with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind.

SIR R. STEELE: *Spectator*, No. 100.

The desire of leisure is much more natural than of business and care.

SIR W. TEMPLE.

As there is a great truth wrapped up in "diligence" ["to esteem highly"], what a lie, on the other hand, lurks at the root of our present use of the word "indolence"! This is from "in" and "doles," not to grieve; and indolence is thus a state in which we have no grief or pain: so that the word as we now employ it seems to affirm that indulgence in sloth and ease is that which would constitute for us the absence of all pain. R. C. TRENCH.

If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer, Pride, or Luxury, or Ambition, or Egotism? No, I shall say, Indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity. ZIMMERMANN.

INDUCTION.

Induction is the counter-process in scientific method to *deduction*. *Induction* implies the raising of individuals into generals, and these into still higher generalities. *Deduction* is the bringing down of universals to lower genera, or to individuals. Every *deduction*, therefore, to be valid, must rest on a prior *induction*, which, in order that we may obtain logical certainty, must be a complete induction,—that is to say, must include all the individuals which constitute the genus. BRANDE.

The principle of *deduction* is, that things which agree with the same thing agree with one another. The principle of *induction* is, that in the same circumstances and in the same substances, from the same causes the same effects will follow. The mathematical and metaphysical sciences are founded on *deduction;* the physical sciences rest on induction.

FLEMING.

Paley's "Horæ Paulinæ," which consists of gathering together undesigned coincidences, is an example of the consilience of inductions.

FLEMING.

When by comparing a number of cases agreeing in some circumstances, but differing in others, and all attended with the same result, a philosopher connects, as a general law of nature, the event with its physical cause, he is said to proceed according to the method of induction.

DUGALD STEWART.

When general observations are drawn from so many particulars as to become certain and indubitable, these are jewels of knowledge.

DR. I. WATTS.

The *logic of induction* consists in stating the facts and the inference in such a manner that the evidence of the inference is manifest; just as the *logic of deduction* consists in stating the premises and the conclusion in such a manner that the evidence of the conclusion is manifest.

WHEWELL.

INDUSTRY.

The great effects that may come of industry and perseverance who knoweth not? For audacity doth almost bind and mate the weaker sort of minds. LORD BACON.

The very exercise of industry immediately in itself is delightful, and hath an innate satisfaction which tempereth all annoyance, and even ingratiateth the pains going with it. BARROW.

It [industry] sweeteneth our enjoyments, and seasoneth our attainments with a delightful relish. BARROW.

Industry hath annexed thereto the fairest fruits and the richest rewards. BARROW.

As to the wealth which the colonies have drawn from the sea by their fisheries, you had all that matter fully opened at your bar. You surely thought those acquisitions of value, for they seemed even to excite your envy; and yet the spirit by which that enterprising employment has been exercised ought rather, in my opinion, to have raised your esteem and admiration. And pray, Sir, what in the world is equal to it? Pass by the other parts, and look at the manner in which the people of New England have of late carried on the whale-fishery. Whilst we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay and Davis's Straits, whilst we are looking for them beneath the arctic circle, we hear that they have pierced into the opposite region of polar cold, that they are at the antipodes, and engaged under the frozen serpent of the South. Falkland Island, which seemed too remote and romantic an object for the grasp of national ambition, is but a stage and resting-place in the progress of their victorious industry. Nor is the equinoctial heat more discouraging to them than the accumulated winter of both the poles. We know that, whilst some of them draw the line and strike the harpoon on the coast of Africa, others run the longitude and pursue their gigantic game along the coast of Brazil. No sea but what is vexed by their fisheries. No climate that is not witness to their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this most perilous mode of hardy industry to the extent to which it has been pushed by this recent people,—a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood. When I contemplate these things,—when I know that the colonies in general owe little or nothing

to any care of yours, and that they are not squeezed into this happy form by the constraints of watchful and suspicious government, but that, through a wise and salutary neglect, a generous nature has been suffered to take her own way to perfection,—when I reflect upon these effects, when I see how profitable they have been to us, I feel all the pride of power sink, and all presumption in the wisdom of human contrivances melt and die away within me,—my rigour relents,—I pardon something to the spirit of liberty. BURKE:

Speech on Conciliation with America, March 22, 1775.

There is no art or science that is too difficult for industry to attain to: it is the gift of tongues, and makes a man understood and valued in all countries and by all nations. It is the philosopher's stone that turns all metals, and even stones, into gold, and suffers no want to break into its dwelling. It is the north-west passage, that brings the merchant's ships as soon to him as he can desire. In a word, it conquers all enemies, and makes fortune itself pay contribution. LORD CLARENDON.

Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and scarce overtake his business at night; while Laziness travels so slowly that Poverty soon overtakes him. B. FRANKLIN.

At the working-man's house Hunger looks in, but dares not enter: nor will the bailiff or the constable enter: for Industry pays debts, but Despair increaseth them.

B. FRANKLIN.

A divine benediction is always invisibly breathed on painful and lawful diligence. Thus, the servant employed in making and blowing of the fire (though sent away thence as soon as it burneth clear) oft-times getteth by his pains a more kindly and continuing heat than the master himself, who sitteth down by the same; and thus persons industriously occupying themselves thrive better on a little of their own honest getting, than lazy heirs on the large revenues left unto them. T. FULLER.

Advantage obtained by industry directed by philosophy can never be expected from drudging ignorance. GLANVILL.

A generous competition is the animating spirit of every profession, without which it droops and languishes. If we look around us, we shall perceive that all the discoveries which have enriched science, and the improvements which have embellished life, are to be ascribed to the competition of nations with nations, of cities with cities, and of men with men.

ROBERT HALL:

Fragment, On Village Preaching.

The common people, no longer maintained in vicious idleness by their superiors, were obliged to learn some calling or industry, and became useful both to themselves and to others. And it must be acknowledged, in spite of those who declaim so violently against refinement in the arts, or what they are pleased to call luxury, that as much as an industrious tradesman is both a better man and a better citizen than one of those idle retainers who formerly depended on the great families, so much is the life of a modern nobleman more laudable than that of an ancient baron. HUME:

Hist. of Eng., chap. xxvi., *Reign of Henry VIII.*

A plodding diligence brings us sooner to our journey's end than a fluttering way of advancing by starts. L'ESTRANGE.

We mistake the gratuitous blessings of Heaven for the fruits of our own industry.

L'ESTRANGE.

Providence would only initiate mankind into the useful knowledge of her treasures, leaving the rest to employ our industry, that we might not live like idle loiterers. SIR T. MORE.

I persuade myself that the bountiful and gracious Author of man's being and faculties, and all things else, delights in the beauty of his creation, and is well pleased with the industry of man in adorning the earth with beautiful cities and castles, with pleasant villages and country houses, with regular gardens and orchards, and plantations of all sorts of shrubs, and herbs, and fruits, for meat, medicine, or moderate delight; with shady woods and groves, and walks set with rows of elegant trees; with pastures clothed with flocks, and valleys covered over with corn, and meadows burthened with grass, and whatever else differenceth a civil and well-cultivated region from a barren and desolate wilderness.

RAY:

The Wisdom of God Manifested in the Works of the Creation.

The great high-road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful: success treads on the heels of every right effort. SMILES.

We are more industrious than our fathers, because in the present time the funds destined for the maintenance of industry are much greater in proportion to those likely to be employed in the maintenance of idleness, than they were two or three centuries ago.

ADAM SMITH.

Diligence is a steady, constant, and pertinacious study, that naturally leads the soul into the knowledge of that which at first seemed locked up from it. SOUTH.

How profitable is it for every one of us to be reminded, as we are reminded when we make ourselves aware of the derivation of diligence from "diligo," to love, that the only secret of true industry in our work is love of that work!

R. C. TRENCH.

A man who gives his children habits of industry provides for them better than by giving them a fortune. WHATELY.

INFIDELITY.

One would fancy that infidels would be exempt from that single fault which seems to grow out of the imprudent fervours of religion; but so it is that infidelity is propagated with as much fierceness and contention as if the safety of mankind depended upon it. ADDISON.

This admirable author [Shakspeare], as well as the best and greatest men of all ages and of all nations, seems to have had his mind thoroughly seasoned with religion, as is evident by many passages in his plays, that would not be suffered by a modern audience; and are, therefore, certain instances that the age he lived in had a much greater sense of virtue than the present.

It is indeed a melancholy reflection to consider that the British nation, which is now at a greater height of glory for its councils and conquests than it ever was before, should distinguish itself by a certain looseness of principles, and a falling off from those schemes of thinking which conduce to the happiness and perfection of human nature. This evil comes upon us from the works of a few solemn blockheads that meet together, with the zeal and seriousness of apostles, to extirpate common sense and propagate infidelity. These are the wretches who, without any show of wit, learning, or reason, publish their crude conceptions with an ambition of appearing more wise than the rest of mankind, upon no other pretence than that of dissenting from them. One gets by heart a catalogue of title-pages and editions, and immediately, to become conspicuous, declares that he is an unbeliever. Another knows how to write a receipt, or cut up a dog, and forthwith argues against the immortality of the soul. I have known many a little wit, in the ostentation of his parts, rally the truth of the Scripture, who was not able to read a chapter in it. These poor wretches talk blasphemy for want of discourse, and are rather the objects of scorn or pity, than of our indignation; but the grave disputant that reads and writes, and spends all his time in convincing himself and the world that he is no better than a brute, ought to be whipped out of a government, as a blot to civil society, and a defamer of mankind. I love to consider an infidel, whether distinguished by the title of deist, atheist, or free-thinker, in three different lights: in his solitudes, his afflictions, and his last moments.

ADDISON AND STEELE: *Tatler*, No. 111.

Such who profess to disbelieve a future state are not always equally satisfied with their own reasonings. ATTERBURY.

The same want of sincerity, the same adhesion to vice, and aversion from goodness, will be equally a reason for their rejecting any proof whatsoever. ATTERBURY.

He acknowledges nothing besides matter and motion; so that all must be performed either by mechanism or accident; either of which is wholly unaccountable. BENTLEY.

Did religion bestow heaven, without any terms or conditions, indifferently upon all, there would be no infidel. BENTLEY.

What figure do I make in saying, I do not attack the works of these atheistical writers, but I will keep a rod hanging over the conscientious man, their bitterest enemy, because these atheists may take advantage of the liberty of their foes to introduce irreligion? The best book that ever, perhaps, has been written against these people is that in which the author has collected in a body the whole of the infidel code, and has brought the writers into one body to cut them all off together. This was done by a Dissenter, who never did subscribe the Thirty-Nine Articles,—Dr. Leland. But if, after all this, danger is to be apprehended, if you are really fearful that Christianity will indirectly suffer by this liberty, you have my free consent: go directly, and by the straight way, and not by a circuit in which in your road you may destroy your friends; point your arms against these men who, not contented with endeavouring to turn your eyes from the blaze and effulgence of light by which life and immortality is so gloriously demonstrated by the Gospel, would even extinguish that faint glimmering of Nature, that only comfort supplied to ignorant man before this great illumination,—them who, by attacking even the possibility of all revelation, arraign all the dispensations of Providence to man.

BURKE:
Speech on Relief of Protestant Dissenters, March 17, 1773.

These men, who would take away whatever ennobles the rank or consoles the misfortunes of human nature, by breaking off that connection of observances of affections, of hopes and fears, which bind us to the Divinity, and constitute the glorious and distinguishing prerogative of humanity, that of being a religious creature: against these I would have the laws rise in all their majesty of terrors, to fulminate such vain and impious wretches, and to awe them into impotence by the only dread they can fear or believe, to learn that eternal lesson, *Discite justitiam moniti, et non temnere Divos!*

BURKE:
Speech on Relief of Protestant Dissenters, March 17, 1773.

The others, the infidels, are outlaws of the constitution, not of this country, but of the human race. They are never, never to be supported, never to be tolerated. Under the systematic attacks of these people, I see some of the props of good government already begin to fail; I see propagated principles which will not leave to religion even a toleration. I see myself sinking every day under the attacks of these wretched people. How shall I arm myself against them? By uniting all those in affection who are united

in the belief of the great principles of the Godhead that made and sustains the world. They who hold revelation give double assurance to their country. BURKE:

Speech on Relief of Protestant Dissenters, March 17, 1773.

Indisputably, the firm believers in the gospel have a great advantage over all others,—for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worst of them) "out of nothing nothing can arise," not even sorrow.

LORD BYRON:

Letter to J. Shepherd, Pisa, Dec. 8, 1821.

There is but one thing without honour; smitten with eternal barrenness, inability to do or to be,—insincerity, unbelief. He who believes no *thing*, who believes only the shows of things, is not in relation with nature and fact at all.

CARLYLE.

Infidelity gives nothing in return for what it takes away. What, then, is it worth? Everything to be valued has a compensating power. Not a blade of grass that withers, or the ugliest weed that is flung away to rot and die, but reproduces something. Nothing in nature is barren. Therefore, everything that is or seems opposed to nature cannot be true; it can only exist in the shape that a diseased mind imparts to one of its coinages,—a mass of base money that won't pass current with any heart that loves truly, or any head that thinks correctly. And infidels are poor sad creatures; they carry about them a load of dejection and desolation, not the less heavy that it is invisible. It is the fearful blindness of the soul.

DR. T. CHALMERS.

You should by no means seem to approve, encourage, or applaud those libertine notions which strike at religions equally, and which are the poor threadbare topics of half wits, and minute philosophers. Even those who are silly enough to laugh at their jokes are still wise enough to distrust and detect their characters: for, putting moral virtues at the highest, and religion at the lowest, religion must still be allowed to be a collateral security, at least to virtue; and every prudent man will sooner trust to two securities than to one. . . . Depend upon this truth, that every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may assume, of *esprit fort*, free-thinker, or moral philosopher; and a wise atheist (if such a thing there is) would for his own interest, and character in this world, pretend to some religion.

LORD CHESTERFIELD:

Letters to his Son, Jan. 8, 1750.

No men deserve the title of infidels so little as those to whom it has been usually applied: let any of those who renounce Christianity write fairly down in a book all the absurdities that they believe instead of it, and they will find that it requires more faith to reject Christianity than to embrace it. COLTON: *Lacon.*

Some sciolists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing. They therefore set up for free thinkers; but their only stock in trade is, that they are free from thinking. It is not safe to contemn them, nor very easy to convince them: since no persons make so large a demand upon the reason of others as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker.

COLTON: *Lacon.*

As the man of pleasure, by a vain attempt to be more happy than any man can be, is often more miserable than most men are, so the sceptic, in a vain attempt to be wise beyond what is permitted to man, plunges into a darkness more deplorable, and a blindness more incurable, than that of the common herd whom he despises and would fain instruct. For the more precious the gift, the more pernicious ever will be the abuse of it, as the most powerful medicines are the most dangerous if misapplied; and no error is so remediless as that which arises, not from the exclusion of wisdom, but from its perversion. The sceptic, when he plunges into the depths of infidelity, like the miser who leaps from the shipwreck, will find that the treasures which he bears about him will only sink him deeper into the abyss.

COLTON.

It is impossible to hear with the slightest degree of respect or patience the expressions of doubt and anxiety about the truth of Christianity from any one who can delay a week to obtain this [Paley's] celebrated View of its Evidences, or fail to read it through again and again. It is of no use to say what would be our opinion of the moral and intellectual state of his mind, if, after this, he remained still undecided.

JOHN FOSTER:

Life and Thoughts, by W. W. Everts, 67.

No living man is at heart an atheist. It is an incompatible condition. It would require a vacuum in the soul, an utter impossibility. If the desire is not filled with God, it *must* take up an "ism;" something to pet, love, admire, and study. "To the unknown God" would apply to many in the nineteenth century, if they would only open their eyes.

How any scientific man can be an infidel is a perfect wonder to me. For the more one studies out the marvels of creation, the more he is permitted to peep into the penetralia and behold the arcana, the hidden treasures of God's works, the more he looks at and never, never finds an error in the plan of the universe, the more he beholds the unceasing labors of the world—while half sleep in darkness, the other

half are toiling—a heaven, some shrine beyond the reach of the tangibility of science and analysis, is needed for the soul to take the wings of the morning and fly to. There is no limit to unselfish love.

S. W. FRANCIS, M.D.:
Curious Facts concerning Man and Nature, Part II., 1875, 26.

Infidelity and Faith look both through the same perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass; and, therefore, sees those objects near which are afar off, and makes great things little,—diminishing the greatest spiritual blessings, and removing far from us threatened evils. Faith looks at the right end, and brings the blessings that are far off in time close to our eye, and multiplies God's mercies, which in the distance lost their greatness.

BISHOP J. HALL.

To obliterate the sense of Deity, of moral sanctions, and of a future world,—and by these means to prepare the way for the total subversion of every institution, both social and religious, which men have been hitherto accustomed to revere,—is evidently the principal object of modern sceptics; the first sophists who have avowed an attempt to govern the world without inculcating the persuasion of a superior power. ROBERT HALL:
Modern Infidelity, Preface.

Under every possible aspect in which infidelity can be viewed, it extends the dominion of sensuality; it repeals and abrogates every law by which divine revelation has, under such awful sanctions, restrained the indulgence of the passions. ROBERT HALL.

While they study how to bring to pass that religion may seem but a matter made, they lose themselves in the very maze of their own discourses, as if reason did even purposely forsake them who of purpose forsake God, the author thereof. HOOKER.

Religion deserves a candid examination, and it demands nothing more. The fulfilment of prophecy forms a part of the evidence of Christianity. And are the prophecies false, or are they true? Is their fallacy exposed, or their truth ratified, by the event? And whether are they thus proved to be the delusion of impostors, or the dictates of inspiration? To the solution of these questions a patient and impartial inquiry alone is requisite: reason alone is appealed to, and no other faith is here necessary but that which arises as the natural and spontaneous fruit of rational conviction. The man who withholds this inquiry, and who will not be impartially guided by its result, is not only reckless of his fate, but devoid of that of which he prides himself the most,—even of all true liberality of sentiment. He is the bigot of infidelity, who will not believe the truth because it is the truth. DR. ALEX. KEITH.

Whatever may be thought of particular faiths and sects, a belief in a life beyond this world is the only thing that pierces through the walls of our prison-house and lets hope shine in upon a scene that would be otherwise bewildered and desolate. The proselytism of the atheist is, indeed, a dismal mission. That believers, who have each the same heaven in prospect, should invite us to join them on their respective way to it, is at least a benevolent officiousness; but that he who has no prospect or hope himself should seek for companionship in his road to annihilation, can only be explained by that tendency in human creatures to count upon each other in their despair as well as their hope.

T. MOORE:
Life of Sheridan, ii. ch. vi.

An eloquent historian, beside his more direct, and therefore fairer, attacks upon the credibility of evangelic story, has contrived to weave into his narration one continued sneer upon the cause of Christianity, and upon the character and writings of its ancient patrons. Who can refute a sneer? PALEY.

To me it appears, and I think it material to be remarked, that a disbelief of the established religion of their country has no tendency to dispose men for the reception of another; but that, on the contrary, it generates a settled contempt of all religious pretensions whatever. General infidelity is the hardest soil which the propagators of a new religion can have to work upon.

PALEY.

I would rather dwell in the dim fog of superstition than in air rarefied to nothing by the air-pump of unbelief; in which the panting breast expires, vainly and convulsively gasping for breath. RICHTER.

When once infidelity can persuade men that they shall *die like beasts*, they will soon be brought to *live like beasts* also. SOUTH.

Although no man can command his conviction, I have ever considered a deliberate disposition to make proselytes to infidelity as an unaccountable depravity. Whoever attempts to pluck the belief or the prejudice on this subject, style it which he will, from the bosom of one man, woman, or child, commits a brutal outrage, the motives for which I have never been able to trace or conceive. R. B. SHERIDAN:
Speech in the H. of C. on the French Revolution.

Unbelievers have not always been honest enough thus to express their real feelings; but this we know concerning them, that when they have renounced their birthright of hope, they have not been able to divest themselves of fear. From the nature of the human mind this might be presumed, and in fact it is so. They may deaden the heart and stupefy the conscience, but they cannot destroy the imaginative faculty.

R. SOUTHEY:
Quar. Rev., July, 1823: *Progress of Infidelity.*

On the contrary, the persons who now set up for Free-thinkers are such as endeavour, by a little trash of words and sophistry, to weaken

and destroy those very principles, for the vindication of which freedom of thought at first became laudable and heroic. These apostates from reason and good sense can look at the glorious frame of nature without paying an adoration to Him that raised it; can consider the great revolutions in the universe without lifting up their minds to that superior Power which hath the direction of it; can presume to censure the Deity in his ways toward men; can level mankind with the beasts that perish; can extinguish in their own minds all the pleasing hopes of a future state, and lull themselves into a stupid security against the terrors of it. If one were to take the word *priestcraft* out of the mouths of these shallow monsters, they would be immediately struck dumb. It is by the help of this single term that they endeavour to disappoint the good works of the most learned and venerable order of men, and harden the hearts of the ignorant against the very light of nature and the common received notions of mankind. We ought not to treat such miscreants as these upon the foot of fair disputants; but to pour out contempt upon them, and speak of them with scorn and infamy, as the pests of society, the revilers of human nature, and the blasphemers of a Being whom a good man would rather die than hear dishonoured.

SIR R. STEELE: *Tatler*, No. 135.

I would fain ask a minute philosopher, what good he proposes to mankind by the publishing of his doctrines? Will they make a man a better citizen, or father of a family; a more endearing husband, friend, or son? Will they enlarge his public or private virtues, or correct any of his frailties or vices? What is there either joyful or glorious in such opinions? do they either refresh or enlarge our thoughts? do they contribute to the happiness or raise the dignity of human nature? The only good that I have ever heard pretended to, is that they banish terrors, and set the mind at ease. But whose terrors do they banish? It is certain, if there were any strength in their arguments, they would give great disturbance to minds that are influenced by virtue, honour, and morality, and take from us the only comforts and supports of affliction, sickness, and old age. The minds, therefore, which they set at ease, are only those of impenitent criminals and malefactors, and which, to the good of mankind, should be in perpetual terror and alarm.

SIR R. STEELE: *Tatler*, No. 135.

All the writers against Christianity since the Revolution have been of the lowest rank in regard to literature, wit, and sense; and upon that account wholly unqualified to propagate heresies, unless among a people already abandoned.

SWIFT.

Men always grow vicious before they become unbelievers; but if you would once convince profligates by topics drawn from the view of their own quiet, reputation, and health, their infidelity would soon drop off. SWIFT.

Let it consist with an unbeliever's interest and safety to wrong you, and then it will be impossible you can have any hold upon him; because there is nothing left to give him a check, or to put in the balance against his profit.

SWIFT.

The consideration of the divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of silencing the murmurs of infidelity. JEREMY TAYLOR.

Some will never believe a proposition in divinity if anything can be said against it: they will be credulous in all affairs of life, but impenetrable by a sermon of the gospel.

JEREMY TAYLOR.

If on one side there are fair proofs, and no pretence of proof on the other, and that the difficulties are more pressing on that side which is destitute of proof, I desire to know whether this be not upon the matter as satisfactory to a wise man as a demonstration. TILLOTSON.

Deists are effectually beaten in all their combats at the weapons of men, that is, reason and arguments; and they would now attack our religion with the talents of a vile animal, that is, grin and grimace. DR. I. WATTS.

The depreciation of Christianity by indifferentism is a more insidious and a less curable evil than infidelity itself. WHATELY.

INFINITY.

The infinite distance between the Creator and the noblest of all creatures can never be measured, nor exhausted by endless addition of finite degrees. BENTLEY.

It is as impossible for an aggregation of finites to comprehend or exhaust one infinite as it is for the greater number of mathematic points to amount to or constitute a body. BOYLE.

He that thinks he has a positive idea of infinite space will find that he can no more have a positive idea of the greatest than he has of the least space; for in this latter we are capable only of a comparative idea of smallness, which will always be less than any one whereof we have the positive idea. LOCKE.

When the mind pursues the idea of infinity, it uses the ideas and repetition of numbers, which are so many distinct ideas, kept beset by number from running into a confused heap, wherein the mind loses itself. LOCKE.

Collect into one sum as great a number as you please, this multitude, how great soever, lessens not one jot of the power of adding to it, or brings him any nearer the end of the inexhaustible stock of number. LOCKE.

What lies beyond our positive idea towards infinity lies in obscurity, and has the undeterminate confusion of a negative idea.

LOCKE.

These men are of the mind that they have clearer ideas of infinite duration than of infinite space, because God has existed from all eternity; but there is no real matter co-extended with infinite space. LOCKE.

INFLUENCE.

If you will work on any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weaknesses and disadvantages, and so awe him; or those that have interest in him, and so govern him. LORD BACON.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disc of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt,—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? our own or others'? Both; and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life. ELIHU BURRITT.

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world: but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive, every man speaks. DR. T. CHALMERS.

The truth is, that every man is, to a great extent, the creature of the age. It is to no purpose that he resists the influence which the vastness, in which he is but an atom, must exercise on him. He may try to be a man of the tenth century; but he cannot. Whether he will or no, he must be a man of the nineteenth century. He shares in the motion of the moral as well as in that of the physical world. He can no more be as intolerant as he would have been in the days of the Tudors than he can stand in the evening exactly where he stood in the morning. The globe goes round from west to east; and he must go round with it. When he says that he is where he was, he means only that he has moved at the same rate with all around him. When he says that he has gone a good way to the westward, he means only that he has not gone to the eastward quite so rapidly as his neighbours. LORD MACAULAY:
Gladstone on Church and State, April, 1839.

Every man, however humble his station or feeble his powers, exercises some influence on those who are about him for good or for evil.
PROF. A. SEDGWICK.

INGRATITUDE.

Annihilate not the mercies of God by the oblivion of ingratitude: for oblivion is a kind of annihilation; and for things to be as though they had not been, is like unto never being. Make not thy head a grave, but a repository of God's mercies. . . . Register not only strange, but merciful occurrences. Let ephemerides, not olympiads, give thee account of His mercies; thy diaries stand thick with dutiful mementos and asterisks of acknowledgment.
SIR T. BROWNE:
Christian Morals, Pt. I., xxi.

He that forgets his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself. BUNYAN.

How many examples have we seen of men that have been picked up and relieved out of starving necessities afterwards conspire against their patrons! L'ESTRANGE.

Ingratitude is abhorred by God and man.
L'ESTRANGE.

High minds are as little affected by such unworthy returns for services, as the sun is by those fogs which the earth throws up between herself and his light. T. MOORE:
Life of Sheridan, vol. ii., ch. iv.

Do you know what is more hard to bear than the reverses of fortune? It is the baseness, the hideous ingratitude, of man. I turn my head in disgust from their cowardice and selfishness. I hold life in horror: death is repose,—repose at last. What I have suffered for the last twenty days cannot be comprehended.
NAPOLEON I., in 1814:
Recollections of Caulaincourt.

One great cause of our insensibility to the goodness of our Creator is the very extensiveness of his bounty. PALEY.

We seldom find people ungrateful as long as we are in a condition to render them services.
ROCHEFOUCAULD.

As there are no laws extant against ingratitude, so it is utterly impossible to contrive any that in all circumstances shall reach it. If it were actionable, there would not be courts

enough in the whole world to try the causes in. There could be no setting a day for the requiting of benefits as for the payment of money; nor any estimate upon the benefits themselves; but the whole matter rests in the conscience of both parties: and then there are so many degrees of it, that the same rule will never serve all. SENECA.

There is no benefit so large but malignity will still lessen it; none so narrow which a good interpretation will not enlarge. No man can ever be grateful that views a benefit on the wrong side, or takes a good office by the wrong handle. The avaricious man is naturally ungrateful, for he never thinks he has enough, but, without considering what he has, only minds what he covets. Some pretend want of power to make a competent return, and you shall find in others a kind of graceless modesty, that makes a man ashamed of requiting an obligation, because it is a confession that he has received one. SENECA.

Two vices I shall mention as being of near cognation to ingratitude: pride, and hard-heartedness, or want of compassion. SOUTH.

How black and base a vice ingratitude is may be seen in those vices which it is always in combination with, pride, and hard-heartedness, or want of compassion. SOUTH.

Ingratitude and compassion never cohabit in the same breast; which shows the superlative malignity of this vice, and the baseness of the mind in which it dwells. SOUTH.

All examples represent Ingratitude as sitting in its throne, with Pride at its right hand, and Cruelty at its left,—worthy supporters of such a reigning impiety. SOUTH.

There is not any one vice incident to the mind of man against which the world has raised such a loud and universal outcry as against ingratitude. SOUTH.

I may truly say of the mind of an ungrateful person, that it is kindness-proof. It is impenetrable, unconquerable; unconquerable by that which conquers all things else, even by love itself. Flints may be melted,—we see it daily,—but an ungrateful heart cannot; no, not by the strongest and the noblest flame. SOUTH.

By an exact parity of reason, we may argue, if a man has no sense of those kindnesses that pass upon him from one like himself, whom he sees and knows, how much less shall his heart be affected with the grateful sense of His favours whom he converses with only by imperfect speculations, by the discourses of reason, or the discoveries of faith? SOUTH.

The unthankful stand reckoned among the most enormous sinners; which evinces the virtue opposite to unthankfulness to bear the same place in the rank of duties. SOUTH.

The greatest evils in human society are such as no law can come at; as in the case of ingratitude, where the manner of obliging very often leaves the benefactor without means of demanding justice, though that very circumstance should be the more binding to the person who has received the benefit.

SIR R. STEELE: *Tatler*, No. 61.

He that calls a man ungrateful sums up all the evil that a man can be guilty of.

SWIFT.

One ungrateful man does an injury to all who stand in need of aid.

PUBLIUS SYRUS.

With some minds of a baser nature, there is a difficulty, proverbially, in forgiving those whom one is conscious of having injured; and, again, those (especially if equals or inferiors), who have done *very great* and important services, beyond what can ever receive an adequate return. Rochefoucault even says that "to *most* men it is less dangerous to do hurt than to do them too much good." But then it was his system to look on the dark side only of mankind.

Tacitus also, who is not very unlike him in this respect, says that "benefits are acceptable as far as it appears they may be repaid; but that when they far exceed this, hatred takes the place of gratitude." It is only, however, as has been said, the basest natures to whom any of these last-mentioned trials can occur as trials.

WHATELY:
Annot. on Bacon's Essay, Of Revenge.

INJUSTICE.

Any contumely, any outrage, is readily passed over, by the indulgence which we all owe to sudden passion. These things are soon forgot upon occasions in which all men are so apt to forget themselves. Deliberate injuries, to a degree, must be remembered, because they require deliberate precautions to be secured against their return. BURKE:
Appeal from the New to the Old Whigs, 1791.

He did too frequently gratify their unjustifiable designs; a guilt all men who are obnoxious are liable to, and can hardly preserve themselves from.

EARL OF CLARENDON.

Injustice arises either from precipitation or indolence, or from a mixture of both. The rapid and the slow are seldom just; the unjust wait either not at all, or wait too long.

LAVATER.

With more patience men endure the losses that befall them by mere casualty than the damages which they sustain by injustice.

SIR W. RALEIGH: *Essays.*

This shows the high malignity of fraud, that in the natural course of it it tends to the destruction of common life, by destroying trust and mutual confidence. SOUTH.

Among writers (whether of argumentative works or of fiction), even such as are far from wholly unscrupulous, there are many who seem to think it allowable and right to set forth all the good that is on one side, and all the evil on the other. They compare together, and decide on, the gardens of A and B, after having culled from the one a nosegay of the choicest flowers, and from the other all the weeds they could spy.

WHATELY:
Annot. on Bacon's Essay, Of Truth.

INNOCENCE.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence: an exemption granted only to invariable virtue. But guilt has always its horrors and solicitudes; and, to make it yet more shameful and detestable, it is doomed often to stand in awe of those to whom nothing could give influence or weight, but their power of betraying.

DR. S. JOHNSON: *Rambler*, No. 68.

How many bitter thoughts does the innocent man avoid! Serenity and cheerfulness are his portion. Hope is continually pouring its balm into his soul. His heart is at rest, whilst others are goaded and tortured by the stings of a wounded conscience, the remonstrances and risings up of principles which they cannot forget; perpetually teased by returning temptations, perpetually lamenting defeated resolutions.

PALEY.

An innocent nature could hate nothing that was innocent: in a word, so great is the commutation that the soul then hated only that which now only it loves, *i.e.*, sin. SOUTH.

INNOVATIONS.

It were good, therefore, that men in their innovations would follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived: for otherwise whatsoever is new is unlooked for; and ever it mends some and pains others; and he that is holpen takes it for a fortune, and thanks the time; and he that is hurt, for a wrong, and imputeth it to the author.

LORD BACON:
Essay XXV., Of Innovations.

A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.

BURKE:
Reflections on the Revolution in France.

INSANITY.

"I have," said Dr. Allen, "been a practising physician for nearly thirty years. I have had some experience in cases of insanity, having been for ten years medical superintendent of the Kentucky Lunatic Asylum, and during that time had over two thousand crazy people under my charge. I have heard the hypothetical case read by Mr. Phelan. I am here as an expert, and before answering the question would like to say that the more I studied the question of insanity the less I understood it; and if you ask me where it begins and where it ends, neither I nor any physician in the world could tell you: in fact, on occasions like this, lawyers make fools of themselves in trying to make asses of doctors." I. K. ALLEN, M.D., Nov. 1872.

Insanity, as well as delirium, may be considered as divisible into two kinds; one of which may be called *ideal*, and the other *notional* insanity.

Ideal insanity is that state of mind in which a person imagines he sees, hears, or otherwise perceives, or converses with, persons or things which either have no external existence to his senses at the time, or have no such external existence as they are then conceived to have; or, if he perceives external objects as they really exist, has yet erroneous and absurd ideas of his own power, and other sensible qualities:—such a state of mind continuing for a considerable time, and being unaccompanied with any violent or adequate degree of fever.

Notional insanity is that state of mind in which a person sees, hears, or otherwise perceives external objects, as they really exist, as objects of sense; yet conceives such notions of the powers, properties, designs, state, destination, importance, manner of existence, or the like, of things and persons, of himself and others, as appear obviously, and often grossly, erroneous, or unreasonable, to the common sense of the sober and judicious part of mankind. It is of considerable duration; is never accompanied with any great degree of fever, and very often with no fever at all.

DR. THOMAS ARNOLD:
Obser. on Insanity, Lond., 1800, 2 vols. 8vo.

Mad is one of those words which mean almost everything and nothing. At first it was, I imagine, applied to the transports of rage; and when men were civilized enough to be capable of insanity, their insanity, I presume, must have been of the frantic sort; because, in the untutored, intense feelings seem regularly to carry a boisterous expression.

DR. T. BEDDOES: *Hygeia*, No. 12.

I always expected with impatience the accession of the paroxysms [of insanity], since I enjoyed during their presence a high degree of pleasure. They lasted ten or twelve hours. Everything appeared easy to me. No obstacles presented themselves either in theory or practice. My memory acquired, all of a sudden, a singular degree of perfection: long passages of Latin authors occurred to my mind. In general, I have great difficulty in finding rhythmical terminations; but then I could write in verse with as much facility as in prose. I was cun-

ning, malicious, and fertile in all kinds of expedients.

Bibliothèque Britannique (from a recovered lunatic).

Oppression makes wise men mad; but the distemper is still the madness of the wise, which is better than the sobriety of fools.

BURKE.

Ever, as before, does madness remain a mysterious, terrific, altogether *infernal* boiling up of the nether chaotic deep, through this fair painted vision of creation, which swims thereon, which we name the real.

CARLYLE.

There can be no doubt that many a man has been saved from an attack of mental disease by the resolute determination of his will not to yield to his morbid tendencies. But if he should give way to them and dwell upon his morbid ideas, instead of resisting them, they come at last to acquire a complete mastery over him; his will, his common sense, and his moral sense at length succumb to their domination.

DR. W. B. CARPENTER:
Principles of Mental Physiology, edit. 1874.

When a man mistakes his thoughts for persons and things, he is mad. A madman is properly so defined. COLERIDGE.

Insanity is, in a person awake, a false or mistaken judgment of things which, as occurring most frequently in life, are those about which the generality of men form the same judgment, and particularly is the malady evinced when the judgment of the individual is very different from what he had himself before usually formed of the same object. DR. W. CULLEN.

Insanity consists in such false perceptions of the relations of things as lead to irrational emotions or actions. Melancholy is partial insanity, without indigestion; mania is universal insanity. DR. W. CULLEN.

If the raving be not directed to a single object, it is mania, properly so called; if to one object, it constitutes monomania.

DR. R. DUNGLISON.

In some, perhaps in many, cases the human mind is stormed in its citadel, and laid prostrate under the stroke of frenzy: these unhappy sufferers, however, are not so much considered by physicians as maniacs, as in a state of delirium from fever. There, indeed, all the ideas are overwhelmed, for reason is not merely disturbed, but driven from her seat. Such unhappy patients are unconscious, therefore, except at short intervals, even of external objects, or at least are wholly incapable of understanding their relations. Such persons, and such persons alone (except idiots), are wholly deprived of their understandings, in the Attorney-General's sense of that expression. But these cases are not only extremely rare, but can never become the subjects of judicial difficulty. There can be but one judgment concerning them. In other cases Reason is not driven from her seat, but Distraction sits down upon it along with her, holds her trembling upon it, and frightens her from her propriety. Such patients are victims to delusions of the most alarming description, which so overpower the faculties, and usurp so firmly the power of realities, as not to be dislodged and shaken by the organs of perception and sense: in such cases the images frequently vary, but in the same subjects are generally of the same terrific character. *Delusion*, therefore, where there is no frenzy or raving madness, is the true character of insanity; and where it cannot be predicated on a man standing for life or death for a crime, he ought not, in my opinion, to be acquitted: and if courts of law were to be governed by any other principle, every departure from sober rational conduct would be an emancipation from criminal justice.

LORD-CHANCELLOR ERSKINE:
Speech in Defence of Hadfield, 1800.

Fixed seriousness heats the brain in some to distraction, and causeth an aching and dizziness in sounder heads. GLANVILL.

Read Haslam on insanity. This dreadful visitation he ascribes not to a false perception, or morbid intensity, but to a wrong association of ideas. There surely, however, must be more in it than this. I once asked a professional gentleman, who had particular opportunities of experience on the subject, whether he always found the brain of maniacs in a preternatural or disordered state. He said that he frequently, perhaps generally, did; but that in many cases where the faculties were most completely deranged, that organ had every appearance of being in a perfectly sound and healthy condition.

GREEN:
Diary of a Lover of Lit., June 5, 1798.

On the approach of mania, they first become uneasy, are incapable of confining their attention, and neglect any employment to which they have been accustomed. They get but little sleep; they are loquacious, and disposed to harangue and decide promptly and positively upon every subject that may be started. Soon after, they are divested of all restraint in the declaration of their opinions of those with whom they are acquainted. Their friendships are expressed with fervency and extravagance; their enmities with intolerance and disgust. They now become impatient of contradiction, and scorn reproof. For supposed injuries they are disposed to quarrel and fight with those about them. They have all the appearance of persons inebriated; and those who are unacquainted with the symptoms of approaching mania generally suppose them in a state of intoxication. At length suspicion creeps upon the mind: they are aware of plots which had never been contrived, and detect motives that were never entertained. At last the succession of ideas is too rapid to be examined: the mind becomes crowded with thoughts, and confusion ensues. Those under the influence of the depressing passions will ex-

hibit a different train of symptoms. The countenance wears an anxious and gloomy aspect; and they are little disposed to speak. They retire from the company of those with whom they formerly associated; seclude themselves in obscure places, or lie in bed the greater part of their time. Frequently they will keep their eyes fixed to some objects for hours together, or continue them an equal time "bent on vacuity." They next become fearful, and conceive a thousand fancies; often recur to some immoral act which they have committed, or imagine themselves guilty of crimes which they never perpetrated; believe that God has abandoned them, and with trembling await his punishment. Frequently they become desperate, and endeavour by their own hands to terminate an existence which appears to be an afflicting and hateful encumbrance. DR. JOHN HASLAM.

Insane people easily detect the nonsense of other madmen. DR. JOHN HASLAM.

All power of fancy over reason is a degree of insanity. DR. S. JOHNSON.

High spirits, as they are generally termed, are the first symptoms of this kind of disorder [insanity]: they excite a man to take a larger quantity of wine than usual (for those who have fallen under my observation, in this particular, have been naturally very sober); and the person thus affected, from being very abstemious, reserved, and modest, shall become quite the contrary: drink freely, talk boldly, obscenely, swear, sit up till midnight, sleep little, rise suddenly from bed, go out a hunting, return again immediately, set all the servants to work, and employ five times the number that is necessary: in short, everything he says or does betrays the most violent agitation of mind, which it is not in his power to correct, and yet, in the midst of all this hurry, he will not misplace one word, or give the least reason for any one to think he *imagines* things to exist that really do not, or that they appear to him different from what they do to other people. They who see him but seldom, admire his vivacity, are pleased with the sallies of his wit and the sagacity of his remarks: nay, his own family are with difficulty persuaded to take proper care of him, until it becomes absolutely necessary, from the apparent ruin of his health and fortune.

DR. JOHN MONRO:
Remarks on Dr. Battie's Treatise on Madness, London, 1758, 8vo.

The physician should never deceive them [the insane] in anything, but more particularly with regard to their distemper; yet, as they are generally conscious of it themselves, they acquire a kind of reverence for those who know it, and by letting them see that he is thoroughly acquainted with their complaint he may very often gain such an ascendant over them that they will readily follow his directions.

DR. JOHN MONRO.

Of what is the most subtile folly made, but of the most subtile wisdom? As great friendships spring from great enmities, and vigorous healths from mortal diseases, so from the rare and quick agitations of our souls proceed the most wonderful and most deprav'd frenzies; 'tis but a half turn of the toe from the one to the other. In the actions of mad men we see how infinitely madness resembles the most vigorous operations of the soul. Who does not know how indiscernible the difference is betwixt folly and the elevations of a spritely soul, and the effects of a supream and extraordinary vertue? Plato says that melancholick persons are the most capable of discipline, and the most excellent, nor indeed is there any so great a propension to madness. Great wits are ruin'd by their own proper force and quickness.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

The characteristic symptom of human madness is the rising up in the mind of images not distinguishable by the patient from impressions on the senses. PALEY.

What, I may be asked, is my test of insanity? I have none. I know of no unerring, infallible, and safe rule or standard, applicable to all cases. The only logical and philosophic mode of procedure in doubtful cases of mental alienation is to compare the mind of the lunatic at the period of his suspected insanity with its prior natural and healthy condition; in other words, to consider the intellect in relation to itself, and to no artificial *a priori* test. Each individual case must be viewed in its own relations. It is clear that such is the opinion of the judges, notwithstanding they maintained, as a test of responsibility, a knowledge of right and wrong. Can any other conclusion be drawn from the language used by the judges when propounding in the House of Lords their view of insanity in connection with crime? "The facts," say they, "of each particular case must of necessity present themselves with endless diversity and with every shade of difference in each case; and it is their duty to declare the law upon each particular case, upon facts proved before them; and after hearing arguments of counsel thereon, they deem it at once impracticable, and at the same time dangerous to the administration of justice if it were practicable, to attempt to make minute applications of the principles involved in the answers given by them to the questions proposed." This is a safe, judicious, and philosophic mode of investigating these painful cases; and if strictly adhered to, the ends of justice would be secured, and the requirements of science satisfied. DR. FORBES WINSLOW.

INSTINCT.

There is not, in my opinion, anything more mysterious in nature than this instinct in animals, which thus rises above reason and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works

after so odd a manner that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from the laws of mechanism, but, according to the best notions of the greatest philosophers, is an immediate impression from the first mover, and the divine energy acting in the creatures.

ADDISON: *Spectator*, No. 120.

Reason shows itself in all occurrences of life; whereas the brute makes no discovery of such a talent, but in what immediately regards his own preservation or the continuance of his species. Animals in their generation are wiser than the sons of men; but their wisdom is confined to a few particulars, and lies in a very narrow compass. Take a brute out of his instinct, and you find him wholly deprived of understanding.

ADDISON: *Spectator*, No. 120.

When a hen has laid her eggs so that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth! ADDISON.

The male bird amuses the female with his songs during the whole time of her sitting.

ADDISON.

Speech must come by hearing and learning; and birds give more heed, and mark words more, than beasts. LORD BACON.

That which acts for an end unknown to itself, depends upon some overruling wisdom that knows that end. Who should direct them in all those ends, but He that bestowed a being upon them for those ends; who knows what is convenient for their life, security, and propagation of their natures? An exact knowledge is necessary both of what is agreeable to them, and the means whereby they must attain it, which, since it is not inherent in them, is in that wise God who puts those instincts into them, and governs them in the exercise of them to such ends.

CHARNOCK: *Attributes.*

All creatures have a natural affection to their young ones; all young ones by a natural instinct move to, and receive, the nourishment that is proper for them; some are their own physicians, as well as their own caterers, and naturally discern what preserves them in life, and what restores them when sick. The swallow flies to its celandine, and the toad hastens to its plantain. Can we behold the spider's nets, or silkworm's web, the bee's closets, or the ant's granaries, without acknowledging a higher being than a creature who hath planted that genius in them? CHARNOCK: *Attributes.*

No sound philosopher will confound instinct with reason because an orang outang has used a walking-stick, or a trained elephant a lever. Reason imparts powers that are progressive, and that, in many cases, without any assignable limit; instinct only measures out faculties that arrive at a certain point and then invariably stand still. Five thousand years have added no improvement to the hive of the bee, nor to the house of the beaver; but look at the habitations and the achievements of man.

COLTON: *Lacon.*

To the present impulses of sense, memory, and instinct, all the sagacities of brutes may be reduced; though witty men, by analytical resolution, have chymically extracted an artificial logic out of all their actions.

SIR M. HALE.

The sagacities and instincts of brutes, the spontaneousness of many of their animal motions, are not explicable without supposing some active determinate power connected to and inherent in their spirits, of a higher extraction than the bare natural modification of matter. SIR M. HALE.

Implanted instincts in brutes are in themselves highly reasonable and useful to their ends, and evincible by true reason to be such.

SIR M. HALE.

An instinct is an agent which performs blindly and ignorantly a work of intelligence and knowledge. SIR W. HAMILTON.

It has been asked by men who love to perplex anything that is plain to common understandings, how reason differs from instinct; and Prior has, with no great propriety, made Solomon himself declare, that to distinguish them is *the fool's ignorance, and the pedant's pride.* To give an accurate answer to a question of which the terms are not completely understood, is impossible: we do not know in what either reason or instinct consist, and therefore cannot tell with exactness how they differ; but surely he that contemplates a ship and a bird's nest will not be long without finding out that the idea of the one was impressed at once, and continued through all the progressive descents of the species, without variation or improvement; and that the other is the result of experiments compared with experiments, has grown, by accumulated observation, from less to greater excellence, and exhibits the collective knowledge of different ages and various professions.

DR. S. JOHNSON: *Rambler*, No. 41.

Some people in America counted their years by the coming of certain birds amongst them at their certain seasons, and leaving them at others.

LOCKE.

Birds learning tunes, and their endeavours to hit the notes right, put it past doubt that they have perception, and retain ideas, and use them for patterns. LOCKE.

The instinct of brutes and insects can be the effect of nothing else than the wisdom and skill of a powerful ever-living agent.

SIR ISAAC NEWTON.

An instinct is a propensity prior to experience, and independent of instruction. PALEY.

Every animal is providentially directed to the use of its proper weapons. RAY.

Beasts, birds, and insects, even to the minutest and meanest of their kind, act with the unerring providence of instinct; man, the while, who possesses a higher faculty, abuses it, and therefore goes blundering on. They, by their unconscious and unhesitating obedience to the laws of nature, fulfil the end of their existence; he, in wilful neglect of the laws of God, loses sight of the end of his. SOUTHEY.

An instinct is a blind tendency to some mode of action, independent of any consideration, on the part of the agent, of the end to which the action leads. WHATELY.

INTELLECT.

God has placed no limits to the exercise of the intellect he has given us, on this side of the grave. LORD BACON.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm. COLTON.

The term intellect includes all those powers by which we acquire, retain, and extend our knowledge, as perception, memory, imagination, judgment, &c. FLEMING.

The more any object is spiritualized, the more delightful it is. There is much delight in the tragical representation of those things which in reality would be sights full of amazement and horror. The ticklings of fancy are more delightful than the touches of sense. How does poetry insinuate and turn about the minds of men! Anacreon might take more delight in one of his odes than in one of his cups; Catullus might easily find more sweetness in one of his epigrams than in the lips of a Lesbia. Sappho might take more complacency in one of her verses than in her practices. The nearer anything comes to mental joy, the purer and choicer it is. It is the observation not only of Aristotle, but of every one almost, "Some things delight merely because of their novelty;" and that surely upon this account, because the mind, which is the spring of joy, is more fixed and intense upon such things. The rose-bud thus pleases more than the blown rose. LAMB.

The march of intellect is proceeding at quick time; and if its progress be not accompanied by a corresponding improvement in morals and religion, the faster it proceeds, with the more violence will you be hurried down the road to ruin. SOUTHEY.

INTEMPERANCE.

It is said of Diogenes that, meeting a young man who was going to a feast, he took him up in the street and carried him to his own friends, as one who was running into imminent danger had not he prevented him. What would that philosopher have said, had he been present at the gluttony of a modern meal? would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour a fowl, fish, and flesh; swallow oil and vinegar, wine and spices; throw down salads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom, can escape him.

ADDISON: *Spectator*, No. 195.

Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity.

Nor does this vice only betray the hidden faults of a man, and show them in the most odious colours, but often occasions faults to which he is not naturally subject. There is more of turn than of truth in a saying of Seneca, that drunkenness does not produce but discover faults. Common experience teaches us the contrary. Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments.

ADDISON: *Spectator*, No. 569.

It is little the sign of a wise or good man to suffer temperance to be transgressed in order to purchase the repute of a generous entertainer. ATTERBURY.

Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit doth not commit sin, but he himself is wholly sin. ST. AUGUSTINE.

All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness. LORD BACON.

Men, forbearing wine, come from drinking healths to a draught at a meal; and, lastly, to discontinue altogether; but if a man have the fortitude and resolution to enfranchise himself at once, that is the best. LORD BACON.

No man oppresses thee, O free and independent franchiser! but does not this stupid porter-pot oppress thee? No son of Adam can bid thee come or go; but this absurd pot of heavy-wet, this can and does! Thou art the thrall, not of Cerdic the Saxon, but of thy own brutal appetites, and this scoured dish of liquor. And thou pratest of thy "liberty," thou entire block-head! CARLYLE.

When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person; everything is sunk by this predominant and brutal appetite. In how many instances do we see men who have begun life with the brightest prospects before them, and who have closed it without one ray of comfort and consolation! Young men with good fortunes, good talents, good tempers, good hearts, and sound constitutions, only by being drawn into the vortex of the drunkard, have become by degrees the most loathsome and despicable of mankind. In the house of the drunkard there is no happiness for any one. All is uncertainty and anxiety. He is not the same man for any one day at a time. No one knows of his outgoings or his incomings. When he will rise or when he will lie down to rest, is wholly a matter of chance. That which he swallows for what he calls pleasure brings pain, as surely as the night brings the morning. Poverty and misery are in the train. To avoid these results we are called upon to make no sacrifice. Abstinence requires no aid to accomplish it. Our own will is all that is requisite; and if we have not the will to avoid contempt, disgrace, and misery, we deserve neither relief nor compassion.

COBBETT.

Intemperance is a dangerous companion. It throws people off their guard; betrays them to a great many indecencies, to ruinous passions, to disadvantages in fortune; makes them discover secrets, drive foolish bargains, engage in play. JEREMY COLLIER.

1. It [the use of intoxicating liquors in ten years] has cost the nation [United States of America] a direct expenditure of 600,000,000 of dollars. 2. It has cost the nation an indirect expense of 600,000,000. 3. It has destroyed 300,000 lives. 4. It has sent 100,000 to the Poor-House. 5. It has consigned at least 150,000 to the jails and penitentiaries. 6. It has made at least 1000 maniacs. 7. It has instigated to the commission of 1500 murders. 8. It has caused 2000 persons to commit suicide. 9. It has burned, or otherwise destroyed, property to the amount of 10,000,000 of dollars. 10. It has made 200,000 widows and 100,000 orphan children. EDWARD EVERETT.

It is not necessary to array the appalling statistics of misery, pauperism, and crime, which have their origin in the use and abuse of ardent spirits. JUDGE R. C. GRIER.

The body oppressed by excesses bears down the mind, and depresses to the earth any portion of the Divine spirit we had been endowed with.

HORACE.

In the bottle, discontent seeks for comfort, cowardice for courage, and bashfulness for confidence. DR. S. JOHNSON.

Intemperance is a great decayer of beauty.

JUNIUS.

Now, amongst the rest, drunkenness seems to me to be a gross and brutish vice. The soul has the greatest interest in all the rest, and there are some vices that have something, if a man may so say, of generous in them. There are vices wherein there is a mixture of knowledge, diligence, valour, prudence, dexterity, and cunning: this is totally corporal and earthly, and the thickest-skulled nation this day in Europe is that where it is the most in fashion: other vices discompose the understanding, this totally overthrows it, and renders the body stupid.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lix.

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves.

SHERLOCK.

God will not take the drunkard's excuse, that he has so long accustomed himself to intemperate drinking that now he cannot leave it off.

SOUTH.

Were there only this single consideration, that we are less masters of ourselves, when we drink in the least proportion above the exigencies of thirst; I say, were this all that could be objected, it were sufficient to make us abhor this vice. But we may go on to say, that as he who drinks but a little is not master of himself, so he who drinks much is a slave to himself. As for my part, I ever esteemed a Drunkard of all vicious persons the most vicious: for, if our actions are to be weighed and considered according to the intention of them, what can we think of him who puts himself into a circumstance wherein he can have no intention at all, but incapacitates himself for the duties and offices of life, by a suspension of all his faculties? If a man considers that he cannot, under the oppression of drink, be a friend, a gentleman, a master, or a subject: that he has so long banished himself from all that is dear, and given up all that is sacred to him: he would even think of a debauch with horror. But when he looks still farther, and acknowledges that he is not only expelled out of all the relations of life, but also liable to offend against them all; what words can express the terror and detestation he would have of such a condition? And yet he owns all this to himself, who says he was drunk last night.

As I have all along persisted in it, that all the vicious in general are in a state of death; so I think I may add to the non-existence of Drunk-

ards, that they died by their own hands. He is certainly as guilty of suicide who perishes by a slow, as he that is dispatched by an immediate, poison.

SIR R. STEELE: *Tatler*, No. 241.

Drunkenness calls off the watchmen from their towers; and then all evils that proceed from a loose heart, an untied tongue, and a dissolute spirit, we put upon its account.

JEREMY TAYLOR.

All spirits, by frequent use, destroy, and at last extinguish, the natural heat of the stomach.

SIR W. TEMPLE.

In case of excesses, I take the German proverbial cure, by a hair of the same beast, to be the worst in the world.

SIR W. TEMPLE.

No man's reason did ever dictate to him that it is reasonable for him to debauch himself by intemperance and brutish sensuality.

TILLOTSON.

The Lacedæmonians trained up their children to hate drunkenness by bringing a drunken man into their company, and showing them what a beast he made of himself. DR. I. WATTS.

INTUITION.

Those rational instincts, the connate principles engraven in the human soul, though they are truths acquirable and deducible by rational consequence and argumentation, yet seem to be inscribed in the very crasis and texture of the soul, antecedent to any acquisition by industry or the exercise of the discursive faculty in man.

SIR M. HALE: *Orig. of Mankind.*

Many conclusions of moral and intellectual truths seem, upon this account, to be congenite with us, connatural to us, and engraven in the very frame of the soul.

SIR M. HALE: *Orig. of Mankind.*

The main principles of reason are in themselves apparent. For to make nothing evident of itself unto man's understanding were to take away all possibility of knowing anything.

HOOKER.

If we consider children, we have little reason to think that they bring many ideas with them, bating, perhaps, some faint ideas of hunger and thirst. LOCKE.

Sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves, without the intervention of any other; and this, I think, we may call intuitive knowledge. LOCKE.

Intuitive knowledge needs no probation, nor can have any, this being the highest of all human certainty. LOCKE.

An innate light discovers the common notions of good and evil, which by cultivation and improvement may be advanced to higher and brighter discoveries. SOUTH.

INVENTION.

Invention is a kind of muse, which, being possessed of the other advantages common to her sisters, and being warmed by the fire of Apollo, is raised higher than the rest.

DRYDEN.

Whatever praises may be given to works of judgment, there is not even a single beauty in them to which the invention must not contribute. POPE.

Invention, strictly speaking, is little more than a new combination of those images which have been previously gathered and deposited in the memory. Nothing can be made of nothing: he who has laid up no materials can produce no combinations. SIR J. REYNOLDS.

It appears, therefore, that improvements in the arts are properly called inventions.

DUGALD STEWART.

IRRESOLUTION.

Irresolution on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest causes of all our unhappiness. ADDISON.

Not to resolve is to resolve: and many times it breeds as many necessities, and engageth as far in some other sort, as to resolve.

LORD BACON.

Nothing of worth or weight can be achieved with half a mind, with a faint heart, with a lame endeavour. BARROW.

Irresolution is a worse vice than rashness. He that shoots best may sometimes miss the mark; but he that shoots not at all, can never hit it. Irresolution loosens all the joints of a state; like an ague, it shakes not this nor that limb, but all the body is at once in a fit. The irresolute man is lifted from one place to another; so hatcheth nothing, but addles all his actions. FELLTHAM.

Irresolution and mutability are often the faults of men whose views are wide, and whose imagination is vigorous and excursive, because they cannot confine their thoughts within their own boundaries of action, but are continually ranging over all the scenes of human existence, and consequently are often apt to conceive that they fall upon new regions of pleasure, and start new possibilities of happiness. Thus they are busied with a perpetual succession of schemes, and pass their lives in alternate elation and sorrow, for want of that calm and immovable acquiescence in their condition, by which men of slower understandings

are fixed forever to a certain point, or led on in the plain beaten track which their fathers and grandsires have trod before them.

DR. S. JOHNSON: *Rambler*, No. 63.

We spend our days in deliberating, and we end them without coming to any resolution.

L'ESTRANGE.

I hope, when you know the worst, you will at once leap into the river, and swim through handsomely, and not, weatherbeaten with the divers blasts of irresolution, stand shivering upon the brink. SIR J. SUCKLING.

Nothing is so great an enemy to tranquillity, and a contented spirit, as the amazement and confusions of unreadiness and inconsideration.

JEREMY TAYLOR.

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution: to be undetermined, where the case is so plain, and the necessity so urgent; to be always intending to live a new life, but never to find time to set about it: this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.

TILLOTSON.

IRREVERENCE.

It is a kind of taking God's name in vain to debase religion with such frivolous disputes.

HOOKER.

To call God to witness truth, or a lie perhaps; or to appeal to him on every trivial occasion, in common discourse, customarily without consideration, is one of the highest indignities and affronts that can be offered him. RAY.

We must take heed how we accustom ourselves to a slight and irreverent use of the name of God, and of the phrases and expressions of the Holy Bible, which ought not to be applied upon every slight occasion. TILLOTSON.

ITALY.

A man who has not been in Italy is always conscious of an inferiority, from his not having seen what it is expected a man should see. The grand object of travelling is to see the shores of the Mediterranean. On those shores were the four great empires of the world: the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean. DR. S. JOHNSON:

Boswell's Johnson, year 1776.

Italy is still the privileged land of nature and humanity; and the manly pith of its great ages is neither degenerated nor dried up. Involved, by the irresistible fall of the old world, in the decay of the universal empire she had founded, no nation upon earth has withstood so long a deposition without debasement and dissolution. Her glory, her religion, her genius, her name, her language, her monuments and her arts, have continued to reign after the fall of her fortune. She alone has not had an age of civil darkness after her age of military dominion. She has subjected the barbarians who conquered her, to her worship, her laws, and her civilization. While profaning, they submitted to her: though conquerors, they humbly besought her for laws, manners, and religion. Nearly the whole continent is nothing but an intellectual, moral, and religious colony of this mother country of Europe, Asia, and Africa. The middle ages parcelled her out without dissolving her: her fragments, cut up into little principalities or small republics, still preserved the palpitations, the vigour, the movement, and the energy of great nationalities. She had anarchies, convulsions, virtues, crimes, and heroisms, mighty as her ruins. Her regeneration under the Popes, under the Medici, under her house of Ferrara, under her Venetian aristocracies, under her democracies of Genoa, under her theocracies of Rome, under her commercial principality of Florence, and under Paladins of Naples and Sicily, was the regeneration of Europe. In rekindling herself she lit up the whole world. War, policy, literature, commerce, arts, navigation, manufactures, diplomacy, all emanated from Italy. Her names resemble those eternal dynasties on which the supremacy, in every region of the human mind, has been devolved by nature, and of which such men as Sixtus V., Leo X., Cosmo, Tasso, Dante, Machiavel, Michael Angelo, Raphael, Petrarch, Galileo, Doria, and Christopher Columbus, transmit to each other, even at this day, the sceptre that no other nation could snatch from their privileged race.

LAMARTINE:

Hist. of the Rest. of Monarchy in France, vol. iii., book 38, xxiv.

Thus liberty, partially indeed and transiently, revisited Italy; and with liberty came commerce and empire, science and taste, all the comforts and all the ornaments of life. The Crusades, from which the inhabitants of other countries gained nothing but relics and wounds, brought to the rising commonwealths of the Adriatic and Tyrrhene seas a large increase of wealth, dominion, and knowledge. The moral and the geographical position of those commonwealths enabled them to profit alike by the barbarism of the West and by the civilization of the East. Italian ships covered every sea. Italian factories rose on every shore. The tables of Italian money-changers were set in every city. Manufactures flourished. Banks were established. The operations of the commercial machine were facilitated by many useful and beautiful inventions. We doubt whether any country of Europe, our own excepted, have at the present time reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago.

LORD MACAULAY: *Machiavelli*, March, 1827.

The character of the Italian statesman seems, at first sight, a collection of contradictions, a phantom as monstrous as the portress of hell in Milton, half divinity, half snake, majestic and beautiful above, grovelling and poisonous below. We see a man whose thoughts and words have no connection with each other, who never hesitates at an oath when he wishes to seduce, who never wants a pretext when he is inclined to betray. His cruelties spring, not from the heat of blood, or the insanity of uncontrolled power, but from deep and cool meditation. His passions, like well-trained troops, are impetuous by rule, and in their most headstrong fury never forget the discipline to which they have been accustomed. His whole soul is occupied with vast and complicated schemes of ambition; yet his aspect and language exhibit nothing but philosophical moderation. Hatred and revenge eat into his heart; yet every look is a cordial smile, every gesture a familiar caress. He never excites the suspicion of his adversaries by petty provocations. His purpose is disclosed only when it is accomplished. His face is unruffled, his speech is courteous, till vigilance is laid asleep, till a vital point is exposed, till a sure aim is taken; and then he strikes for the first and last time. Military courage, the boast of the sottish German, of the frivolous and prating Frenchman, of the romantic and arrogant Spaniard, he neither possesses nor values. He shuns danger, not because he is insensible to shame, but because, in the society in which he lives, timidity ceases to be shameful. To do an injury openly is, in his estimation, as wicked as to do it secretly, and far less profitable. With him the most honourable means are those which are the surest, the speediest, and the darkest. He cannot comprehend how a man should scruple to deceive those whom he does not scruple to destroy. He would think it madness to declare open hostilities against rivals whom he might stab in a friendly embrace or poison in a consecrated wafer.

Yet this man, black with the vices which we consider as most loathsome, traitor, hypocrite, coward, assassin, was by no means destitute even of those virtues which we generally consider as indicating superior elevation of character. In civil courage, in perseverance, in presence of mind, those barbarous warriors, who were foremost in the battle or the breach, were far his inferiors. Even the dangers which he avoided with a caution almost pusillanimous never confused his perceptions, never paralyzed his inventive faculties, never wrung out one secret from his smooth tongue and his inscrutable brow. Though a dangerous enemy, and a still more dangerous accomplice, he could be a just and beneficent ruler. With so much unfairness in his policy, there was an extraordinary degree of fairness in his intellect. Indifferent to truth in the transactions of life, he was honestly devoted to truth in the researches of speculation. Wanton cruelty was not in his nature. On the contrary, where no political object was at stake, his disposition was soft and humane. The susceptibility of his nerves and the activity of his imagination inclined him to sympathize with the feelings of others, and to delight in the charities and courtesies of social life. Perpetually descending to actions which might seem to mark a mind diseased through all its faculties, he had nevertheless an exquisite sensibility both for the natural and the moral sublime, for every graceful and every lofty conception. Habits of petty intrigue and dissimulation might have rendered him incapable of great general views, but that the expanding effect of his philosophical studies counteracted the narrowing tendency. He had the keenest enjoyment of wit, eloquence, and poetry. The fine arts profited alike by the severity of his judgment and by the liberality of his patronage. The portraits of some of the remarkable Italians of those times are perfectly in harmony with this description. Ample and majestic foreheads, brows strong and dark, but not frowning, eyes of which the calm full gaze, while it expresses nothing, seems to discern everything, cheeks pale with thought and sedentary habits, lips formed with feminine delicacy but compressed with more than masculine decision, mark out men at once enterprising and timid, men equally skilled in detecting the purposes of others and in concealing their own, men who must have been formidable enemies and unsafe allies, but men, at the same time, whose tempers were mild and equable, and who possessed an amplitude and subtlety of intellect which would have rendered them eminent either in active or in contemplative life, and fitted them either to govern or to instruct mankind.

LORD MACAULAY:
Machiavelli, March, 1827.

Many noble monuments which have since been destroyed still retained their pristine magnificence; and travellers, to whom Livy and Sallust were unintelligible, might gain from the Roman aqueducts and temples some faint notion of Roman history. The dome of Agrippa, still glittering with bronze, the mausoleum of Adrian, not yet deprived of its columns and statues, the Flavian amphitheatre, not yet degraded into a quarry, told to the rude English pilgrim some part of the story of that great civilized world which had passed away. The islanders returned with awe deeply impressed on their half-opened minds, and told the wondering inhabitants of the hovels of London and York that, near the grave of Saint Peter, a mighty race, now extinct, had piled up buildings which would never be dissolved till the judgment day. Learning followed in the train of Christianity. The poetry and eloquence of the Augustan age was assiduously studied in Mercian and Northumbrian monasteries. The names of Bede and Alcuin were justly celebrated throughout Europe. Such was the state of our country when, in the ninth century, began the last great migration of the northern barbarians.

LORD MACAULAY: *Hist. of Eng.*, i., ch. i.

JEALOUSY.

"The jealous man's disease is of so malignant a nature, that it converts all it takes into its own nourishment. A cool behaviour sets him on the rack, and is interpreted as an instance of aversion or indifference; a fond one raises his suspicions, and looks too much like dissimulation and artifice. If the person he loves be cheerful, her thoughts must be employed on another; and if sad, she is certainly thinking on himself. In short, there is no word or gesture so insignificant, but it gives him new hints, feeds his suspicions, and furnishes him with fresh matter of discovery: so that if we consider the effects of his passion, one would rather think it proceeded from an inveterate hatred, than an excessive love; for certainly none can meet with more disquietude and uneasiness than a suspected wife, if we except the jealous husband.

But the great unhappiness of this passion is, that it naturally tends to alienate the affection which it is so solicitous to engross; and that for these two reasons: because it lays too great a constraint on the words and actions of the suspected person, and at the same time shows you have no honourable opinion of her; both of which are strong motives to aversion.

ADDISON: *Spectator*, No. 170.

And here, among the other torments which this passion produces, we may usually observe that none are greater mourners than jealous men, when the person who provokes their jealousy is taken from them. Then it is that their love breaks out furiously, and throws off all the mixtures of suspicion which choked and smothered it before. The beautiful parts of the character rise uppermost in the jealous husband's memory, and upbraid him with the ill usage of so divine a creature as was once in his possession; whilst all the little imperfections, that were before so uneasy to him, wear off from his remembrance, and show themselves no more.

ADDISON: *Spectator*, No. 170.

The jealous man wishes himself a kind of deity to the person he loves; he would be the only employment of her thoughts.

ADDISON.

The jealous man is not angry if you dislike another, but if you find those faults which are in his own character, you discover not only your dislike of another, but of himself.

ADDISON.

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is, to watch the *success* of our enemy; its wages, to be sure of it.

COLTON: *Lacon*.

Love may exist without jealousy, although this is rare; but jealousy may exist without love, and this is common; for jealousy can feed on that which is bitter, no less than on that which is sweet, and is sustained by pride as often as by affection. COLTON: *Lacon*.

Where jealousie is the jailour, many break the prison; it openeth more wayes to wickednesse than it stoppeth; so that where it findeth one it maketh ten dishonest. T. FULLER.

Jealousy is the apprehension of superiority.

SHENSTONE.

JESTING.

As for jest, there be certain things which ought to be privileged from it: namely, religion, matters of state, great persons, and man's present business of importance, and any case that deserveth pity: yet there be some that think their wits have been asleep, except they dart out somewhat that is piquant, and to the quick: that is a vein which would be bridled:

"Parce, puer, stimulis, et fortius utere loris."

And, generally, men ought to find the difference between saltness and bitterness. Certainly, he that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of other's memory. LORD BACON:

Essay XXXIII., Of Discourse.

Some men are of a very cheerful disposition, and God forbid that all such should be condemned for lightness. O let not any envious eye disinherit men of that which is their "portion in this life, comfortably to enjoy the blessings thereof!" . . . Harmless mirth is the best cordial against the consumption of the spirit; wherefore, jesting is not unlawful, if it trespasseth not in quantity, quality, or season.

T. FULLER.

Take heed of jesting: many have been ruined by it. It is hard to jest, and not sometimes jeer too; which oftentimes sinks deeper than was intended or expected. T. FULLER.

Her brains a quiver of jests, and she does dart them abroad with that sweet, loose, and judicial action. BEN JONSON.

Never risk a joke, even the least offensive in its nature, and the most common, with a person who is not well bred, and possessed of sense to comprehend it. LA BRUYÈRE.

The fund of sensible discourse is limited; that of jest and badinerie is infinite.

SHENSTONE.

He who never relaxes into sportiveness is a wearisome companion; but beware of him who jests at everything! Such men disparage, by some ludicrous association, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften them: they bring upon their moral being an influence more withering than the blasts of the deserts. SOUTHEY.

I now take leave to address you in your character of Censor, and complain to you, that among the various errors in conversation which you have corrected, there is one which, though

it has not escaped a general reproof, yet seems to deserve a more particular severity. It is a humour of jesting on disagreeable subjects, and insisting on the jest, the more it creates uneasiness; and this some men think they have a title to do as friends. Is the design of jesting to provoke? or does friendship give a privilege to say things with a design to shock? How can that be called a jest which has nothing in it but bitterness?

SIR R. STEELE: *Tatler*, No. 269.

If in company you offer something for a jest, and nobody seconds you on your own laughter, you may condemn their taste, and appeal to better judgments; but in the mean time you make a very indifferent figure. SWIFT.

Abstain from dissolute laughter, uncomely jests, loud talking and jeering, which, in civil account, are called indecencies and incivilities.

JEREMY TAYLOR.

No man ought to have the less reverence for the principles of religion, or for the Holy Scriptures, because idle and profane wits can break jests upon them. TILLOTSON.

JEWS.

Is there a person of the least knowledge who suffers himself to doubt that in the most comprehensive meaning of Scripture, the prophecy of its [the Christian religion] universal reception is fast fulfilling, and certainly must be fulfilled? For my own part, gentlemen of the jury, I have no difficulty in saying to you, not as counsel in this cause, *but speaking upon my honour, for myself* (and I claim to be considered as an equal authority, at least, to Mr. Paine, on the evidence which ought to establish any truth), that the universal dispersion of the Jews throughout the world, their unexampled sufferings, and their invariably distinguished characteristics, when compared with the histories of all other nations, and with the most ancient predictions of their own lawgivers and prophets concerning them, would be amply sufficient to support the truths of the Christian religion, if every other record and testimony on which they stand had irrecoverably perished.

LORD-CHANCELLOR ERSKINE:
Speech in the Prosecution of Paine as the author of The Age of Reason, 1794.

Rulers must not be suffered thus to absolve themselves of their solemn responsibility. It does not lie in their mouths to say that a sect is not patriotic. It is their business to make it patriotic. History and reason clearly indicate the means. The English Jews are, as far as we can see, precisely what our government has made them. They are precisely what any sect, what any class of men, treated as they have been treated, would have been. If all the red-haired people of Europe had, during centuries, been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most improbable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive; if, when manners became milder, they had still been subject to debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honours,—what would be the patriotism of gentlemen with red hair? And if, under such circumstances, a proposition were made for admitting red-haired men to office, how striking a speech might an eloquent admirer of our old institutions deliver against so revolutionary a measure! "These men," he might say, "scarcely consider themselves as Englishmen. They think a red-haired Frenchman or a red-haired German more closely connected with them than a man with brown hair born in their own parish. If a foreign sovereign patronizes red hair, they love him better than their own native king.

"They are not Englishmen; they cannot be Englishmen: nature has forbidden it: experience proves it to be impossible. Right to political power they have none; for no man has a right to political power. Let them enjoy personal security; let their property be under the protection of the law. But if they ask for leave to exercise power over a community of which they are only half-members, a community the constitution of which is essentially dark-haired, let us answer them in the words of our wise ancestors, *Nolumus leges Angliæ mutari*."

LORD MACAULAY:
Civil Disabilities of the Jews, Jan. 1831.

Whilst all the surrounding world lay immersed in the profoundest moral darkness; whilst Egypt, which has been celebrated as the instructress of mankind, lay grovelling before her oxen, her birds, her reptiles, and her pot-herbs; whilst Grecian and Roman altars, even at a moment when heathen refinement was at its highest, were smoking before the emblems of the grossest appetites and of the rankest intemperance;—there in an obscure corner of the globe, overlooked and despised by the surrounding nations, was to be seen the astonishing spectacle of one small people, with no literature but their own sacred books, no arts but those derived from a most limited and unwilling intercourse with their neighbours, celebrating, as they had done for ages, the praises of the great unseen immaterial Creator of the universe, in sentiments the justness and sublimity of which poetry in her highest flights has never to this day been able to equal, nor philosophy in her utmost pride of discovery to improve.

BISHOP SHUTTLEWORTH.

JOY.

Sadness, or great joy, equally dissipate the spirits, and immoderate exercise in hot air, with unquenched thirst. ARBUTHNOT.

Joy causeth a cheerfulness and vigour in the eyes; singing, leaping, dancing, and sometimes tears: all these are the effects of the dilatation and coming forth of the spirits into the outward parts. LORD BACON.

The coming into a fair garden, the coming into a fair room richly furnished, a beautiful person, and the like, do delight and exhilarate the spirits much. LORD BACON.

Exhilaration hath some affinity with joy, though it be a much lighter motion. LORD BACON.

He has a secret spring of spiritual joy and the continual feast of a good conscience within, that forbids him to be miserable. BENTLEY.

Unalloyed satisfactions are joys too heavenly to fall to many men's shares on earth. BOYLE.

Joy is a delight of the mind, from the consideration of the present or assured approaching possession of a good. LOCKE.

Methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel imbathe his soul with the fragrance of heaven. MILTON.

To these we have the examples of the Roman lady who died for joy to see her son safe returned from the defeat of Cannæ; and of Sophocles, and Dionysius the tyrant, who died of joy; and of Talva, who died in Corsica, reading news of the honours the Roman senate had decreed in his favour. We have moreover one, in the time of Pope Leo the tenth, who upon news of the taking of Milan, a thing he had so ardently and passionately desir'd, was rapt with so sudden an excess of joy that he immediately fell into a fever and died. MONTAIGNE:
Essays, Cotton's 3d ed., ch. ii.

True joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing: the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind, that has fortune under its feet. SENECA.

The lightsome passion of joy was not that which now often usurps the name; that trivial, vanishing, superficial thing that only gilds the apprehensions, and plays upon the surface of the soul. SOUTH.

If we are not extremely foolish, thankless, or senseless, a great joy is more apt to cure sorrow than a great trouble is. JEREMY TAYLOR.

JUDGES.

The best law in our days is that which continues our judges during their good behaviour, without leaving them to the mercy of such who might by an undue influence trouble and pervert the course of justice. ADDISON.

It was a famous saying of William Rufus, Whosoever spares perjured men, robbers, plunderers, and traitors, deprives all good men of their peace and quietness. ADDISON.

A king that setteth to sale seats of justice oppresseth the people; for he teacheth his judges to sell justice; and "pretio parata pretio venditur justitia." LORD BACON:
Essay XIV., Of a King.

Judges ought to remember that their office is "jus dicere," and not "jus dare"; to interpret law, and not to make law, or give law; else will it be like the authority claimed by the Church of Rome, which, under precept of exposition of Scripture, doth not stick to add and alter; and to pronounce that which they do not find, and by show of antiquity to introduce novelty. Judges ought to be more learned than witty, more reverend than plausible, and more advised than confident. Above all things, integrity is their portion and proper virtue. . . . The principal duty of a judge is to suppress force and fraud; whereof force is the more pernicious when it is open, and fraud when it is close and disguised. Add thereto contentious suits, which ought to be spewed out, as the surfeit of courts. . . . In causes of life and death judges ought (as far as the law permitteth) in justice to remember mercy, and to cast a severe eye upon the example, but a merciful eye upon the person. . . . Patience and gravity of hearing is an essential part of justice: and an overspeaking judge is no well-tuned cymbal. It is no grace to a judge first to find that which he might have heard in due time from the bar; or to show quickness of conceit in cutting off evidence or counsel too short, or to prevent information by questions, though pertinent. The parts of a judge in hearing are four: to direct the evidence; to moderate length, repetition, or impertinency of speech; to recapitulate, select, and collate the material points of that which hath been said; and to give the rule or sentence. Whatsoever is above these is too much, and proceedeth either of glory and willingness to speak, or of impatience to hear, or of shortness of memory, or of want of a stayed and equal attention. . . . There is due from the judge to the advocate some commendation and gracing, where causes are well handled and fair pleaded, especially towards the side which obtaineth not; for that upholds in the client the reputation of his counsel, and beats down in him the conceit of his cause. There is likewise due to the public a civil reprehension of advocates where there appeareth cunning counsel, gross neglect, slight information, indiscreet pressing, or an over-bold defence. LORD BACON:
Essay LVII., Of Judicature.

It is a strange thing to see that the boldness of advocates should prevail with judges; whereas they should imitate God, in whose seat they sit, who represseth the presumptuous, and giveth grace to the modest: but it is more strange that

judges should have noted favourites, which cannot but cause multiplication of fees, and suspicion of by-ways. LORD BACON:
Essay LVII., Of Judicature.

Let not judges also be so ignorant of their own right as to think there is not left to them, as a principal part of their office, a wise use and application of laws; for they may remember what the apostle saith of a greater law than theirs: "Nos scimus quia lex bona est, modo quis eâ utatur legitime."
LORD BACON:
Essay LVII., Of Judicature.

The world, my fellow-citizens, has produced fewer instances of truly great Judges than it has of great men in almost every other department of civil life. A large portion of the ages that are past has been altogether incapable of producing this excellence. It is the growth only of a government of laws, and of a political constitution so free as to invite to the acquisition of the highest attainments, and to permit the exercise of the purest virtues, without exposure to degradation and contempt, under the frown of power. The virtues of a prince may partially correct the mischiefs of arbitrary rule, and we may see some rare examples of judicial merit, where the laws have had no sanction, and the government no foundation, but in the uncontrolled will of a despot; but a truly great Judge belongs to an age of political liberty, and of public morality, in which he is the representative of the abstract justice of the people in the administration of the law, and is rewarded for the highest achievements of duty by proportionate admiration and reverence.
HORACE BINNEY:
Eulogy on John Marshall, 1835.

We are now under the direction of a fearful mandate which compels our Judges to enter the arena of a popular election for their offices, and for a term of years so short as to keep the source of their elevation to the Bench continually before their eyes. At least once again in the life of every Judge we may suppose he will be compelled by a necessity much stronger than at first to enter the same field; and the greater the necessity the less will his eyes ever close upon the fact. It is this fact, re-eligibility to office, with the hope of re-election, that puts a cord around the neck of every one of them during the whole term of his office. It is transcendently worse than the principle of original election at the polls. . . . A leasehold elective tenure by the judiciary is a frightful solecism in such a government. It enfeebles the guarantee of other guarantees—the trial by jury—the writ of habeas corpus—the freedom and purity of elections by the people—and the true liberty and responsibility of the press. It takes strength from the only arm that can do no mischief by its strength, and gives it to those who have no general intelligence to this end in the use of it, and therefore no ability to use it for their own protection. The certainty and permanence of the law depend in great degree upon the Judges; and all experience misleads us, and the very demonstrations of reason are fallacies, if the certainty and permanence of the judicial office by the tenure of good behaviour are not inseparably connected with a righteous as well as with a scientific administration of the law.
HORACE BINNEY:
The Leaders of the Old Bar of Philadelphia, 1859, 114, 116.

In the first class I place the *judges* as of the first importance. It is the public justice that holds the community together; the ease, therefore, and independence of the judges ought to supersede all other considerations, and they ought to be the very last to feel the necessities of the state; or to be obliged either to court or bully a minister for their right; they ought to be as *weak solicitors on their own demands* as strenuous asserters of the rights and liberties of others. The judges are, or ought to be, of a *reserved* and retired character, and wholly unconnected with the political world. BURKE:
Speech on the Plan for Economical Reform, Feb. 11, 1780.

It is related of some French judge, who was remarked throughout his whole practice for the almost infallible justice of his decrees, that whenever any extraordinary case occurred the circumstances of which were so perplexed as to render him incapable of giving a decided opinion in favour of either side, with satisfaction to his own conscience, he was accustomed to retire to his closet, and refer it to the final decision of the die. RT. HON. GEORGE CANNING:
Microcosm, No. 32.

Give me a man that buys a seat of judicature; I dare not trust him for not selling justice.
BISHOP J. HALL.

If they which employ their labour and travail about the public administration of justice, follow it only as a trade, with unquenchable thirst of gain, being not in heart persuaded that justice is God's own work, and themselves his agents in this business,—the sentence of right, God's own verdict, and themselves his priests to deliver it; formalities of justice do but serve to smother right; and that which was necessarily ordained for the common good is, through shameful abuse, made the cause of common misery.
HOOKER.

The verdict of the judges was biassed by nothing else than their habitudes of feeling.
LANDOR.

Princes in judgment, and their delegate judges, must judge the causes of all persons uprightly and impartially, without any personal consideration. JEREMY TAYLOR.

In judgments between rich and poor, consider not what the poor man needs, but what is his own. JEREMY TAYLOR.

Where the law is *known and clear*, the Judges must determine as the law is, without regard to

the inequitableness or inconveniency: these defects, if they happen in the law, can only be remedied by Parliament. But where the law is doubtful and not clear, the Judges ought to interpret the law to be as is most consonant to equity and what is least inconvenient.

LORD VAUGHAN.

JUDGMENT.

The excellence and force of a composition must always be imperfectly estimated from its effect on the minds of any, except we know the temper and character of those minds. The most powerful effects of poetry and music have been displayed, and perhaps still are displayed, where these arts are but in a very low and imperfect state. The rude hearer is affected by the principles which operate in these arts even in the rudest condition; and he is not skilful enough to perceive the defects. But as the arts advance towards their perfection, the science of criticism advances with equal pace, and the pleasure of judges is frequently interrupted by the faults which are discovered in the most finished compositions. BURKE:

On the Sublime and Beautiful: Introduction, On Taste, 1756.

They who always labour can have no true judgment. You never give yourselves time to cool. You can never survey, from its proper point of sight, the work you have finished, before you decree its final execution. You can never plan the future by the past.

BURKE:

Letter to a Member of the Nat. Assembly, Jan. 19, 1791.

Judgment falls asleep upon the bench, while Imagination, like a smug, pert counsellor, stands chattering at the bar. COWPER.

You think it is a want of judgment that he changes his opinion. Do you think it a proof that your scales are bad because they vibrate with every additional weight that is added to either side? EDGEWORTH.

In eloquence, and even in poetry, which seems so much the lawful province of imagination, should imagination be ever so warm and redundant, yet unless a sound discriminating judgment likewise appear, it is not true poetry; no more than it would be painting if a man took the colours and brush of a painter and stained the paper or canvas with mere patches of colour. *I* can thus exhibit *colours* as well as he, but I cannot produce his *forms*, to which his colours are quite secondary.

JOHN FOSTER: *Journal.*

Judgment without vivacity of imagination is too heavy, and like a dress without fancy; and the last without the first is too gay, and but all trimming. GARTH.

Affection blinds the judgment, and we cannot expect an equitable award where the judge is made a party. GLANVILL.

The judgment being the leading power, if it be stored with lubricous opinions instead of clearly conceived truths, and peremptorily resolved in them, the practice will be as irregular as the conceptions. GLANVILL.

A judgment is the mental act by which one thing is affirmed or denied of another.

SIR W. HAMILTON.

If there might be added true art and learning, there would be as much difference in maturity of judgment between men therewith inured, and that which now men are, as between men that are now and innocents.

HOOKER.

With gross and popular capacities nothing doth more prevail than unlimited generalities, because of their plainness at the first sight; nothing less, with men of exact judgment, because such rules are not safe to be trusted over far. HOOKER.

The faculty which God has given man to supply the want of certain knowledge is judgment, whereby the mind takes any proposition to be true or false without perceiving a demonstrative evidence in the proofs. LOCKE.

Judging is balancing an account and determining on which side the odds lie.

LOCKE.

Every man is put under a necessity, by his constitution, as an intelligent being, to be determined by his own judgment what is best for him to do; else he would be under the determination of some other than himself, which is want of liberty. LOCKE.

He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss. LOCKE.

A perfect indifferency in the mind, not determinable by its last judgment, would be as great an imperfection as the want of indifferency to act, or not to act, till determined by the will.

LOCKE.

Where the mind does not perceive connection, there men's opinions are not the product of judgment, but the effects of chance and hazard, of a mind floating at all adventures, without choice and without direction.

LOCKE.

That our understandings may be free to examine, and reason unbiassed give its judgment, being that whereon a right direction of our conduct to true happiness depends: it is in this we should employ our chief care.

LOCKE.

The wrong judgment that misleads us, and makes the will often fasten on the worst side, lies in misreporting upon the various comparisons of these. LOCKE.

That mistake which is the consequence of invincible error scarce deserves the name of wrong judgment. LOCKE.

A judgment is a combination of two concepts related to one or more common objects of visible intuition. H. L. MANSELL.

Whoever shall call to memory how many and how many times he has been mistaken in his own judgment, is he not a great fool if he does not ever after suspect it? When I find myself convinc'd by the reason of another of a false opinion, I do not so much learn what he has said to me that is new, and my own particular ignorance, that would be no great purchase, as I do in general my own debility, and the treachery of my understanding, from whence I extract the reformation of the whole mass. In all my other errors I do the same, and find from this rule great utility to life. I regard not the species and individual, as a stone that I have stumbled at; I learn to suspect my steps throughout, and am careful to place them right. To learn that a man has said or done a foolish thing, is a thing of nothing. A man must learn that he is nothing but fool;—a much more ample and important instruction. MONTAIGNE:
Essays, Cotton's 3d ed., ch. cvii.

I love to feel myself of an express and settled judgment and affection in things of the greatest moment. SIR T. MORE.

One of the most important distinctions of our judgments is, that some of them are intuitive, others grounded on argument. T. REID.

The commandments of God being conformable to the dictates of right reason, man's judgment condemns him when he violates any of them, and so the sinner becomes his own tormentor. SOUTH.

It may deserve our best skill to inquire into those rules by which we may guide our judgment. SOUTH.

It behoves us always to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon men must be qualified by considerations of age, country, station, and other accidental circumstances; and it will then be found that he who is most charitable in his judgment is generally the least unjust. SOUTHEY.

There are various degrees of strength in judgments, from the lowest surmise, to notion, opinion, persuasion, and the highest assurance, which we call certainty. A. TUCKER.

There are a multitude of human actions which have so many complicated circumstances, aspects, and situations, with regard to time and place, persons and things, that it is impossible for any one to pass a right judgment concerning them without entering into most of these circumstances. DR. I. WATTS.

A desire leaning to either side biasses the judgment strangely: by indifference for everything but truth you will be excited to examine. DR. I. WATTS.

Judgment is that whereby we join ideas together by affirmation or negation. DR. I. WATTS.

From the nature of things, I am morally certain that a mind free from passion and prejudice is more fit to pass a true judgment than one biassed by affection and interest. BISHOP WILKINS.

JUDGMENTS.

We cannot be guilty of a greater act of uncharitableness than to interpret the afflictions which befall our neighbours as punishments and judgments. It aggravates the evil to him who suffers, when he looks upon himself as the mark of divine vengeance, and abates the compassion of those towards him who regard him in so dreadful a light. This humour of turning every misfortune into a judgment, proceeds from wrong notions of religion, which in its own nature produces good will towards men, and puts the mildest construction upon every accident that befalls them. In this case, therefore, it is not religion that sours a man's temper, but it is his temper that sours his religion. ADDISON: *Spectator*, No. 483.

An old maiden gentlewoman is the greatest discoverer of judgments; she can tell you what sin it was that set such a man's house on fire. ADDISON.

The whole design of men's preservation hath been beaten in pieces by some unforeseen circumstance, so that judgments have broken in upon them without control, and all their subtleties been outwitted; the strange crossing of some in their estates, though the most wise, industrious, and frugal persons, and that by strange and unexpected ways; and it is observable how often everything contributes to carry on a judgment intended, as if they rationally designed it: all those loudly proclaim a God in the world; if there were no God, there would be no sin; if no sin, there would be no punishment. CHARNOCK: *Attributes*.

Some God punisheth exemplarily in this world, that we might have a taste or glimpse of his present justice. HAKEWILL.

When the vines of our village are nip'd with the frost, the parish priest presently concludes that the indignation of God is gone out against all the human race, and that the cannibals have already got the pip. Who is it, that seeing the bloudy havock of these civil wars of ours, does not cry out that the machine of the world is near dissolution, and that the day of judgment is at hand; without considering that many worse revolutions have been seen, and that, in the mean time, people are very merry in a thousand other parts of the earth for all this? MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

God may defer his judgments for a time, and give a people a longer space of repentance; he may stay till the iniquities of a nation be full; but sooner or later they have reason to expect his vengeance. TILLOTSON.

No man can conclude God's love or hatred to any person by anything that befalls him.
TILLOTSON.

JUSTICE.

Justice discards party, friendship, kindred, and is always therefore represented as blind.
ADDISON: *Guardian.*

As to be perfectly just is an attribute in the Divine Nature, to be so to the utmost of our abilities is the glory of a man: such an one, who has the public administration, acts like the representative of his Maker. ADDISON.

The virtue of justice consists in moderation, as regulated by wisdom. ARISTOTLE.

Examples of justice must be made for terror to some; examples of mercy for comfort to others: the one procures fear, and the other love.
LORD BACON.

The quality of the sentence does not, however, decide on the justice of it. Angry friendship is sometimes as bad as calm enmity. For this reason the cold neutrality of abstract justice is, to a good and clear cause, a more desirable thing than an affection liable to be any way disturbed. When the trial is by friends, if the decision should happen to be favourable, the honour of the acquittal is lessened; if adverse, the condemnation is exceedingly embittered. It is aggravated by coming from lips professing friendship, and pronouncing judgment with sorrow and reluctance. Taking in the whole view of life, it is more safe to live under the jurisdiction of severe but steady reason than under the empire of indulgent but capricious passion.
BURKE:
Appeal from the New to the Old Whigs, 1791.

From the first records of human impatience down to the present time, it has been complained that the march of violence and oppression is rapid, but that the progress of remedial and vindictive justice, even the divine, has almost always favoured the appearance of being languid and sluggish. Something of this is owing to the very nature and constitution of human affairs; because, as justice is a circumspect, cautious, scrutinizing, balancing principle, full of doubt even of itself, and fearful of doing wrong even to the greatest wrong-doers, in the nature of things its movements must be slow in comparison with the headlong rapidity with which avarice, ambition, and revenge pounce down upon the devoted prey of those violent and destructive passions. BURKE:
Impeachment of W. Hastings.

Many who are very just in their dealings between man and man will yet be very fraudulent or rapacious with regard to the public.
DR. S. CLARKE.

There is an exact geometrical justice that runs through the universe, and is interwoven in the contexture of things. This is a result of that wise and almighty goodness that presides over all things. GLANVILL.

For this justice is but the distributing to everything according to the requirements of its nature. GLANVILL.

Mankind in general are not sufficiently acquainted with the import of the word justice: it is commonly believed to consist only in a performance of those duties to which the laws of society can oblige us. This I allow is sometimes the import of the word, and in this sense justice is distinguished from equity; but there is a justice still more extensive, and which can be shown to embrace all the virtues united.

Justice may be defined, That virtue which impels us to give to every person what is his due. In this extended sense of the word, it comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered if we give them what we owe them. Thus justice, properly speaking, is the only virtue; and all the rest have their origin in it.
GOLDSMITH: *Essays*, No. VI.

The surest and most pleasant path to universal esteem and true popularity is to be just: for all men esteem him most who secures most their private interest, and protects best their innocence. And all who have any notion of a Deity believe that justice is one of his chief attributes; and that, therefore, whoever is just is next in nature to Him, and the best picture of Him, and to be reverenced and loved.
SIR G. MACKENZIE: *Essays.*

The maxims of natural justice are few and evident. PALEY.

Sound policy is never at variance with substantial justice. DR. S. PARR.

No man ought to be charged with principles he actually disowns, unless his practices contradict his profession; not upon small surmises.
SWIFT.

No obligation to justice does force a man to be cruel, or to use the sharpest sentence. A just man does justice to every man and to every thing; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of man's nature; and that is to be paid: and he that is cruel and ungentle to a sinning person, and does the worst to him, dies in his debt and is unjust. Pity, and forbearance, and long-sufferance, and fair interpretation, and excusing our brother, and taking in the best sense, and passing the gentlest sentences, are as certainly our duty, and owing to every person

that does offend and can repent, as calling to account can be owing to the law, and are first to be paid; and he that does not so is an unjust person. JEREMY TAYLOR.

Justice is the fundamental and almost only virtue of social life; as it embraces all those actions which are useful to society; and that every virtue, under the name of charity, sincerity, humanity, probity, love of country, generosity, simplicity of manners, and modesty, are but varied forms and diversified applications of this axiom—Do unto another only that which thou wouldest he should do unto thee.

VOLNEY.

In matters of equity between man and man our Saviour has taught us to put my neighbour in the place of myself, and myself in the place of my neighbour. DR. I. WATTS.

KINDNESS.

Dependence is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatsoever.

ADDISON.

Good and friendly conduct may meet with an unworthy, with an ungrateful return; but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver: and we may scatter the seeds of courtesy and kindness around us at so little expense! Some of them will inevitably fall on good ground, and grow up into benevolence in the minds of others; and all of them will bear fruit of happiness in the bosom whence they spring. Once blest are all the virtues; twice blest sometimes. JEREMY BENTHAM.

The great duty of life is not to give pain; and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes, people should show kindness and regard to their dependants. They are often better served in trifles, in proportion as they are rather feared than loved: but how small is this gain compared with the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself at once as a friend, while one who serves from fear shows himself an enemy.

FREDERIKA BREMER.

The language of reason, unaccompanied by kindness, will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment. But let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.

GISBORNE.

There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit. But the manner of men's writing must not alienate our heart from the truth, if it appear they have the truth. HOOKER.

But, my dear young perusers, exactly such is the state of your relations with every individual member of the united society of fogeys, governors, maiden aunts, old nurses, worn-out workmen, and the rest of them. Their berths are taken, entered, and ticketed (although the date and number is left blank to human eyes) on board a ship bound for a long voyage, whence there is no return. Will you embitter the unavoidable starting on that journey by any previous unpleasantness which you can possibly avoid?—by offensive neglect, by insulting contempt, by perverse resistance, or by open rebellion? I am certain you will not. To the hand that fed you when you could not feed yourself, to the head that thought for you when you had no thought of your own, to the heart that loved you when you were incapable of loving in return, you will procure all possible pleasure and satisfaction, before the bell sounds to give warning that the vessel has her steam up, and will immediately leave the shores trodden by living men. *Household Words.*

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles!

WASHINGTON IRVING.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly,—and opportunities of doing kindnesses if sought for are forever starting up,—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that, whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is, he will not make it; and if he does, it will be much rather for his own sake than for his neighbour's. Many persons, indeed, are said to be penny-wise and pound-foolish; but they who are penny-foolish will hardly be pound-wise;

although selfish vanity may now and then for a moment get the better of selfish indolence:—for wisdom will always have a microscope in her hand. SALA.

KINGS.

It is a double misfortune to a nation given to change when they have a sovereign that is prone to fall in with all the turns and veerings of the people. ADDISON.

Were our legislature vested in the prince, he might turn and wind our constitution at his pleasure, and shape our government to his fancy. ADDISON.

Many princes made very ill figures upon the throne who before were the favourites of the people. ADDISON.

That king shall best govern his realm that reigneth over his people as a father doth over his children. AGESILAUS.

He [a king] must have a special care of five things, if he would not have his crown to be but to him "unhappy felicity:" First, that "pretended holiness" be not in the church; for that is "twofold iniquity:" secondly, that "useless equity" sit not in the chancery; for that is "foolish pity:" third, that "useless iniquity" keep not the exchequer; for that is a "cruel robbery:" fourthly, that "faithful rashness" be not his general; for that will bring, but too late, repentance: fifthly, that "faithless prudence" be not his secretary; for that is "a snake beneath the green grass."

To conclude: as he is of the greatest power, so he is subject to the greatest cares, made the servant of his people, or else he were without a calling at all. He then that honoureth him not is next an atheist, wanting the fear of God in his heart. LORD BACON:
Essay XIV., Of a King.

All precepts concerning kings are comprehended in these: Remember thou art a man; remember thou art God's vicegerent. LORD BACON.

Kings must be answerable to God, but the ministers to kings, whose eyes, ears, and hands they are, must be answerable to God and man. LORD BACON.

Trajan would say of the vain jealousy of princes that seek to make away those that aspire to their succession, that there was never king that did put to death his successor. LORD BACON.

It has been remarked that there is no prince so bad whose favourites and ministers are not worse. BURKE.

If ministers thus persevere in misadvising the king, I will not say that they can alienate the affections of his subjects from the crown, but I affirm they will make the crown not worth his wearing. LORD CHATHAM.

The people are fashioned according to the example of their king; and edicts are of less power than the model which his life exhibits. CLAUDIAN.

A severe reflection Montaigne has made on princes, that we ought not in reason to have any expectations of favour from them. DRYDEN.

It is the misfortune of kings that they scarcely ever do that good that they have a mind to; and, through surprise, and the insinuations of flatterers, they often do that mischief they never intended. FENELON: *Telemachus.*

If princely power had never been raised to a level with the attributes of the Divinity by Filmer, it had probably never been sunk as low as popular acquiescence by Locke.
ROBERT HALL:
Apology for the Freedom of the Press, sect. iv.

The sovereign of this country is not amenable to any form of trial known to the laws. JUNIUS.

Kingship is a profession which has produced both the most illustrious and the most contemptible of the human race. LANDOR.

When a prince fails in honour and justice, 'tis enough to stagger his people in their allegiance. L'ESTRANGE.

If God, by his revealed declaration, first gave rule to any man, he that will claim by that title must have the same positive grant of God for his succession; for, if it has not directed the course of its descent and conveyance, no body can succeed to this title of the first ruler. LOCKE.

James [I. and VI.] was always boasting of his skill in what he called kingcraft; and yet it is hardly possible even to imagine a course more directly opposed to all the rules of kingcraft than that which he followed. The policy of wise rulers has always been to disguise strong acts under popular forms. It was thus that Augustus and Napoleon established absolute monarchies, while the public regarded them merely as eminent citizens invested with temporary magistracies. The policy of James was the direct reverse of theirs. He enraged and alarmed his parliament by constantly telling them that they held their privileges merely during his pleasure, and that they had no more business to inquire what he might lawfully do than what the Deity might lawfully do. Yet he quailed before them, abandoned minister after minister to their vengeance, and suffered them to tease him into acts directly opposed to his strongest inclinations. Thus the indignation excited by his claims and the scorn excited by his concessions went on growing together.
LORD MACAULAY:
History of England, ch. i.

But when a king sets himself to bandy against the highest court and residence of all his regal powers, he then, in the single person of a man, fights against his own majesty and kingship.
MILTON.

A prince who loves and fears religion is a lion who stoops to the hand that strokes, or to the voice that appeases him. He who fears and hates religion is like the savage beast that growls and bites the chain which prevents his flying on the passenger. He who has no religion at all is that terrible animal who perceives his liberty only when he tears to pieces and when he devours. MONTESQUIEU.

Princes are never without flatterers to seduce them, ambition to deprave them, and desires to corrupt them. PLATO.

Kings and princes, in the earlier ages of the world, laboured in arts and occupations, and were above nothing that tended to promote the conveniences of life.
POPE: *Odyssey, Notes.*

A king is a thing men have made for their own sakes, for quietness' sake; just as if in a family one man is appointed to buy the meat: if every man should buy, or if there were many buyers, they would never agree: one would buy what the other liked not, or what the other bought before; so there would be a confusion. But that charge being committed to one, he, according to his discretion, pleases all. If they have not what they would have one day, they shall have it the next, or something as good.
SELDEN: *Table-Talk.*

Princes have it in their power to keep a majority on their side by any tolerable administration, till provoked by continual oppressions.
SWIFT.

The example alone of a vicious prince will corrupt an age; but that of a good one will not reform it. SWIFT.

KNAVERY.

There are cases in which a man would be ashamed not to have been imposed on. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions than they would be by the perfidy of others. But when men whom we *know* to be wicked impose upon us, we are something worse than dupes. When we know them, their fair pretences become new motives for distrust. There is one case, indeed, in which it would be madness not to give the fullest credit to the most deceitful of men,—that is, when they make declarations of hostility against us. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

As to the leaders in this imposture, you know that cheats and deceivers never can repent. The fraudulent have no resource but in fraud. They have no other goods in their magazine. They have no virtue or wisdom in their minds, to which, in a disappointment concerning the profitable effects of fraud and cunning, they can retreat. The wearing out of an old serves only to put them upon the invention of a new delusion. Unluckily, too, the credulity of dupes is as inexhaustible as the invention of knaves. They never give people possession; but they always keep them in hope. BURKE:
Letter to a Member of the Nat. Assembly, 1791.

After long experience of the world, I affirm before God, I never knew a rogue who was not unhappy. JUNIUS.

KNOWLEDGE.

He has annexed a secret pleasure to the idea of anything that is new or uncommon, that he might encourage us in the pursuit after knowledge, and engage us to search into the wonders of his creation: for every new idea brings such a pleasure with it as rewards any pains we have taken in its acquisition, and consequently serves as a motive to put us upon fresh discoveries.
ADDISON: *Spectator*, No. 413.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.
ADDISON.

By superior capacity and extensive knowledge a new man often rises to favour.
ADDISON.

Acquaintance with God is not a speculative knowledge, built on abstracted reasonings about his nature and essence, such as philosophical minds often busy themselves in, without reaping from thence any advantage towards regulating their passions, but practical knowledge.
ATTERBURY.

Knowledge will ever be a wandering and indigested thing if it be but a commixture of a few notions that are at hand and occur, and not excited from a sufficient number of instances, and those well collated.
LORD BACON: *Nat. Hist.*

The mistaking or misplacing of the last or farthest end of knowledge is the greatest error of all the rest: For men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity, and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to obtain the victory of wit and contradiction; and most times for lucre and profession;—but seldom sincerely to give a true account of their gift of reason, to the benefit and use of men: As if there were sought in knowledge, a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground for strife

and contention; or a shop for profit or sale; —and not a rich store-house for the glory of the Creator, and the relief of man's estate.

LORD BACON:
Advancement of Learning.

I would advise all in general, that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure, or contention, or contempt of others, or for profit, or fame, or for honour and promotion, or such-like adulterate or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity. LORD BACON.

Some men think that the gratification of curiosity is the end of knowledge; some, the love of fame; some, the pleasure of dispute; some, the necessity of supporting themselves by their knowledge: but the real use of all knowledge is this—that we should dedicate that reason which was given us by God to the use and advantage of man. LORD BACON.

A knave or fool can do no harm, even by the most sinistrous and absurd choice.

BENTLEY.

He that would make a real progress in knowledge must dedicate his age as well as youth—the latter growth as well as the first-fruits—at the altar of truth. BISHOP BERKELEY.

The shortest and the surest way of arriving at real knowledge is to unlearn the lessons we have been taught, to remount to first principles, and take nobody's word about them.

BOLINGBROKE.

Divers things we agree to be knowledge, which yet are so uneasy to be satisfactorily understood by our imperfect intellects, that let them be delivered in the clearest expressions, the notions themselves will yet appear obscure.

BOYLE.

Knowledge is made by oblivion, and to purchase a clear and warrantable body of truth, we must forget and part with much we know.

SIR T. BROWNE.

Would truth dispense, we could be content with Plato, that knowledge were but remembrance, that intellectual acquisition were but reminiscential evocation.

SIR T. BROWNE.

I make not, therefore, my head a grave, but a treasure, of knowledge; I intend no monopoly, but a community, in learning; I study not for my own sake only, but for theirs that study not for themselves. I envy no man that knows more than myself, but pity them that know less. I instruct no man as an exercise of my knowledge, or with an intent rather to nourish and keep it alive in mine own head than beget and propagate it in his; and in the midst of all my endeavours there is but one thought that dejects me,—that my acquired parts must perish with myself, nor can be legacied among my honoured friends. SIR T. BROWNE.

Facts are to the mind the same thing as food to the body. On the due digestion of facts depend the strength and wisdom of the one, just as vigour and health depend on the other. The wisest in council, the ablest in debate, and the most agreeable companion in the commerce of human life, is that man who has assimilated to his understanding the greatest number of facts.

BURKE.

Natural men desire to know God and some part of his will and law, not out of a sense of their practical excellency, but a natural thirst after knowledge: and if they have a delight, it is in the act of knowing, not in the object known, not in the duties that stream from that knowledge; they design the furnishing their understandings, not the quickening their affections,—like idle boys that strike fire, not to warm themselves by the heat, but sport themselves with sparks; whereas a gracious soul accounts not only his meditation, or the operations of his soul about God and His will, to be sweet, but he hath a joy in the object of that meditation. Many have the knowledge of God, who have no delight in him or his will.

CHARNOCK: *Attributes.*

Many are fond of those sciences which may enrich their understandings and grate not upon their sensual delights. Many have an admirable dexterity in finding out philosophical reasons, mathematical demonstrations, or raising observations upon the records of history; and spend much time and many serious and affectionate thoughts in the study of them. In those they have not immediately to do with God, their beloved pleasures are not impaired; it is a satisfaction to self without the exercise of any hostility against it. But had those sciences been against self, as much as the law and will of God, they had long since been rooted out of the world. Why did the young man turn his back upon the law of Christ? because of his worldly self. Why did the Pharisees mock at the doctrine of our Saviour, and not at their own traditions? because of covetous self. Why did the Jews slight the person of our Saviour and put him to death, after the reading so many credentials of his being sent from heaven? because of ambitious self, that the Romans might not come and take away their kingdom.

CHARNOCK: *Attributes.*

Pleasure is a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment, perennial in frame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger—spares no expense—looks in the volcano—dives into the ocean—perforates the earth—wings its flight into the skies—enriches the globe—explores sea and land—contemplates the distant—examines the minute—comprehends the great—ascends to the sublime—no place too remote for its grasp—no heavens too exalted for its reach.

DE WITT CLINTON.

You begin with the attempt to popularize learning and philosophy; but you will end in the plebification of knowledge.

COLERIDGE.

Knowledge indeed is as necessary as light, and in this coming age most *fairly* promises to be as common as water, and as free as air. But as it has been wisely ordained that light should have *no* colour, water *no* taste, and air *no* odour, so knowledge also should be equally pure, and without admixture. If it comes to us through the medium of prejudice, it will be discoloured; through the channels of custom, it will be adulterated; through the gothic walls of the college, or of the cloister, *it will smell of the lamp.*

COLTON: *Lacon, Preface.*

In the pursuit of knowledge, follow it wherever it is to be found; like fern, it is the produce of all climates, and like coin, its circulation is not restricted to any particular class. We are ignorant in youth from idleness, and we continue so in mankind from pride: for pride is less ashamed of being ignorant than of being instructed, and she looks too high to find that which very often lies beneath her. . . . Mr. Locke was asked how he had contrived to accumulate a mine of knowledge so rich, yet so extensive and so deep: he replied that he attributed what little he knew, to the not being ashamed to ask for information; and to the rule he had laid down, of conversing with all descriptions of men on those topics chiefly that formed their own peculiar professions or pursuits. COLTON: *Lacon.*

The tree of knowledge is grafted upon the tree of life; and that fruit which brought the fear of death into the world, budding on an immortal stock, becomes the fruit of the promise of immortality. SIR H. DAVY.

Matched against the master of "ologies" in our days, the most accomplished of Grecians is becoming what the Master had become long since in competition with the political economist.

DE QUINCEY.

The whole body of the arts and sciences composes one vast machinery for the irritation and development of the human intellect.

DE QUINCEY.

While man was innocent he was likely ignorant of nothing that imported him to know.

GLANVILL.

The most pompous seeming knowledge that is built on the unexamined prejudices of sense, stands not. GLANVILL.

It is the interest of mankind, in order to the advance of knowledge, to be sensible they have yet attained it but in poor and diminutive measure. GLANVILL.

It was a usual observation of Boyle the English chemist, that, if every artist would but discover what new observations occurred to him in the exercise of his trade, philosophy would thence gain innumerable improvements. It may be observed with still greater justice, that, if the useful knowledge of every country, howsoever barbarous, was gleaned by a judicious observer, the advantages would be inestimable.

GOLDSMITH:
Essays, No. XVIII., and in *Citizen of the World*, Letter No. CVIII.

Among the objects of knowledge two especially commend themselves to our contemplation: the knowledge of God and the knowledge of ourselves.

SIR M. HALE: *Orig. of Mankind.*

All other knowledge merely serves the concerns of this life, and is fitted to the meridian thereof: they are such as will be of little use to a separate soul. SIR M. HALE.

Seldom was ever any knowledge given to keep, but to impart: the grace of this rich jewel is lost in concealment. BISHOP J. HALL.

As the power of acquiring knowledge is to be ascribed to reason, so the attainment of it mightily strengthens and improves it, and thereby enables it to enrich itself with further acquisitions. Knowledge in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself and expatiate in the cool and quiet walks of contemplation. ROBERT HALL:
Advantage of Knowledge to the Lower Classes.

Knowledges (or cognitions), in common use with Bacon and our English philosophers till after the time of Locke, ought not to be discarded. It is, however, unnoticed by any English lexicographer. SIR W. HAMILTON.

I would employ the word noetic to express all those cognitions which originate in the mind itself. SIR W. HAMILTON.

Those who admire and love knowledge for its own sake ought to wish to see its elements made accessible to all, were it only that they may be the more thoroughly examined into, and more effectually developed in their consequences, and receive that ductility and plastic quality which the pressure of the minds of all descriptions, constantly moulding them to their purpose, can only bestow.

SIR J. F. W. HERSCHEL.

Forasmuch as all knowledge beginneth from experience, therefore also new experience is the beginning of new knowledge, and the increase of experience the beginning of the increase of knowledge. Whatsoever, therefore, happeneth new to a man, giveth him matter of hope of knowing somewhat that he knew not before.

And this hope and expectation of future knowledge from anything that happeneth new and strange is that passion which we commonly call admiration; and the same considered as appetite is called curiosity, which is appetite of knowledge. HOBBES:
Treat. on Human Nature.

For a spur of diligence, we have a natural thirst after knowledge ingrafted in us.
HOOKER.

Knowledge imparteth in the minds of all men, whereby both general principles for directing of human actions are comprehended, and conclusions derived from them, upon which conclusions groweth, in particularity, the choice of good and evil. HOOKER.

All kinds of knowledge have their certain bounds; each of them presupposeth many things learned in other sciences and known beforehand. HOOKER.

Man was formed with an understanding for the obtainment of knowledge; and happy is he who is employed in the pursuit of it. Ignorance is in its nature unprofitable; but every kind of knowledge may be turned to use. Diligence is generally rewarded with the discovery of that which it seeks after; sometimes of that which is more valuable.

Human learning, with the blessing of God upon it, introduces us to divine wisdom; and while we study the works of nature the God of nature will manifest himself to us; since, to a well-tutored mind, "The heavens," without a miracle, "declare his glory, and the firmament showeth his handy-work."
BISHOP G. HORNE.

The desire of knowledge, though often animated by extrinsic and adventitious motives, seems on many occasions to operate without subordination to any other principle: we are eager to see and hear, without intention of referring our observations to a farther end: we climb a mountain for a prospect of the plain; we run to the strand in a storm, that we may contemplate the agitation of the water; we range from city to city, though we profess neither architecture nor fortification; we cross seas only to view nature in nakedness, or magnificence in ruins; we are equally allured by novelty of every kind, by a desert or a palace, a cataract or a cavern, by everything rude and everything polished, everything great and everything little; we do not see a thicket but with some temptation to enter it, nor remark an insect flying before us but with an inclination to pursue it.

This passion is, perhaps, regularly heightened in proportion as the powers of the mind are elevated and enlarged.
DR. S. JOHNSON: *Rambler*, No. 103.

There is so much infelicity in the world, that scarce any man has leisure from his own distresses to estimate the comparative happiness of others. Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation, by which nothing can be produced: it is a vacuity in which the soul sits motionless and torpid for want of attraction; and, without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range. DR. S. JOHNSON.

The seeds of knowledge may be planted in solitude, but must be cultivated in public.
DR. S. JOHNSON.

Knowledge always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself. DR. S. JOHNSON.

As knowledge advances, pleasure passes from the eye to the ear; but returns, as it declines, from the ear to the eye. DR. S. JOHNSON.

The knowledge we acquire in this world I am apt to think extends not beyond the limits of this life. The beatific vision of the other life needs not the help of this dim twilight; but, be that as it will, I am sure the principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labour for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage.
LOCKE.

Knowledge, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions. LOCKE.

Outward objects, that are extrinsical to the mind; and its own operations, proceeding from powers intrinsical, and proper to itself, which, when reflected on by itself, become also objects of its contemplation, are the original of all knowledge. LOCKE.

Getting and improving our knowledge in substances only by experience and history is all that the weakness of our faculties in this state of mediocrity, while we are in this world, can attain to. LOCKE.

They who would advance in knowledge should lay down this as a fundamental rule, not to take words for things. LOCKE.

It will be an unpardonable as well as childish peevishness if we undervalue the advantages of our knowledge, and neglect to improve it.

LOCKE.

Others despond at the first difficulty, and conclude that making any progress in knowledge farther than serves their ordinary business is above their capacities. LOCKE.

God, having endowed man with faculties of knowing, was no more obliged to implant those innate notions in his mind, than that, having given him reason, hands, and material, he should build him bridges. LOCKE.

The knowledge of things alone gives a value to our reasonings, and preference of one man's knowledge over another's. LOCKE.

The contempt of all other knowledge, as if it were nothing in comparison of law or physic, of astrology or chemistry, coops the understanding up within narrow bounds, and hinders it from looking abroad into other provinces of the intellectual world. LOCKE.

So much as we ourselves comprehend of truth and reason, so much we possess of real and true knowledge. The floating of other men's opinions in our brains makes us not one jot the more knowing though they happen to be true: what in them was science is in us but opiniatrety.

LOCKE.

To have knowledge in all the objects of contemplation is what the mind can hardly attain unto; the instances are few of those who have in any measure approached towards it.

LOCKE.

If there be a sober and a wise man, what difference will there be between his knowledge and that of the most extravagant fancy in the world? If there be any difference between them, the advantage will be on the warm-headed man's side, as having the more ideas, and the more lively. LOCKE.

Some men, of whom I wish to speak with great respect, are haunted, as it seems to me, with an unreasonable fear of what they call superficial knowledge. Knowledge, they say, which really deserves the name is a great blessing to mankind, the ally of virtue, the harbinger of freedom. But such knowledge must be profound. A crowd of people who have a smattering of mathematics, a smattering of astronomy, a smattering of chemistry, who have read a little poetry and a little history, is dangerous to the commonwealth. Such half-knowledge is worse than ignorance. And then the authority of Pope is vouched: Drink deep, or taste not; shallow draughts intoxicate: drink largely; and that will sober you. I must confess that the danger which alarms these gentlemen never seemed to me very serious: and my reason is this: that I never could prevail on any person who pronounced superficial knowledge a curse and profound knowledge a blessing to tell me what was his standard of profundity. The argument proceeds on the supposition that there is some line between profound and superficial knowledge similar to that which separates truth from falsehood. I know of no such line. When we talk of men of deep science, do we mean that they have got to the bottom or near the bottom of science? Do we mean that they know all that is capable of being known? Do we mean even that they know in their own especial department all that the smatterers of the next generation will know? Why, if we compare the little truth that we know with the infinite mass of truth which we do not know, we are all shallow together; and the greatest philosophers that ever lived would be the first to confess their shallowness. If we could call up the first of human beings, if we could call up Newton, and ask him whether, even in those sciences in which he had no rival, he considered himself as profoundly knowing, he would have told us that he was but a smatterer like ourselves, and that the difference between his knowledge and ours vanished when compared with the quantity of truth still undiscovered, just as the distance between a person at the foot of Ben Lomond and at the top of Ben Lomond vanishes when compared with the distance of the fixed stars.

LORD MACAULAY:
The Literature of Britain, Nov. 4, 1846.

It is evident, then, that those who are afraid of superficial knowledge do not mean by superficial knowledge knowledge which is superficial when compared with the whole quantity of truth capable of being known. For in that sense all human knowledge is, and always has been, and always will be, superficial. What, then, is the standard? Is it the same two years together in any country? Is it the same at the same moment in any two countries? Is it not notorious that the profundity of one age is the shallowness of the next? that the profundity of one nation is the shallowness of a neighbouring nation? Ramohun Roy passed among Hindoos for a man of profound Western learning; but he would have been but a very superficial member of this Institute. Strabo was justly entitled to be called a profound geographer eighteen hundred years ago. But a teacher of geography who had never heard of America would now be laughed at by the girls of a boarding-school. What would now be thought of the greatest chemist of 1746, or of the greatest geologist of 1746? The truth is that in all experimental science mankind is, of necessity, constantly advancing. Every generation, of course, has its front rank and its rear rank; but the rear rank of a later generation occupies the ground which was occupied by the front rank of a former generation. LORD MACAULAY:
The Literature of Britain, Nov. 4, 1846

Every generation enjoys the use of a vast hoard [of knowledge] bequeathed to it by antiquity, and transmits that hoard, augmented by fresh acquisitions, to future ages.

LORD MACAULAY.

It is not for knowledge to enlighten a soul that is dark of itself; nor to make a blind man to see. Her business is not to find a man eyes, but to guide, govern, and direct his steps, provided he have sound feet and straight legs to go upon. Knowledge is an excellent drug, but no drug has virtue enough to preserve itself from corruption and decay if the vessel be tainted and impure wherein it is put to keep. Such a one may have a sight clear and good enough, who looks asquint, and consequently sees what is good, but does not follow it, and sees knowledge, but makes no use of it.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxiv.

Study rather to fill your mind than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them. SENECA.

The knowledge of what is good and what is evil, what ought and what ought not to be done, is a thing too large to be compassed, and too hard to be mastered, without brains and study, parts and contemplation. SOUTH.

Where a long course of piety has purged the heart, and rectified the will, knowledge will break in upon such a soul like the sun shining in his full might. SOUTH.

If God gives grace, knowledge will not stay long behind; since it is the same spirit and principle that purifies the heart and clarifies the understanding. SOUTH.

In a seeing age, the very knowledge of former times passes but for ignorance in a better dress. SOUTH.

'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable, and more earnest to know, the more it knows. SPRAT.

The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it. STERNE.

A man by a vast and imperious mind, and a heart large as the sand upon the sea-shore, could command all the knowledge of nature and art. TILLOTSON.

There is a knowledge which is very proper to man, and lies level to human understanding,—the knowledge of our Creator and of the duty we owe to him. TILLOTSON.

Whatsoever other knowledge a man may be endued withal, he is but an ignorant person who doth not know God, the author of his being. TILLOTSON.

He that doth not know those things which are of use for him to know is but an ignorant man, whatever he may know besides TILLOTSON.

Acquaint yourselves with things ancient and modern, natural, civil, and religious, domestic and national, things of your own and foreign countries, and, above all, be well acquainted with God and yourselves; learn animal nature and the workings of your own spirits.

DR. I. WATTS: *Logic.*

Do not think that the knowledge of any particular subject cannot be improved, merely because it has lain without improvement.

DR. I. WATTS.

The notions and sentiments of others' judgments, as well as of our own memory, makes our property: it does, as it were, concoct our intellectual food, and turns it into a part of ourselves.

DR. I. WATTS: *On the Mind.*

If the mind apply itself first to easier subjects, and things near akin to what is already known; and then advance to the more remote and knotty parts of knowledge by slow degrees, it will be able, in this manner, to cope with great difficulties, and prevail over them with amazing and happy success. DR. I. WATTS.

Ample souls among mankind have arrived at that prodigious extent of knowledge which renders them the glory of the nation where they live. DR. I. WATTS.

What an unspeakable happiness would it be to a man engaged in the pursuit of knowledge, if he had but a power of stamping his best sentiments upon his memory in indelible characters! DR. I. WATTS.

Virtue and vice, sin and holiness, and the conformation of our hearts and lives to the duties of true religion and morality, are things of more consequence than the furniture of the understanding. DR. I. WATTS.

The word knowledge strictly employed implies three things, viz., truth, proof, and conviction. WHATELY.

It is far from being true, in the progress of knowledge, that after every failure we must recommence from the beginning. Every failure is a step to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so; but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth. WHEWELL.

LABOUR.

But, before I invite you into my society and friendship, I will be open and sincere with you, and must lay this down as an established truth, That *there is nothing truly valuable which can be purchased without pains and labour.* The gods have set a price upon every real and noble pleasure. If you would gain the favour of the Deity, you must be at the pains of worshipping him; if the friendship of good men, you must study to oblige them; if you would be honoured by your country, you must take care to serve it. In short, if you would be eminent in war or peace, you must become master of all the qualifications that can make you so.

ADDISON: *Tatler*, No. 97.

There is a story in the Arabian Nights' Tales of a king who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: He took a hollow ball of wood, and filled it with several drugs; after which he closed it up so artificially that nothing appeared. He likewise took a mall, and after having hollowed the handle, and that part which strikes the ball, he enclosed in them several drugs after the same manner as in the ball itself. He then ordered the sultan, who was his patient, to exercise himself early in the morning with these rightly prepared instruments till such time as he should sweat; when, as the story goes, the virtue of the medicaments perspiring through the wood had so good an influence on the sultan's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove. This Eastern allegory is finely contrived to show us how beneficial bodily labour is to health, and that exercise is the most effectual physic.

ADDISON: *Spectator*, No. 195.

Manufactures, trade, and agriculture naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labour, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labour which goes by the name of exercise. ADDISON.

Labour ferments the humours, casts them into their proper channels, and throws off redundancies. ADDISON.

This incessant and sabbathless pursuit of a man's fortune leaveth not tribute which we owe to God of our time. LORD BACON.

Alexander the Great, reflecting on his friends degenerating into sloth and luxury, told them that it was a most slavish thing to luxuriate, and a most royal thing to labour.

BARROW.

It is the common doom of man, that he must eat his bread by the sweat of his brow,—that is, by the sweat of his body or the sweat of his mind. If this toil was inflicted as a curse, it is, as might be expected, from the curses of the Father of all blessings; it is tempered with many alleviations, many comforts. Every attempt to fly from it, and to refuse the very terms of our existence, becomes much more truly a curse; and heavier pains and penalties fall upon those who would elude the tasks which are put upon them by the great Master Workman of the world, who in his dealings with his creatures sympathizes with their weakness, and, speaking of a creation wrought by mere will out of nothing, speaks of six days of labour and one of rest. BURKE: *Letters on a Regicide Peace:* Letter III., 1797.

Labour is not only requisite to preserve the coarser organs in a state fit for their functions; but it is equally necessary to those finer and more delicate organs, on which, and by which, the imagination and perhaps the other mental powers act. Since it is probable that not only the inferior parts of the soul, as the passions are called, but the understanding itself makes use of some fine corporeal instruments in its operation; though what they are, and where they are, may be somewhat hard to settle: but that it does make use of such, appears from hence: that a long lassitude of the whole body, and, on the other hand, that great bodily labour, or pain, weakens and sometimes actually destroys the mental faculties. Now, as a due exercise is essential to the coarse muscular parts of the constitution, and that without this rousing they would become languid and diseased, the very same rule holds with regard to those finer parts we have mentioned: to have them in proper order, they must be shaken and worked to a proper degree. BURKE: *On the Sublime and Beautiful*, 1756.

Two men I honour, and no third. First, the toil-worn craftsman, that with earth-made implements laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand,—crooked, coarse,—wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled with its rude intelligence; for it is the face of a man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated brother! For us was thy back so bent; for us were thy straight limbs and fingers so deformed: thou wert our conscript, on whom the lot fell, and, fighting our battles, wert so marred. For in thee, too, lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of labour, and thy body was not to know freedom. Yet toil on, toil on; *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable,—for daily bread.

A second man I honour, and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life. Is not he too in his duty, en-

deavouring towards inward harmony, revealing this by act or by word, through all his outward endeavours, be they high or low;—highest of all when his outward and his inward endeavour are one,—when we can name him artist; not earthly craftsman only, but inspired thinker, who, with heaven-made implements, conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These two, in all their degrees, I honour; all else is chaff and dust, which let the wind blow whither it listeth. Unspeakably touching is it, however, when I find both dignities united, and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimer in this world I know nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself: thou wilt see the splendour of heaven spring from the humblest depths of earth, like a light shining in great darkness.

CARLYLE.

You should bear constantly in mind that nine-tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of the brow. What reason, then, have we to presume that our children are not to do the same? The path upwards is steep and long. Industry, care, skill, excellence in the parent, lay the foundation of a rise under more favourable circumstances for the children. The children of these take another rise, and by-and-by descendants of the present labourer become gentlemen. This is the natural progress. It is by attempting to reach to the top at a single leap that so much misery is produced in the world. The education which is recommended consists in bringing children up to labour with steadiness, with care, and with skill; to show them how to do as many useful things as possible; to teach them how to do all in the best manner; to set them an example of industry, sobriety, cleanliness, and neatness; to make all these habitual to them, so that they shall never be liable to fall into the contrary; to let them always see a good living proceeding from labour, and thus remove from them the temptation to get the goods of others by violent and fraudulent means. COBBETT.

A certain degree of labour and exertion seems to have been allotted us by Providence, as the condition of humanity. "*In the sweat of thy brow shalt thou eat thy bread,*" this is a curse which has proved a blessing in disguise. And those favoured few who, by their rank or their riches, are exempted from all exertion have no reason to be thankful for the privilege. It was the observation of this necessity that led the ancients to say that the gods *sold* us everything, but *gave* us nothing. Water, however, which is one of the great necessaries of life, may in general be gratuitously procured; but it has been well observed that if bread, the other great necessary of human life, could be procured on terms equally cheap and easy, there would be much more reason to fear that men would become *brutes*, for the want of something to do, rather than *philosophers*, from the possession of leisure. And the fact seems to bear out the theory. In all countries where nature does the most, man does the least; and where she does but little, there we shall find the utmost acme of human exertion. COLTON: *Lacon.*

That which causes us to lose most of our time is the repugnance which we naturally have to labour. DRYDEN.

Work with all the ease and speed you can without breaking your head. DRYDEN.

It is certain that if every one could early enough be made to feel how full the world is already of excellence, and how much must be done to produce anything worthy of being placed beside what has already been produced, of a hundred youths who are now poetizing scarcely one would feel enough courage, perseverance, and talent to work quietly for the attainment of a similar mastery. Many young painters would never have taken their pencils in hand if they could have felt, known, and understood, early enough, what really produced a master like Raphael. GOETHE.

Moderate labour of the body conduces to the preservation of health, and cures many initial diseases. DR. W. HARVEY.

To trust to labour without prayer argueth impiety and profaneness; it maketh light of the providence of God; and although it be not the intent of a religious mind, yet it is the fault of those men whose religion wanteth light of a mature judgment to direct it, when we join with our prayer slothfulness, and neglect of convenient labour. HOOKER.

Mankind have a great aversion to intellectual labour. DR. S. JOHNSON.

It is every man's duty to labour in his calling, and not to despond for any miscarriages or disappointments that were not in his own power to prevent. L'ESTRANGE.

God, when he gave the world in common to all mankind, commanded man also to labour; and the penury of his condition required it. LOCKE.

The great men among the ancients understood how to reconcile manual labour with affairs of state. LOCKE.

If we rightly estimate things, what in them is purely owing to nature, and what to labour, we shall find ninety-nine parts of a hundred are wholly to be put on the account of labour. LOCKE.

The greatest part of mankind are given up to labour, whose lives are worn out only in the provisions for living. LOCKE.

The chief, if not only, spur to human industry and action is uneasiness. LOCKE.

He that thinks that diversion may not lie in hard labour forgets the early rising and hard riding of huntsmen. LOCKE.

No worthy enterprise can be done by us without continual plodding and wearisomeness to our faint and sensitive abilities. MILTON.

I have known in my time a hundred artizans, and a hundred labourers, wiser and more happy than the rectors of the university, and whom I had much rather have resembled. Learning, methinks, has its place amongst the necessary things of life, as glory, nobility, dignity, or, at the most, as riches, and such other qualities, which indeed are useful to it; but remotely, and more by opinion than by nature. We stand very little more in need of offices, rules and laws of living in our society than cranes and emmets do in theirs. And yet we see that they carry themselves very regularly, and without erudition. If man was wise, he would take the true value of every thing according as it was more useful and proper to his life. Whoever will number us by our actions and deportments will find many more excellent men amongst the ignorant than the learned: I say, in all sort of vertue. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

In his Odyssey, Homer explains that the hardest difficulties may be overcome by labour, and our fortune restored after the severest afflictions. PRIOR.

Excellence is never granted to man but as the reward of labour. It argues, indeed, no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation. SIR JOSHUA REYNOLDS.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy; and the two cannot be separated with impunity. RUSKIN.

There is one sort of labour which adds to the value of the subject upon which it is bestowed; there is another which has no such effect. The former, as it produces a value, may be called productive, the latter unproductive, labour.
ADAM SMITH.

A man should inure himself to voluntary labour, and should not give up to indulgence and pleasure; as they beget no good constitution of body, nor knowledge of the mind.
SOCRATES.

Laboriousness shuts the doors and closes all the avenues of the mind whereby a temptation might enter. SOUTH.

Care and toil came into the world with sin, and remain ever since inseparable from it.
SOUTH.

These artificial experiments are but so many essays whereby men attempt to restore themselves from the first general curse inflicted on their labours. BISHOP WILKINS.

LANGUAGES.

The English and French raise their language with metaphors, or by the pompousness of the whole phrase wear off any littleness that appears in the particular parts. ADDISON.

The want of vowels in our language has been the general complaint of our politest authors, who nevertheless have made these retrenchments, and consequently increased our former scarcity. ADDISON.

Nothing hath more dulled the wits, or taken away the will of children from learning, than care in making of Latin. ASCHAM.

As the confusion of tongues was a mark of separation, so the being of one language is a mark of union. LORD BACON.

In languages the tongue is more pliant to all sounds, the joints more supple to all feats of activity, in youth than afterwards.
LORD BACON.

Of all the means which human ingenuity has contrived for recalling the images of real objects, and awakening, by representation, similar emotions to those which were raised by the originals, none is so full and extensive as that which is created by words and writing. BLAIR.

Another branch of the Gothic existed in Scandinavia, and is called the *Suio-Gothic*, or *Old Norse*. It is still spoken with some variations in Iceland, the Faroe Islands, and parts of Norway. From this language the modern Danish, Swedish, and Norwegian derive their origin. BOSWORTH.

It may be observed, that very polished languages, and such as are praised for their superior clearness and perspicuity, are generally deficient in strength. The French language has that perfection and that defect. Whereas the Oriental tongues, and in general the languages of most unpolished people, have a great force and energy of expression; and this is but natural. Uncultivated people are but ordinary observers of things, and not critical in distinguishing them; but for that reason they admire more, and are more affected with what they see, and therefore express themselves in a warmer and more passionate manner. BURKE:
On the Sublime and Beautiful, 1756.

Speak the language of the company you are in; speak it purely, and unlarded with any other. CHESTERFIELD.

With respect to the education of boys, I think they are generally made to draw in Latin and Greek trammels too soon. It is pleasing,

no doubt, to a parent, to see his child already in some sort a proficient in those languages at an age when most others are entirely ignorant of them; but hence it often happens that a boy who could construe a fable of Æsop at six or seven years of age, having exhausted his little stock of attention and diligence in making that notable acquisition, grows weary of his task, conceives a dislike for study, and perhaps makes but a very indifferent progress afterwards.

COWPER:
To Rev. W. Unwin, Sept. 7, 1780.

The grammar of every language is merely a compilation of those general principles, or rules, agreeably to which that language is spoken.

CROMBIE.

All languages tend to clear themselves of synonyms as intellectual culture advances, the superfluous words being taken up, and appropriated by new shades and combinations of thought evolved in the progress of society.

DE QUINCEY.

Such difference there is in tongues, that the same figure which roughens one gives majesty to another. DRYDEN.

The learned languages were less constrained in the quantity of every syllable, beside helps of grammatical figures for the lengthening or abbreviation of them. DRYDEN.

Latin is a far more succinct language than the Italian, Spanish, French, or even than the English, which, by reason of its monosyllables, is far the most compendious of them.

DRYDEN.

The Latin, a most severe and compendious language, often expresses that in one word which either the barbarity or the narrowness of modern tongues cannot supply in more.

DRYDEN.

The agitation of spelling-reforms, which appears in cultivated nations from time to time, aims at restoring the harmony between letter and sound. Of the three languages we may say that the German is (comparatively speaking) phonetic, and the French consistent, while the English is neither the one nor the other.

EARLE:
Philosophy of the English Tongue.

Languages, like our bodies, are in a perpetual flux, and stand in need of recruits to supply those words that are continually falling through disuse. FELTON.

The French have indeed taken worthy pains to make classic learning speak their language: if they have not succeeded, it must be imputed to a certain talkativeness and airiness represented in their tongue; which will never agree with the sedateness of the Romans or the solemnity of the Greeks. FELTON.

Are the powers—the capacity of human language limited by any other bounds than those which limit the mind's powers of conception? Is there within the possibility of human conceptions a certain order of ideas which no combinations of language could express? . . . If a poet were to come into the world endowed with a genius, suppose ten times more sublime than Milton's, must he not abandon the attempt at composition in despair, from finding that language, like a feeble tool, breaks in his hand—from finding that when he attempts to pour any of his mental fluid into the vessel of language, that vessel in a moment melts or bursts; from finding that, though he is Hercules every inch, he is armed but with a distaff, and cannot give his mighty strength its proportional effect without his club? JOHN FOSTER: *Journal.*

I would therefore offer it to the consideration of those who superintend the education of our youth, whether, since many of those who begin with the Latin quit the same after spending some years without having made any great proficiency, and what they have learned becomes almost useless, so that their time has been lost, it would not have been better to have begun with the French, proceeding to the Italian and Latin; for, though, after spending the same time, they should quit the study of languages and never arrive at the Latin, they would, however, have acquired another tongue or two that, being in modern use, might be serviceable to them in common life.

B. FRANKLIN: *Autobiography.*

It is usually said by grammarians that the use of language is to express our wants and desires; but men who know the world hold, and I think with some show of reason, that he who best knows how to keep his necessities private is the most likely person to have them redressed; and that the true use of speech is not so much to express our wants as to conceal them.

GOLDSMITH: *Essays*, No. V.

The reader must not be surprised to find me once more addressing schoolmasters on the present method of teaching the learned languages, which is commonly by literal translations. I would ask such, if they were to travel a journey, whether those parts of the road in which they found the greatest difficulties would not be the most strongly remembered? Boys who, if I may continue the allusion, gallop through one of the ancients with the assistance of a translation can have but a very slight acquaintance either with the author or his language. GOLDSMITH: *Essays*, No. VII.

For can anything be more absurd than our way of proceeding in this part of literature? to push tender wits into the intricate mazes of grammar, and a *Latin* grammar? to learn an unknown art by an unknown tongue? to carry them a dark round-about way to let them in at the back door? Whereas by teaching them first the grammar of their mother-tongue, so easy to be learned, their advance to the grammars of *Latin* and *Greek* would be gradual and easy; but our precipitate way of hurrying them over such a gulf, before we have built them a bridge

to it, is a shock to their weak understandings, which they seldom or very late recover.

GREENWOOD: *Tatler*, No. 234.

Languages of countries are lost by transmission of colonies of a different language.

SIR M. HALE.

In the original elementary parts of a language there are, in truth, few or no synonymes; for what should prompt men, in the earlier period of literature, to invent a word that neither conveyed any new idea nor enabled them to present an old one with more force and precision? In the progress of refinement, indeed, regard to copiousness and harmony has enriched language with many exotics, which are merely those words in a foreign language that perfectly correspond to terms in our own; as *felicity* for *happiness*, celestial for heavenly, and a multitude of others.

ROBERT HALL:
Review of Foster's Essays.

A language cannot be thoroughly learned by an adult without five years' residence in the country where it is spoken; and without habits of close observation, a residence of twenty years is insufficient.

P. G. HAMERTON: *Intellectual Life.*

We are quite sure that living languages are better means of teaching boys or men to think than even mathematics. Let there be no lack of mathematical teaching, only let it not occupy a wrong place in the theory of education. It is the groundwork of exact science; by help of it the pupil rises to a nobler view of all the glories of creation, which we would have all, whom it is professed liberally to educate, taught to study; but of the reasoning that belongs to the affairs of human life, about which it is practically most important that we should be taught to reflect wisely, it supplies little or nothing. The mere study of words is in this respect more to be valued. *Household Words.*

If one were to be worded to death, Italian is the fittest language. JAMES HOWELL.

Whether it be decreed by the authority of reason or the tyranny of ignorance, that, of all the candidates for literary praise, the unhappy lexicographer holds the lowest place, neither vanity nor interest incited me to inquire.

DR. S. JOHNSON.

It is the fate of those who toil at the lower employments of life, to be rather driven by the fear of evil, than attracted by the prospect of good; to be exposed to censure, without hope of praise; to be disgraced by miscarriage, or punished for neglect, where success would have been without applause, and diligence without reward.

Among these unhappy mortals is the writer of dictionaries; whom mankind have considered not as the pupil, but the slave of science, the pioneer of literature, doomed only to remove rubbish and clear obstructions from the paths through which Learning and Genius press forward to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress. Every other author may aspire to praise; the lexicographer can only hope to escape reproach, and even this negative recompense has been yet granted to very few.

DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

When I am animated by this wish, I look with pleasure on my book, however defective, and deliver it to the world with the spirit of a man that has endeavoured well. That it will immediately become popular I have not promised to myself: a few wild blunders and risible absurdities, from which no work of such multiplicity was ever free, may for a time furnish folly with laughter, and harden ignorance into contempt; but useful diligence will at last prevail, and there never can be wanting some who distinguish desert; who will consider that no dictionary of a living tongue can ever be perfect,—since while it is hastening to publication, some words are budding, and some falling away; that a whole life cannot be spent upon syntax and etymology, and that even a whole life would not be sufficient; that he whose design includes whatever language can express, must often speak of what he does not understand; that a writer will sometimes be hurried by eagerness to the end, and sometimes faint with weariness under a task which Scaliger compares to the labours of the anvil and the mine; that what is obvious is not always known, and what is known is not always present; that sudden fits of inadvertency will surprise vigilance, slight avocations will seduce attention, and casual eclipses of the mind will darken learning; and that the writer shall often in vain trace his memory at the moment of need for that which yesterday he knew with intuitive readiness, and which will come uncalled into his thoughts to-morrow.

DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

It may repress the triumph of malignant criticism to observe, that if our language is not here fully displayed, I have only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed, and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive; if the aggregated knowledge and co-operating diligence of the *Italian* academicians did not secure them from the censure of *Beni;* if the embodied criticks of *France*, when fifty years had been spent upon their work, were obliged to change its economy, and give their second edition another form, I may surely be contented without the praise of perfection,—which if I could obtain, in this gloom of solitude, what would it avail me? I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty sounds. I therefore dismiss it with frigid

tranquillity, having little to fear or hope from censure or from praise.

DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

Those who have been persuaded to think well of my design will require that it should fix our language, and put a stop to those alterations which time and chance have hitherto been suffered to make in it without opposition. With this consequence I will confess that I flattered myself for a while; but now begin to fear that I have indulged expectation which neither reason nor experience can justify. When we see men grow old and die at a certain time one after another, from century to century, we laugh at the elixir that promises to prolong life to a thousand years; and with equal justice may the lexicographer be derided, who being able to produce no example of a nation that has preserved their words and phrases from mutability, shall imagine that his dictionary can embalm his language, and secure it from corruption and decay, that it is in his power to change sublunary nature, and clear the world at once from folly, vanity, and affectation. DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

Language most shows a man: speak that I may see thee: it springs out of the most retired and inmost parts of us. BEN JONSON.

God, having designed man for a sociable creature, made him not only with an inclination and under the necessity to have fellowship with those of his own kind, but furnished him also with language, which was to be the great instrument and cementer of society. LOCKE.

Language being the conduit whereby men convey their knowledge, he that makes an ill use of it, though he does not corrupt the fountains of knowledge, which are in things, yet he stops the pipes. LOCKE.

Languages are to be learned only by reading and talking, and not by scraps of authors got by heart. LOCKE.

Particularly in learning of languages there is least occasion for posing of children.
LOCKE.

The learning and mastery of a tongue, being uneasy and unpleasant enough in itself, should not be cumbered with any other difficulties, as is done in this way of proceeding. LOCKE.

It is fruitless pains to learn a language which one may guess by his temper he will wholly neglect as soon as an approach to manhood, setting him free from a governor, shall put him into the hands of his own inclination.
LOCKE.

I would have any one name to me that tongue that one can speak as he should do by the rules of grammar. LOCKE.

If a gentleman be to study any language, it ought to be that of his own country.
LOCKE.

Men apply themselves to two or three foreign, dead, and which are called the learned, languages, and pique themselves upon their skill in them. LOCKE.

The polity of some of our neighbours hath not thought it beneath the public care to promote and reward the improvement of their own language. LOCKE.

No care is taken to improve young men in their own language, that they may thoroughly understand and be masters of it. LOCKE.

Those who cannot distinguish, compare, and abstract would hardly be able to understand and make use of language, or judge or reason to any tolerable degree. LOCKE.

Now that languages are made, and *abound* with words standing for combinations, an usual way of getting these complete ideas is by the explication of those terms that stand for them.
LOCKE.

Use, which is the supreme law in matter of language, has determined that heresy relates to errors in faith, and schism to those in worship or discipline. LOCKE.

Versification in a dead language is an exotic, a far-fetched, costly, sickly imitation of that which elsewhere may be found in healthful and spontaneous perfection. The soils on which this rarity flourishes are in general as ill suited to the production of vigorous native poetry as the flower-pots of a hot-house to the growth of oaks.
LORD MACAULAY: *Milton*, Aug. 1825.

Obstacles unparalleled in any other country which has books must be surmounted by the student who is determined to master the Chinese tongue. To learn to read is the business of half a life. It is easier to become such a linguist as Sir William Jones was than to become a good Chinese scholar. You may count upon your fingers the Europeans whose industry and genius, even when stimulated by the most fervent religious zeal, has triumphed over the difficulties of a language without an alphabet.
LORD MACAULAY:
Speech on War with China, April 7, 1840.

No writer of British birth is reckoned among the masters of Latin poetry and eloquence. It is not probable that the islanders were at any time generally familiar with the tongue of their Italian rulers. From the Atlantic to the vicinity of the Rhine the Latin has, during many centuries, been predominant. It drove out the Celtic; it was not driven out by the Teutonic; and it is at this day the basis of the French, Spanish, and Portuguese languages. In our island the Latin appears never to have superseded the old Gaelic speech, and could not stand its ground against the German.
LORD MACAULAY:
History of England, vol. i. chap. i.

Nor do I think it a matter of little moment whether the language of a people be vitiated or refined, whether the popular idiom be erroneous or correct. This consideration was more than once found salutary at Athens. It is the opinion of Plato that changes in the dress and habits of the citizens portend great commotions and changes in the state; and I am inclined to believe, that when the language in common use in any country becomes irregular and depraved, it is followed by their ruin or their degradation. For what do terms used without skill or meaning, which are at once corrupt and misapplied, denote, but a people listless, supine, and ripe for servitude? On the contrary, we have never heard of any people or state which has not flourished in some degree of prosperity as long as their language has retained its elegance and its purity.

MILTON: *To* BENEDETTO BUONMATTAI, *Sept.* 10, 1638: *Milton's Familiar Letters.*

And seeing every nation affords not experience and tradition enough for all kind of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet, if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only.

Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful: first, we do amiss to spend seven or eight years merely in scraping together much miserable Latin and Greek as might be learned otherwise easily and delightfully in one year.

MILTON:
Tractate on Education, 1644.

I would first understand my own language, and that of my neighbours with whom most of my business and conversation lies. No doubt but Greek and Latin are very great ornaments, and of very great use, but we buy them too dear. . . . My father having made the most precise enquiry that any man could possibly make amongst men of the greatest learning and judgment, of an exact method of education, was by them cautioned of the inconvenience then in use, and made to believe that the tedious time we applied to the learning of the tongues of them who had them for nothing was the sole cause we could not arrive to that grandeur of soul, and perfection of knowledge, with the ancient Greeks and Romans. I do not however believe that to be the only cause. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

The history of every language is inseparable from that of the people by whom it is spoken.

COL. W. MURE.

In the beginning of speech there was an implicit compact, founded upon common consent, that such words, voices, or gestures should be signs whereby they would express their thoughts.

SOUTH.

It hath ever been the use of the conqueror to despise the language of the conquered, and to force him to learn his: so did the Romans always use, insomuch that there is no nation but is sprinkled with their language.

EDMUND SPENSER.

The applied science of language, if confined to the speech of a single country or district, forms the particular grammar of the language there spoken; but if it embrace many languages, testing their formation, construction, and powers by the common standard of universal grammar, it is termed by different authors comparative grammar, comparative philology, . . . glottology, or glossology. SIR J. STODDART.

The elementary qualities of . . . speech are tone, time, and force. But of these the principal modifications are commonly called by grammarians accent, quantity, and emphasis.

SIR J. STODDART.

One cannot attempt the perfect reforming the languages of the world without rendering himself ridiculous. SWIFT.

I would rather have trusted the refinement of our language, as to sound, to the judgment of the women than to half-witted poets.

SWIFT.

Language is an art, and a glorious one, whose influence extends over all others, and in which all science whatever must centre; but an art springing from necessity, and originally invented by artless men. J. HORNE TOOKE:
Diversions of Purley, i. 317.

Far more and mightier in every way is a language than any one of the works which may have been composed in it; for that work, great as it may be, is but embodying the mind of a single man, this of a nation. The *Iliad* is great, yet not so great in strength or power or beauty as the Greek language. *Paradise Lost* is a noble possession for a people to have inherited, but the English tongue is a nobler heritage yet. R. C. TRENCH: *Study of Words.*

And the love of our own language, what is it, in fact, but the love of our country expressing itself in one particular direction?

R. C. TRENCH.

To explore the history of any language is a task peculiarly difficult at this period of the world, in which we are so remote from the era of its construction. We have as yet witnessed no people in the act of forming their language, and cannot therefore from experience demonstrate the simple elements from which a language begins, nor the additional organization which it gradually receives.

SHARON TURNER:
History of the Anglo-Saxons.

An acquaintance with the various tongues is nothing but a relief against the mischiefs which the building of Babel introduced.

DR. I. WATTS.

It is said one hundred students are employed at Jeddo to simplify the Japanese characters so as to adapt them to the sounds of the European languages. If a nation that was but yesterday considered barbarous is acting thus, why should not England and America call a scientific convention to harmonize the letters of their alphabet with the sounds of their language? Why should not all the modern nations have a philologic congress to extend into language the uniformity we have in mathematics, chemistry, and music?

J. A. WEISSE, M.D.:
To the English-Speaking Population, 1873.

There is no more striking instance of the silent and imperceptible changes brought about by what is called "Time," than that of a language becoming dead. To point out the precise period at which Greek or Latin ceased to be a living language would be as impossible as to say when a man becomes *old*. And much confusion of thought and many important practical results arise from not attending to this.

WHATELY:
Annot. on Bacon's Essay, Of Innovations.

Though the Jews were but a small nation, and confined to a narrow compass in the world, yet the first rise of letters and languages is truly to be ascribed to them. BISHOP WILKINS.

LAUGHTER.

I am afraid I shall appear too abstracted in my speculations, if I show that when a man of wit makes us laugh, it is by betraying some oddness or infirmity in his own character, or in the representation which he makes of others; and that when we laugh at a brute, or even at an inanimate thing, it is at some action or incident that bears a remote analogy to any blunder or absurdity in reasonable creatures.

ADDISON: *Spectator*, No. 47.

Laughter, while it lasts, slackens and unbraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to depress the mind and damp our spirits, with transient unexpected gleams of joy, one would take care not to grow too wise for so great a pleasure of life.

ADDISON: *Spectator*, No. 249.

If we may believe our logicians, man is distinguished from all other creatures by the faculty of laughter. ADDISON.

I laugh at every one, said an old cynic, who laughs at me. Do you so? replied the philosopher: then you lead the merriest life of any man in Athens. ADDISON.

In laughing there ever precedeth a conceit of something ridiculous, and therefore it is proper to man. LORD BACON.

How much lies in laughter: the cipher key, wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smiles of others lies the cold glitter as of ice; the fewest are able to laugh what can be called laughing, but only sniff and titter and sniggle from the throat outwards, or at least produce some whiffling, husky cachinnation, as if they were laughing through wool: of none such comes good. The man who cannot laugh is only fit for treasons, stratagems, and spoils; but his own life is already a treason and a stratagem.

CARLYLE.

Having mentioned laughing, I must particularly warn you against it; and I could heartily wish that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things; and they call it being merry. In my mind, there is nothing so illiberal and so ill bred as audible laughter. LORD CHESTERFIELD:
Letters to his Son, March 9, 1748.

True wit, or sense, never yet made anybody laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should show themselves above. . . . Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. . . . I am sure that since I have had the full use of my reason nobody has ever heard me laugh. LORD CHESTERFIELD:
Letters to his Son, March 9, 1748.

It is a good thing to laugh at any rate; and if a straw can tickle a man, it is an instrument of happiness. DRYDEN.

I may therefore conclude, that the passion of laughter is nothing else but sudden glory arising from a sudden conception of some eminency in ourselves by comparison with the infirmity of others, or with our own formerly: for men laugh at the follies of themselves past when they come suddenly to remembrance, except they bring with them any present dishonour.

HOBBES: *Treat. on Human Nature.*

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

LEIGH HUNT.

How inevitably does an immoderate laughter end in a sigh! SOUTH.

Laughter is a vent of any sudden joy that strikes upon the mind, which, being too volatile and strong, breaks out in this tremor of the voice. The poets make use of this metaphor when they would describe nature in her richest dress; for beauty is never so lovely as when adorned with the smile, and conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation. SIR R. STEELE.

We may range the several kinds of laughter under the following heads:—the dimplers, the smilers, the laughers, the grinners, the horse-laughers. The dimple is practised to give a grace to the features, and is frequently made a bait to entangle a gazing lover; this was called by the ancients the Chian laugh. The smile is for the most part confined to the fair sex and their male retinue. It expresses our satisfaction in a silent sort of approbation, doth not too much disorder the features, and is practised by lovers of the most delicate address. This tender motion of physiognomy the ancients called the Ionic laugh. The laugh among us is the common *risus* of the ancients. The grin, by writers of antiquity is called the Syncrusian; and was then, as it is at this time, made use of to display a beautiful set of teeth. The horse-laugh, or the Sardonic, is made use of with great success in all kinds of disputation. The proficients in this kind, by a well-timed laugh, will baffle the most solid argument. This, upon all occasions, supplies the want of reason; is always received with great applause in coffee-house disputes; and that side the laugh joins with is generally observed to gain the better of his antagonist.

SIR R. STEELE.

In order to look into any person's temper, I generally make my first observations upon his laugh, whether he is easily moved, and what are the passages which throw him into that agreeable kind of convulsion. People are never so much unguarded as when they are pleased; and laughter being a visible symptom of some inward satisfaction, it is then, if ever, we may believe the face. There is, perhaps, no better index to point us to the particularities of the mind than this, which is itself one of the chief distinctions of our rationality. For, as Milton says,

> "Smiles from reason flow, to brutes denied,
> And are of love the food."

It may be remarked, in general, under this head, that the laugh of men of wit is for the most part but a faint constrained kind of half-laugh, as such persons are never without some diffidence about them; but that of fools is the most honest, natural, open laugh in the world.

SIR R. STEELE.

Laughing, if loud, ends in a deep sigh; and all pleasures have a sting in the tail, though they carry beauty on the face.

JEREMY TAYLOR.

LAW.

The Roman emperors were possessed of the whole legislative as well as executive power.

ADDISON.

Law is a bottomless pit: John Bull was flattered by the lawyers that his suit would not last above a year; yet ten long years did Hocus steer his cause through all the meanders of the law, and all the courts. ARBUTHNOT.

The Roman laws gave particular exemptions to such as built ships or traded in corn.

ARBUTHNOT.

Decent executions keep the world in awe: for that reason the majority of mankind ought to be hanged every year. ARBUTHNOT.

A just and wise magistrate is a blessing as extensive as the community to which he belongs: a blessing which includes all other blessings whatsoever that relate to this life.

ATTERBURY.

A wise king must do less in altering his laws than he may; for new government is ever dangerous; it being true in the body politic as in the corporal, that "omnis subita immutatio est periculosa:" and though it be for the better, yet it is not without a fearful apprehension; for he that changeth the fundamental laws of a kingdom thinketh there is no good title to a crown but by conquest.

LORD BACON: *Essay XIV., Of a King.*

They are the best laws by which the king hath the justest prerogative and the people the best liberty. LORD BACON.

The tenure in chief is the very root that doth maintain this silver stem, that by many rich and fruitful branches spreadeth itself: so if it be suffered to starve, by want of ablaqueation, and other good husbandry, this yearly fruit will much decrease.

LORD BACON: *Office of Alienations.*

It is but a loose thing to speak of possibilities, without the particular designs; so is it to speak of lawfulness without the particular.

LORD BACON.

It has been said that the law of England derived the doctrine of charitable uses from the Roman Civil Law. Lord Thurlow has said it, and there are others who have said the same thing. It is by no means clear. It may very well be doubted. It is not worth the time necessary for the investigation. One of the worst doctrines, as formerly understood in England, the doctrine of *Cy-pres*, has been derived from the Roman law, and perhaps little else. Constantine certainly sanctioned what are called pious uses. A successor, Valentinian, restrained donations to churches, without disturbing donations to the poor; and Justinian abolished the restraint, and confirmed and established such uses generally and forever.

HORACE BINNEY:
Argument Vidal v. the City of Philadelphia, 1844, 26.

But that a science, which distinguishes the criterions of right and wrong; which teaches to establish the one, and prevent, punish, or redress the other; which employs in its theory the noblest faculties of the soul, and exerts in its practice the cardinal virtues of the heart; a science, which is universal in its use and extent, accommodated to each individual, yet comprehending the whole community; that a science like this should ever have been deemed unnecessary to be studied in an university, is matter of astonishment and concern. BLACKSTONE:

Introduc. to his Commentaries, Sec. I.

I think it an undeniable position, that a competent knowledge of the laws of that society in which we live, is the proper accomplishment of every gentleman and scholar; an highly useful, I had almost said essential, part of liberal and polite education. And in this I am warranted by the example of ancient Rome; where, as Cicero informs us, the very boys were obliged to learn the twelve tables by heart, as a *carmen necessarium*, or indispensable lesson, to imprint on their tender minds an early knowledge of the laws and constitution of their country.

BLACKSTONE:

Commentaries: On the Study of the Law.

Law, in its most general and comprehensive sense, signifies a rule of action; and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational. Thus, we say, the laws of motion, of gravitation, of optics, or mechanics, as well as the laws of nature and of nations. And it is that rule of action which is prescribed by some superior, and which the inferior is bound to obey.

BLACKSTONE:

Commentaries: Of the Nature of Laws in General.

Considering the Creator only as a being of infinite *power*, he was able unquestionably to have prescribed whatever laws he pleased to his creature, man, however unjust or severe. But, as he is also a being of infinite *wisdom*, he has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal immutable laws of good and evil, to which the Creator himself, in all his dispensations, conforms; and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions.

Such, among others, are these principles: that we should live honestly, should hurt nobody, and should render to every one his due; to which three general precepts Justinian has reduced the whole doctrine of law.

BLACKSTONE:

Commentaries: Of the Nature of Laws in General.

Aristotle himself has said, speaking of the laws of his own country, that jurisprudence, or the knowledge of those laws, is the principal and most perfect branch of ethics.

BLACKSTONE.

Human legislators have, for the most part, chosen to make the sanction of their laws rather vindicatory than remuneratory, or to consist rather in punishments than in actual particular rewards. BLACKSTONE.

Outrageous penalties, being seldom or never inflicted, are hardly known to be law by the public; but that rather aggravates the mischief by laying a snare for the unwary.

BLACKSTONE.

We found, or we thought we found, an inconvenience in having every man the judge of his own cause. Therefore judges were set up, at first, with discretionary powers. But it was soon found a miserable slavery to have our lives and properties precarious, and hanging upon the arbitrary determination of any one man, or set of men. We fled to laws as a remedy for this evil. By these we persuaded ourselves we might know with some certainty upon what ground we stood. But lo! differences arose upon the sense and interpretation of these laws. Thus we were brought back to our old incertitude. BURKE:

Vindic. of Nat. Society, 1756.

New laws were made to expound the old; and new difficulties arose upon the new laws; as words multiplied, opportunities of cavilling upon them multiplied also. Then recourse was had to notes, comments, glosses, reports, *responsa prudentum*, learned readings: eagle stood against eagle; authority was set up against authority. Some were allured by the modern, others reverenced the ancient. The new were more enlightened, the old were more venerable. Some adopted the comment, others stuck to the text. The confusion increased, the mist thickened, until it could be discovered no longer what was allowed or forbidden, what things were in property, and what common. In this uncertainty (uncertain even to the professors, an Egyptian darkness to the rest of mankind) the contending parties felt themselves more effectually ruined by the delay than they could have been by the injustice of any decision. Our inheritances are become a prize for disputation; and disputes and litigations are become an inheritance. BURKE:

Vindic. of Nat. Society.

The delay of the law is, your lordship will tell me, a trite topic, and which of its abuses have not been too severely felt not to be complained of? A man's property is to serve for the purposes of his support; and therefore, to delay a determination concerning that, is the worst injustice, because it cuts off the very end and purpose for which I applied to the judicature for relief. Quite contrary in the case of a man's life: there the determination can hardly be too much protracted. Mistakes in this case are as often fallen into as many others; and if the judgment is sudden, the mistakes are the most irretrievable of all others. Of this the gentlemen of the robe are themselves sensible, and they have brought it into a maxim. *De*

morte hominis nulla est cunctatio longa. But what could have induced them to reverse the rules, and to contradict that reason which dictated them, I am utterly unable to guess.

BURKE: *Vindic. of Nat. Society.*

I remove my suit; I shift from court to court; I fly from equity to law, and from law to equity; equal uncertainty attends me everywhere; and a mistake in which I had no share decides at once upon my liberty and property, sending me from the court to a prison, and adjudging my family to beggary and famine. I am innocent, gentlemen, of the darkness and uncertainty of your science. I never darkened it with absurd and contradictory notions, nor confounded it with chicane or sophistry. You have excluded me from any share in the conduct of my own cause; "the science was too deep for me;" I acknowledged it; but it was too deep even for yourselves: you have made the way so intricate that you are yourselves lost in it; you err, and you punish me for your errors.

BURKE: *Vindic. of Nat. Society.*

A point concerning property, which ought, for the reasons I have just mentioned, to be most speedily decided, frequently exercises the wit of successions of lawyers, for many generations. *Multa virûm volvens durando sæcula vincit.* But the question concerning a man's life, that great question in which no delay ought to be counted tedious, is commonly determined in twenty-four hours at the utmost. It is not to be wondered at that injustice and absurdity should be inseparable companions.

BURKE: *Vindic of Nat. Society.*

We are tenants at the will of these gentlemen for everything; and a metaphysical quibble is to decide whether the greatest villain breathing shall meet his deserts or escape with impunity, or whether the best man in the society shall not be reduced to the lowest and most despicable condition it affords. In a word, my lord, the injustice, delay, puerility, false refinement, and affected mystery of the law are such, that many who live under it come to admire and envy the expedition, simplicity, and equality of arbitrary judgments.

BURKE: *Vindic. of Nat. Society.*

Ask of politicians the end for which laws were originally designed, and they will answer that the laws were designed as a protection for the poor and weak against the oppression of the rich and powerful. But surely no pretence can be so ridiculous: a man might as well tell me he has taken off my load, because he has changed the burden. If the poor man is not able to support his suit, according to the vexatious and expensive manner established in civilized countries, has not the rich as great an advantage over him as the strong has over the weak in a state of nature?

BURKE: *Vindic. of Nat. Society.*

To the solid establishment of every law two things are essentially requisite: first, a proper and sufficient human power to declare and modify the matter of the law; and next, such a fit and equitable constitution as they have a right to declare and render binding. With regard to the first requisite, the human authority, it is their judgment they give up, not their right. The people, indeed, are presumed to consent to whatever the legislature ordains for their benefit; and they are to acquiesce in it, though they do not clearly see into the propriety of the means by which they are conducted to that desirable end. This they owe as an act of homage and just deference to a reason which the necessity of government has made superior to their own.

BURKE: *Tract on the Popery Laws.*

It would be hard to point out any error more truly subversive of all the order and beauty, of all the peace and happiness of human society, than the position that any body of men have a right to make what laws they please,—or that laws can derive any authority from their institution merely, and independent of the quality of the subject-matter. No arguments of policy, reason of state, or preservation of the constitution can be pleaded in favour of such a practice.

BURKE: *Tract on the Popery Laws.*

In reality there are two, and only two, foundations of law; and they are both of them conditions without which nothing can give it any force: I mean equity and utility. With respect to the former, it grows out of the great rule of equality, which is grounded upon our common nature, and which Philo, with propriety and beauty, calls the mother of justice. All human laws are, properly speaking, only declaratory; they may alter the mode and application, but have no power over the substance, of original justice. The other foundation of law, which is utility, must be understood, not of partial or limited, but of general and public, utility, connected in the same manner with, and derived directly from, our rational nature: for any other utility may be the utility of a robber, but cannot be that of a citizen,—the interest of the domestic enemy, and not that of a member of the commonwealth.

BURKE: *Tract on the Popery Laws.*

It is sufficiently known that the first Christians, avoiding the Pagan tribunals, tried most even of their civil causes before the bishop, who, though he had no direct coercive power, yet, wielding the sword of excommunication, had wherewithal to enforce the execution of his judgments. Thus the bishop had a considerable sway in temporal affairs, even before he was owned by the temporal power.

BURKE: *Abridgment of English History.*

The Saxon laws, imperfect and various as they were, served in some tolerable degree a people who had by their Constitution an eye on each other's concerns, and decided almost all matters of any doubt amongst them by methods which, however inadequate, were extremely simple. They judged every controversy either by the

conscience of the parties, or by the country's opinion of it, or what they judged an appeal to Providence. They were unwilling to submit to the trouble of weighing contradictory testimonies; and they were destitute of those critical rules by which evidence is sifted, the true distinguished from the false, the certain from the uncertain. Originally, therefore, the defendant in the suit was put to his oath, and if on oath he denied the debt or the crime with which he was charged, he was of course acquitted. But when the first fervours of religion began to decay, and fraud and the temptations to fraud to increase, they trusted no longer to the conscience of the party. They cited him to an higher tribunal,—the immediate judgment of God. Then trials were so many conjurations, and the magical ceremonies of barbarity and heathenism entered into law and religion. This supernatural method of process they called God's Dome; it is generally known by the name of Ordeal, which in the Saxon language signifies the Great Trial. This trial was made either by fire or water: that by fire was principally reserved for persons of rank; that by water decided the fate of the vulgar; sometimes it was at the choice of the party. BURKE:

Abridgment of English History.

The Common Law, as it then prevailed in England, was in a great measure composed of some remnants of the old Saxon customs, joined to the feudal institutions brought in at the Norman Conquest. And it is here to be observed that the constitutions of Magna Charta are by no means a renewal of the Laws of St. Edward, or the ancient Saxon laws, as our historians and law-writers generally, though very groundlessly, assert. They bear no resemblance in any particular to the Laws of St. Edward, or to any other collection of these ancient institutions. Indeed, how should they? The object of Magna Charta is the correction of the feudal policy, which was first introduced, at least in any regular form, at the Conquest, and did not subsist before it. BURKE:

Abridgment of English History.

By the Feudal Law, all landed property is, by a feigned conclusion, supposed to be derived, and therefore to be mediately or immediately held, from the crown. If some estates were so derived, others were certainly procured by the same original title of conquest by which the crown itself was acquired, and the derivation from the king could in reason only be considered as a fiction of the law. BURKE:

Abridgment of English History.

There is scarce any object of curiosity more rational than the origin, the progress, and the various revolutions of human laws. Political and military relations are for the greater part accounts of the ambition and violence of mankind: this is an history of their justice. And surely there cannot be a more pleasing speculation than to trace the advances of men in an attempt to imitate the Supreme Ruler in one of the most glorious of his attributes, and to attend them in the exercise of a prerogative which it is wonderful to find intrusted to the management of so weak a being. In such an inquiry we shall, indeed, frequently see great instances of this frailty; but at the same time we shall behold such noble efforts of wisdom and equity as seem fully to justify the reasonableness of that extraordinary disposition by which men, in one form or other, have been always put under the dominion of creatures like themselves.

BURKE:

Abridgment of English History.

The Norman Conquest is the great era of our laws. At this time the English jurisprudence, which had hitherto continued a poor stream, fed from some few, and those scanty sources, was all at once, as from a mighty flood, replenished with a vast body of foreign learning, by which, indeed, it might be said rather to have been increased than much improved; for this foreign law, being imposed, not adopted, for a long time bore strong appearances of that violence by which it had been first introduced. All our monuments bear a strong evidence to this change. New courts of justice, new names and powers of officers, in a word, a new tenure of land as well as new possessors of it, took place. Even the language of public proceedings was in a great measure changed.

BURKE: *Abridg. of Eng. History.*

Sir, if such a man fell into errors, it must be from defects not intrinsical; they must be rather sought in the particular habits of his life, which, though they do not alter the groundwork of character, yet tinge it with their own hue. He was bred in a profession. He was bred to the law, which is, in my opinion, one of the first and noblest of human sciences,—a science which does more to quicken and invigorate the understanding than all the other kinds of learning put together; but it is not apt, except in persons very happily born, to open and to liberalize the mind exactly in the same proportion. Passing from that study, he did not go very largely into the world, but plunged into business,—I mean into the business of office, and the limited and fixed methods and forms established there. Much knowledge is to be had, undoubtedly, in that line; and there is no knowledge which is not valuable. But it may be truly said that men too much conversant in office are rarely minds of remarkable enlargement. Their habits of office are apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. These forms are adapted to ordinary occasions; and therefore persons who are nurtured in office do admirably well as long as things go on in their proper order; but when the high-roads are broken up, and the waters out, when a new and troubled scene is opened, and the file affords no precedent, then it is that a greater knowledge of mankind and a far more extensive comprehension of things is requisite, than ever office gave, or than office

can ever give. Mr. Grenville thought better of the wisdom and power of human legislation than in truth it deserves.

BURKE:
Speech on American Taxation, April 19, 1774.

In effect, to follow, not to force, the public inclination,—to give a direction, a form, a technical dress, and a specific sanction, to the general sense of the community, is the true end of legislation. BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

Surely the state of Ireland ought forever to teach parties moderation in their victories. People crushed by law have no hopes but from power. If laws are their enemies, they will be enemies to laws; and those who have much to hope and nothing to lose will always be dangerous, more or less. BURKE:
Letter to Hon. Chas. James Fox, Oct. 8, 1777.

There is nothing certain in the principles of jurisprudence, if this be not undeniably true, that when a special authority is given to any persons by name to do some particular act, that no others, by virtue of general powers, can obtain a legal title to intrude themselves into that trust, and to exercise those special functions in their place. BURKE:
Speech on the Nabob of Arcot's Debts, Feb. 28, 1785.

And first of all, the science of jurisprudence, the pride of the human intellect, which, with all its defects, redundancies, and errors, is the collected reason of ages, combining the principles of original justice with the infinite variety of human concerns, as a heap of old exploded errors, would be no longer studied. Personal self-sufficiency and arrogance (the certain attendants upon all those who have never experienced a wisdom greater than their own) would usurp the tribunal. Of course no certain laws, establishing invariable grounds of hope and fear, would keep the actions of men in a certain course, or direct them to a certain end.

BURKE:
Reflections on the Revolution in France, 1790.

Cromwell knew how to separate the institutions expedient to his usurpation from the administration of the public justice of his country. For Cromwell was a man in whom ambition had not wholly suppressed, but only suspended, the sentiments of religion, and the love (as far as it could consist with his designs) of fair and honourable reputation. Accordingly, we are indebted to this act of his for the preservation of our laws, which some senseless asserters of the rights of men were then on the point of entirely erasing, as relics of feudality and barbarism. Besides, he gave, in the appointment of that man [Sir Matthew Hale], to that age, and to all posterity, the most brilliant example of sincere and fervent piety, exact justice, and profound jurisprudence.

BURKE:
Letter to a Member of the Nat. Assembly, 1791.

That discretion, which in judicature is well said by Lord Coke to be a crooked cord, in legislature is a golden rule. BURKE:
Letter to Sir Hercules Langrishe, on the Roman Catholics of Ireland, 1792.

Reports, though of a kind less authentic than the Year Books, to which Coke alludes, have continued without interruption to the time in which we live. It is well known that the elementary treatises of law, and the dogmatical treatises of English jurisprudence, whether they appear under the names of institutes, digests, or commentaries, do not rest on the authority of the supreme power, like the books called the Institute, Digest, Code, and authentic collations in the Roman law. With us doctrinal books of that description have little or no authority, other than as they are supported by the adjudged cases and reasons given at one time or other from the bench; and to these they constantly refer. This appears in Coke's Institutes, in Comyns's Digest, and in all books of that nature. To give judgment privately is to put an end to reports; and to put an end to reports is to put an end to the law of England. BURKE:
Imp. of W. Hastings: Report on the Lords' Journals, 1794.

Your Committee is of opinion that nothing better could be devised by human wisdom than argued judgments publicly delivered for preserving unbroken the great traditionary body of the law, and for marking, whilst that great body remained unaltered, every variation in the application and the construction of particular parts, for pointing out the ground of each variation, and for enabling the learned of the bar and all intelligent laymen to distinguish those changes made for the advancement of a more solid, equitable, and substantial justice, a progressive experience, and the improvement of moral philosophy, from those hazardous changes in any of the ancient opinions and decisions which may arise from ignorance, from levity, from false refinement, from a spirit of innovation, or from other motives, of a nature not more justifiable.

BURKE:
Imp. of W. Hastings: Report on the Lords' Journals, 1794.

Their rules with regard to competence were many and strict, and our lawyers have mentioned it to their reproach. "The Civilians," it has been observed, "differ in nothing more than admitting evidence; for they reject *histriones*, etc., and whole tribes of people." But this extreme rigour as to competency rejected by our law, is not found to extend to the *genus* of evidence, but only to a particular *species*,—personal witnesses. Indeed, after all their efforts to fix these things by positive and inflexible maxims, the best Roman lawyers, in their best ages,

were obliged to confess that every case of evidence rather formed its own rule than that any rule could be adapted to every case. The best opinions, however, seem to have reduced the admissibility of witnesses to a few heads. "For if," said Callistratus, in a passage preserved to us in the Digest, "the testimony is free from suspicion, either on account of the quality of the *person*, namely, that he is in a reputable situation, or for *cause*, that is to say, that the testimony given is not for reward nor favour nor for enmity, such a witness is admissible." This first description goes to *competence*, between which and *credit* Lord Hardwicke justly says the discrimination is very nice. The other part of the text shows their anxiety to reduce credibility itself to a fixed rule. BURKE:

Imp. of W. Hastings: Report on the Lords' Journals, 1794.

At length, Lord Hardwicke, in one of the cases the most solemnly argued that has been in man's memory, with the aid of the greatest learning at the bar, and with the aid of all the learning on the bench, both bench and bar being then supplied with men of the first form, declared from the bench, and in concurrence with the rest of the judges, and with the most learned of the long robe, the able council on the side of the old restrictive principles making no reclamation, "that the judges and sages of the law have laid it down that there is but ONE general rule of evidence,—*the best that the nature of the case will admit.*" BURKE:

Imp. of W. Hastings: Report on the Lords' Journals, 1794.

Lord Hardwicke had before declared, with great truth, "that the boundaries of what goes to the credit and what to the competency *are very nice*, and the *latter carried too far*;" and in the same case [King *v.* Bray] he said, "that, unless the objection appeared to him to carry a strong danger of perjury, and some apparent advantage might accrue to the witness, he was always inclined to let it go to his credit, only *in order to let in a proper light to the case, which would otherwise be shut out*;" and *in a doubtful case*, he said, it was generally his custom *to admit the evidence*, and give such directions to the "jury as the nature of the case might require." BURKE:

Imp. of W. Hastings: Report on the Lords' Journals, 1794.

In truth, it seems a wild attempt to lay down any rule for the proof of intention by circumstantial evidence. All the acts of the party,—all things that explain or throw light on these acts,—all the acts of others relative to the affair, that come to his knowledge, and may influence him,—his friendships and enmities, his promises, his threats, the truth of his discourses, the falsehood of his apologies, pretences, and explanations, his looks, his speech, his silence where he was called to speak, —everything which tends to establish the connection between all these particulars,—every circumstance, precedent, concomitant, and subsequent, become parts of circumstantial evidence. These are in their nature infinite, and cannot be comprehended within any rule or brought under any classification. BURKE:

Imp. of W. Hastings: Report on the Lords' Journals, 1794.

Much industry and art have been used, among the illiterate and unexperienced, to throw imputations on this prosecution, and its conduct, because so great a proportion of the evidence offered on the trial (especially on the latter charges) has been circumstantial. Against the prejudices of the ignorant your committee opposes the judgment of the learned. It is known to them, that, when this proof is in its greatest perfection, that is, when it is most abundant in circumstances, it is much superior to positive proof; and for this we have the authority of the learned judge who presided at the trial of Captain Donellan: "On the part of the prosecution a great deal of evidence has been laid before you. It is *all* circumstantial evidence, and in its nature it must be so: for, in cases of this sort, no man is weak enough to commit the act in the presence of other persons, or to suffer them to see what he does at the time; and therefore it can only be made out by circumstances, either before the committing of the act, at the time when it was committed, or subsequent to it. And a presumption which necessarily arises from circumstances is very often more convincing and more satisfactory than any other kind of evidence; because it is not within the reach and compass of human abilities to invent a train of circumstances which shall be so connected together as to amount to a proof of guilt, without affording opportunities of contradicting a great part, if not all, of these circumstances. But if the circumstances are such as, when laid together, bring conviction to your minds, it is then fully equal, if not, as I told you before, *more* convincing than positive evidence." BURKE:

Imp. of W. Hastings: Report on the Lords' Journals, 1794.

I know no human being exempt from the law. The law is the security of the people of England; it is the security of every person that is governed, and of every person that governs. There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity,—the Law of Nature and of Nations. So far as any laws fortify this primeval law, and give it more precision, more energy, more effect by their declarations, such laws enter into the sanctuary, and participate in the sacredness of its character.

BURKE: *Imp. of W. Hastings*, 1794.

The Law of Nations is the law of India as well as of Europe, because it is the law of reason and the law of Nature, drawn from the pure sources of morality, of public good, and of natural equity, and recognized and digested into order by the labour of learned men.

BURKE: *Imp. of W. Hastings*, 1794.

It has ever been the method of public jurists to draw a great part of the analogies on which they form the law of nations from the principles of law which prevail in civil communities. Civil laws are not all of them merely positive. Those which are rather conclusions of legal reason than matters of statutable provision belong to universal equity, and are universally applicable. Almost the whole prætorian law is such.

BURKE:
Letters on a Regicide Peace, Letter I., 1796.

Do they mean to invalidate, annul, or call in question that great body of our statute law? to annul laws of inestimable value to our liberties?

BURKE.

His grants are engrafted on the public law of Europe, covered with the awful hoar of innumerable ages. BURKE.

He [Lord-Commissioner Whitelocke, in a speech in parliament, in 1649] showed that the silence of counsellors on capital cases was the fault of the law, which kept them silent; and he "ingenuously confessed that he could not answer that objection, that a man, for a trespass to the value of sixpence, may have a counsellor to plead for him; but that where life and posterity were concerned, he was debarred of that privilege. What was said in vindication or excuse of that custom—that the Judges were counsel for the prisoner—had no weight in it; for were they not to take the same care of all causes that should be tried before them? A reform of that defect he allowed would be just." But it was nearly two hundred years before that reform came, and I am ashamed to say it was to the last opposed by almost all the Judges.

LORD CAMPBELL:
Lord Chancellors, iii.: *Life of Whitelocke.*

The venerable sages who apprehended such multiplied evils from altering the practice [of not allowing counsel to prisoners in capital cases] must have been greatly relieved by finding that their objections have proved as unfounded as those which were urged against the abolition of *peine forte et dure*; and the alarming innovation, so long resisted, of allowing witnesses for the prisoner to be examined under the sanction of an oath. LORD CAMPBELL:
Lord Chancellors, iii.: *Life of Lord-Chancellor Jeffreys.*

When we censure those who have gone before us for inefficiency in law reform, we should recollect that we ourselves have never solved the problem of recompensing professional labour without the test of the length of law proceedings, and that till this is done all attempts to check prolixity will be vain. [Note:] A striking illustration of the brevity which lawyers could attain, there being no interest to be verbose, is the judgment of death upon a felon, which, as there was no fee according to the number of words contained in it, was thus recorded, "SUS PER COL."

LORD CAMPBELL:
Lord Chancellors, iii.: *Life of Lord King.*

If Lord Nottingham drew it [the Statute of Frauds], he was the less qualified to construe it: the author of an act considering more what he privately intended, than the meaning he has expressed. LORD CAMPBELL:
Lord Chancellors, iii.: *Life of Lord Nottingham.*

"Whate'er is best administered is best,"

may truly be said of a juridical system, and the due distribution of justice depends much more upon the rules by which suits are to be conducted, than on the perfection of the code by which rights are defined.

LORD CAMPBELL:
Lord Chancellors, iii.: *Life of Lord Somers.*

Of all the departments of literature, jurisprudence is the one in which the English had least excelled. Their treatises of highest authority were a mere jumble, without regard to arrangement or diction. Now, for the first time, appeared among us a writer who rivalled the best productions of the French and German jurists. He [Charles Yorke] was not only an admirer, but a correspondent, of Montesquieu; and he had caught a great share of the President's precision, and of his animation. In this treatise [Some Considerations on the Laws of Forfeiture for High Treason] he logically lays down his positions, and enforces them in a strain of close reasoning,—without pedantic divisions, observing lucid order;—and drawing from the history and legislation of other countries the most apposite illustrations of his arguments.

LORD CAMPBELL:
Lord Chancellors, v.: *Life of Lord-Chancellor Charles Yorke.*

I delight to think that my special pleading father [William Tidd], now turned of eighty, is still alive, and in the full enjoyment of his faculties. He lived to see four sons sitting together in the House of Lords,—Lord Lyndhurst, Lord Denman, Lord Cottenham, and Lord Campbell. To the unspeakable advantage of having been three years his pupil I chiefly ascribe my success at the bar. I have great pride in recording that when, at the end of my first year, he discovered that it would not be quite convenient for me to give him a second fee of one hundred guineas, he not only refused to take a second, but insisted on returning me the first. Of all the lawyers I have ever known, he has the finest analytical head; and if he had devoted himself to science I am sure that he would have earned great fame as a discoverer. His disposition and his manners have made him universally beloved.

LORD CAMPBELL:
Lord Chancellors, v.: *Life of Lord Thurlow*, note.

While fully aware of the impossibility of reducing the whole law of any civilized country into a written code in which might be found all that judges or legal practitioners can require for the due administration of justice, so that all other law-books might be dispensed with and

burned, I was in hopes that the criminal law, from its simplicity and certainty, was a partial exception; but having sat for eleven days with one Chancellor and four ex-Chancellors, Cranworth, Lyndhurst, Brougham, Truro, and St. Leonard's, upon the single title of "homicide," I gave up the attempt in despair. We never could agree on a definition of murder or manslaughter. Brougham himself was particularly unhandy at this work, and justified the answer given by Maule, J., to the question whether the attempt could now be safely made:—"I think the attempt would now be particularly dangerous; for the scheme is impracticable, and there are some who believe that they could easily accomplish it." LORD CAMPBELL:

Lord Chancellors, viii. 580, n.: *Life of Lord Brougham.*

Shakspeare . . . is uniformly right in his law and in his use of legal phraseology, which no mere quickness of intuition can account for.

LORD CAMPBELL:

Lives of the Chief Justices, i. 43: *Reign of King John.*

We ought not hastily to accuse him [David Hume] of wilful misrepresentation or suppression, for he was utterly unacquainted with English juridical writers. Gibbon entered on a laborious study of the Roman civil law to fit him to write his DECLINE AND FALL; but Hume never had the slightest insight into our jurisprudence, and his work, however admirable as a literary composition, is a very defective performance as a history. Of the supposed distinction [made by Hume in his History of England, reign of James I.] between a *statute* and a *proclamation*—that the former was of perpetual obligation till repealed, and the latter lost its force on a demise of the crown—I do not find a trace in any of our books.

LORD CAMPBELL:

Lives of the Chief Justices, i. 276, note: *Sir Edward Coke.*

In the belief that Coke was humbled as effectually well as the other Judges, the following question was put to them: "In a case where the King believes his prerogative or interest concerned, and requires the Judges to attend him for their advice, ought they not to stay proceedings till his Majesty has consulted them?" *All the Judges except Coke:* "Yes!" "Yes!" "Yes!" *Coke, C. J.:* "WHEN THE CASE HAPPENS, I SHALL DO THAT WHICH SHALL BE FIT FOR A JUDGE TO DO."

This simple and sublime answer abashed the Attorney-General, made the recreant Judges ashamed of their servility, and even commanded the respect of the King himself.

LORD CAMPBELL:

Lives of the Chief Justices, i. 286: *Sir Edward Coke.*

Men with a multiplicity of transactions pressing on them, and moving in a narrow circle, and meeting each other daily, desire to write little, and leave unwritten *what they take for granted* in every contract. In spite of the lamentations of judges, they will continue to do so; and in a vast majority of cases, of which courts of law hear nothing, they do so without loss or inconvenience; and upon the whole they find this mode of dealing advantageous, even at the risk of occasional litigation. It is the business of courts reasonably so to shape their rules of evidence as to make them suitable to the habits of mankind, and such as are not likely to exclude the actual facts. To exclude the usage is to exclude a material term of the contract, and must lead to an unjust decision.

LORD CAMPBELL.

Laws written, if not on stone tables, yet on the azure of infinitude, in the inner heart of God's creation, certain as life, certain as death! I say, the laws are there, and thou shalt not disobey them. It were better for thee not. Better a hundred deaths than yea! Terrible "penalties," if thou wilt still need *penalties*, are there for disobeying. CARLYLE.

Alas! how many causes that can plead well for themselves in the courts of Westminster, and yet in the general court of the universe, and free soul of man, have no word to utter!

CARLYLE.

It must be confessed by all, that there is a law of nature writ upon the hearts of men, which will direct them to commendable actions, if they will attend to the writing in their own consciences. This law cannot be considered without the notice of a Lawgiver. For it is but a natural and obvious conclusion, that some superior hand engrafted those principles in man, since he finds something in him twitching him upon the pursuit of uncomely actions, though his heart be mightily inclined to them; man knows he never planted this principle of reluctancy in his own soul; he can never be the cause of that which he cannot be friends with. If he were the cause of it, why doth he not rid himself of it? No man would endure a thing that doth frequently molest and disquiet him, if he could cashier it. It is therefore sown in man by some hand more powerful than man, which riseth so high, and is rooted so strong, that all the force that man can use cannot pull it up.

CHARNOCK: *Attributes.*

The straitening and confining the profession of the common law must naturally extend and enlarge the jurisdiction of the chancery.

EARL OF CLARENDON.

And the law, that is the perfection of reason, cannot suffer any thing that is inconvenient . . . for reason is the life of the law, nay the common law itselfe is nothing else but reason; which is to be understood of an artificiall perfection of reason, gotten by long study, observatio n, and experience, and not of every man's naturall reason; for *Nemo nascitur artifex*. This legall reason *est summa ratio*. And therefore if all the reason that is dispersed into so many severall heads were united into one, yet could he not

make such a law as the law in *England* is; because by many successions of ages it hath beene fined and refined by an infinite number of grave and learned men, and by long experience growne to such a perfection, for the government of this realme, as the old rule may be justly verified of it, *Neminem oportet esse sapientorem legibus*: no man out of his own private reason ought to be wiser than the law, which is the perfection of reason. COKE UPON LITTLETON, sect. 138.

If I am asked a question of common law, I should be ashamed if I could not immediately answer it; but if I am asked a question of statute law, I should be ashamed to answer it without referring to the statute book.

SIR EDWARD COKE:
Lord Campbell's Lives of the Chief Justices, i. 324: *Sir Edward Coke.*

Those who made laws had their minds above the vulgar: and yet unaccountably the public constitutions of nations vary.

JEREMY COLLIER.

Law and equity are two things which God hath joined, but which man hath put asunder.

COLTON.

Poetical reports of law cases are not very common, yet it seems to me desirable that they should be so. Many advantages would accrue from such a measure. They would, in the first place, be more commonly deposited in the memory, just as linen, grocery, or other such matters, when neatly packed, are known to occupy less room, and to lie more conveniently in any trunk, chest, or box to which they may be committed. In the next place, being divested of that infinite circumlocution, and the endless embarrassment in which they are involved by it, they would become surprisingly intelligible in comparison with their present obscurity. COWPER:
To Rev. W. Unwin, Dec. 1780.

Those good laws were like good lessons set for a flute out of tune; of which lessons little use can be made till the flute be made fit to be played on. SIR JOHN DAVIES.

Give us leave to enjoy the government and benefit of laws under which we were born, and which we desire to transmit to our posterity.

DRYDEN.

A man who is no judge of law may be a good judge of poetry, or eloquence, or of the merits of a painting. DRYDEN.

Christianity is part of the law of England.

LORD-CHANCELLOR ELDON:
2 Swanston, 527.

A fixed rule may give rise to occasional deviations from justice; but these amount to nothing more than the price which every member of the community may be called upon to pay for the advantage of an enlightened code. No laws can be framed sufficiently comprehensive to embrace the infinite varieties of human action, and the labours of the lawgiver must be confined to the development of those principles which constitute the support and security of society. He views man with reference to the general good, and that alone. He legislates for man in general,—not for particular cases.

LORD-CHANCELLOR ERSKINE:
Speech in the House of Lords on the Banbury Peerage Case.

I was bred, in my early youth, in two professions [Navy and Army], the characteristic of which is honour. But, after the experience of very many years, I can say with truth, that they cannot stand higher for honour than the profession of the law. Amidst unexampled temptations, which, through human frailty, have produced their victims, the great bulk of the members of it are sound; and the cause is obvious: there is something so beautiful and exalted in the faithful administration of justice, and departure from it is so odious and disgusting, that a perpetual monitor is raised up in the mind against the accesses of corruption. The same protection ought also to apply to us, the highest of the Judges.

LORD-CHANCELLOR ERSKINE:
Speech in the House of Lords, Trial of Queen Caroline, 1820.

Laws were made to restrain and punish the wicked: the wise and good do not need them as a guide, but only as a shield against rapine and oppression: they can live civilly and orderly though there were no law in the world.

FELLTHAM.

To go to law is for two persons to kindle a fire at their own cost to warm others, and singe themselves to cinders; and because they cannot agree as to what is truth and equity, they will both agree to unplume themselves, that others may be decorated with their feathers.

FELLTHAM.

I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws, of a nation. FLETCHER OF SALTOUN.

By the original law of nations, war and extirpation were the punishment of injury. Humanizing by degrees, it admitted slavery instead of death: a further step was the exchange of prisoners instead of slavery. B. FRANKLIN.

"My lawyer tells me," returned he, "that I have Salkeld and Ventris strong in my favour, and that there are no less than fifteen cases in point."—"I understand," said I, "those are two of your judges who have already declared their opinion."—"Pardon me," replied my friend, "Salkeld and Ventris are lawyers who some hundred years ago gave their opinions on cases similar to mine; these opinions which make for me my lawyer is to cite, and those opinions which look another way are cited by the lawyer employed by my antagonist: as I observed, I have Salkeld and Ventris for me, he has Coke and Hale for him, and he th t has

most opinions is most likely to carry his cause." —"But where is the necessity," cried I, "of prolonging a suit by citing the opinions and reports of others, since the same good sense which determined lawyers in former ages may serve to guide your judges at this day? They at that time gave their opinions only from the light of reason: your judges have the same light at present to direct them, let me even add a greater, as in former ages there were many prejudices from which the present is happily free. If arguing from authorities be exploded from every other branch of learning, why should it be particularly adhered to in this? I plainly foresee how such a method of investigation must embarrass every suit, and even perplex the student: ceremonies will be multiplied, formalities must increase, and more time will thus be spent in learning the arts of litigation than in the discovery of right."

GOLDSMITH:
Citizen of the World, Letter XCVIII.

The English laws punish vice; the Chinese laws do more—they reward virtue.

GOLDSMITH.

We must remember that laws were not made for their own sakes, but for the sake of those who were to be guided by them; and though it is true that they are and ought to be sacred, yet if they be or are become unuseful for their end, they must either be amended, if it may be, or new laws be substituted, and the old repealed, so it be done regularly, deliberately, and so far forth only as the exigence or convenience justly demands it; and in this respect the saying is true, *Salus populi suprema lex esto.* He that thinks a state can be exactly steered by the same laws in every kind as it was two or three hundred years ago, may as well imagine that the clothes that fitted him when a child should serve him when he was grown a man. The matter changeth, the custom, the contracts, the commerce, the dispositions, educations, and tempers of man and societies, change in a long tract of time, and so must their laws in some measure be changed, or they will not be useful for their state and condition; and, besides all this, time is the wisest thing under heaven. These very laws which at first seemed the wisest constitution under heaven, have some flaws and defects discovered in them by time. As manufactures, mercantile arts, architecture, and building, and philosophy itself, secure new advantages and discoveries by time and experience, so much more do laws which concern the manners and customs of men.

SIR M. HALE: *Hargrave's Law Tracts.*

Many things that obtain as common law had their original by parliamentary acts, or constitutions made in writings by the king, lords, and commons. SIR M. HALE.

All before Richard I. is before time of memory; and what is since is, in a legal sense, within the time of memory.

SIR M. HALE.

All the laws of this kingdom have some monuments or memorials thereof in writing, yet all of them have not their original in writing; for some of those laws have obtained their force by immemorial usage or custom.

SIR M. HALE.

According to a juridical account and legal signification, time within memory, by the statute of Westminster, was settled in the beginning of the reign of King Richard the First.

SIR M. HALE.

When the wisest counsel of men have with the greatest prudence made laws, yet frequent emergencies happen which they did not foresee, and therefore they are put upon repeals and supplements of such their laws; but Almighty God, by one ample foresight, foresaw all events, and could therefore fit laws proportionate to the things he made. SIR M. HALE.

Jurors are not bound to believe two witnesses, if the probability of the fact does reasonably encounter them. SIR M. HALE.

He who considers what it is that constitutes the force of penal laws will find it is their agreement with the moral feelings which nature has implanted in the breast. When the actions they punish are such, and only such, as the tribunal of conscience has already condemned, they are the constant object of respect and reverence. They enforce and corroborate the principles of moral order by publishing its decisions and executing its sanctions. They present to the view of mankind an august image of a moral administration,—a representation in miniature of the eternal justice which presides in the dispensations of the Almighty.

ROBERT HALL:
Fragment, On Toleration.

It is impossible to enact ignorance by law, or to repeal by legislative authority the dictates of reason and the light of science.

ROBERT HALL: *Modern Infidelity.*

Laws will not be obeyed, harmony in society cannot be maintained, without virtue; virtue cannot subsist without religion.

ROBERT HALL:
Fragment, On Village Preaching.

Human laws may debase Christianity, but can never improve it; and being able to add nothing to its evidence, they can add nothing to its force.

ROBERT HALL:
Apology for the Freedom of the Press, Sect. V.

Of Blackstone's Commentaries it would be presumptuous in us to attempt an eulogium, after Sir William Jones has pronounced it to be the most *beautiful outline* that was ever given of any science. Nothing can exceed the luminous arrangement, the vast comprehension, and, we may venture to add from the best authorities, the legal accuracy of this wonderful performance, which in style and composition is distinguished by an unaffected grace, a majestic

simplicity, which can only be eclipsed by the splendour of its higher qualities.

ROBERT HALL:
Review of Custance on the Constitution.

Ethics is the science of the laws which govern our actions as moral agents.

SIR W. HAMILTON.

Arguments from inconveniences certainly deserve the greatest attention, and, where the weight of other reasoning is nearly on an equipoise, ought to turn the scale. But if rule of law is clear and explicit, it is in vain to insist upon inconveniences; nor can it be true that nothing which is inconvenient is lawful; for that supposes in those who make laws a perfection which the most exalted human wisdom is incapable of attaining, and would be an invincible argument against ever changing the law. HARGRAVE: *Co. Lit.*, 66.

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage,—the very least as feeling her care, the greatest as not exempted from her power: both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.

HOOKER: *Ecclesiastical Polity.*

That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a law.

HOOKER.

The subject or matter of laws in general is thus far forth constant, which matter is that for the ordering whereof laws were instituted.

HOOKER.

General laws are like general rules in physic: according whereunto, as no wise man will desire himself to be cured, if there be joined with his disease some special accident; in regard whereof, that whereby others (in the same infirmity but without the like accident) recover health would be to him either hurtful, or at the least unprofitable.

HOOKER: *Eccles. Pol.*, b. v. § 9.

God hath delivered a law as sharp as the two-edged sword, piercing the very closest and most unsearchable corners of the heart, which the law of nature can hardly, human laws by no means, possibly reach unto. HOOKER.

As in Scripture a number of laws, particular and positive, being in force, may not by any law of man be violated, we are, in making laws, to have thereunto an especial eye. HOOKER.

The Jews, who had laws so particularly determining in all affairs what to do, were notwithstanding continually inured with causes exorbitant, and such as their laws had not provided for. HOOKER.

Laws, as all other things human, are many times full of imperfection; and that which supposed behoveful unto men proveth oftentimes most pernicious. HOOKER.

There is not any positive law of men, whether general or particular, received by formal express consent, as in councils, or by secret approbation, but the same may be taken away, if occasion serves. HOOKER.

Laws have been made upon special occasions; which occasions ceasing, laws of that kind do abrogate themselves. HOOKER.

When we abrogate a law as being ill made, the whole cause for which it was made still remaining, do we not herein revoke our very own deed, and upbraid ourselves with folly, yea, all that were makers of it with oversight and error?

HOOKER.

Unto laws that men make for the benefit of men, it hath seemed always needful to add rewards which may more allure unto good than any hardness deterreth from it, and punishments which may more deter from evil than any sweetness thereto allureth. HOOKER.

The wisest are always the readiest to acknowledge that soundly to judge of a law is the weightiest thing which any man can take upon him. HOOKER.

A law there is among the Grecians, whereof Pittacus is author: that he which being overcome with drink did then strike any man should suffer punishment double as much as if he had done the same being sober. HOOKER.

The day is still within the memory of many, when men on trial for their lives were not permitted to defend themselves by counsel, and this deprivation was made in the name of fairness, "because," saith Coke, "that the testimony and proof of the crime ought to be so clear and manifest that there can be no defence of it." If we travel back still farther, we come to a time when no prisoner was entitled to a copy of the indictment against him, of the panel, or of any of the proceedings.

Household Words, 1856.

Again, not only were men accused of felonies refused the right to look at the indictments framed against them, but, until the twelfth year of the reign of George the Second, the indictments themselves, with the pleas, verdicts, judgments, and so forth, were all uttered in an unknown tongue, and written in a law-hand with ambiguous abbreviations; some of which it was allowable to interpret in more ways than one. And in this language—which was neither Latin, French, nor English, but a compound of all three—in this language rather than in his innocence lay the accused man's best chance of acquittal. *Household Words.*

To expect the prisoner to plead not guilty being guilty, and to say that he does not therein add one more untruth to his offences because it

is not falsehood you ask of him but only a legal form, is, in truth, the reverse of a solemn and true opening of a most true and solemn trial. Upon the holding up of the hand, Lord Bacon tells a story of a Welshman who, when the judge told him to hold up his hand, believed that his lordship was about to tell his fortune.

Household Words.

There were some niceties connected with the judicial treatment of the law of Escheat, or Confiscation, which led even to a necessity for bringing torture into common use. If prisoners liable to confiscation of their goods were mutes, that is to say, refused to plead, there could be no attainder, and, consequently, no escheat. For this reason, in Sir Matthew Hale's time it was the constant practice at Newgate to tie together with whipcord the two thumbs of any refractory person, and the whipcord with the aid of a parson soon produced the desired effect. If more were required, recourse was had to the peine forte et dure, the more horrible form of torture. *Household Words.*

When a traitor was condemned to be hung, drawn, and quartered, that sentence was commonly preceded by the order that he should be carried on a hurdle to the place of execution. This hurdle was a merciful invention of the monks. The original sentence had been that the object of a royal vengeance should be dragged at the tail of a horse over the stones and through the mud; and so brought, already bruised and bleeding, to his death.

Household Words.

There used to be—as, we suppose, there are still—a great many delicacies in the laws having reference to homicide and burglary; but in Sir Matthew Hale's time, the knotty question of what was passable Latin for burglarious and burglar in the framing of indictments was THE delicacy of the season. More offenders escaped by the writing of burgariter, or burgenter, for burglariter, than by proof of innocence; but, although these errors were common and fatal flaws in an indictment, it was ruled that burglariter was good Latin enough to serve the purposes of law. *Household Words.*

I will rather pass on to my friends, the High Priests of the Mysteries, whose business it is to frame the laws of which I am an humble expositor. On the members of the legislature of this happy country I look advisedly as my best friends. Their persevering ingenuity—only to be acquired by the most diligent study of precedent—in burying all simple facts designed for the public guidance, beneath a dense medley of verbiage, tautology, reiteration, and verbal mysticism, that puts the legal acumen of the most consummate rogue (as myself, for example) to a severe test to disentangle one single thread of any practical utility from the mass; their constant passing of Acts to amend Acts of which nobody (save themselves and the Queen's printer) has been aware of the existence; their incessant passing of other Acts to repeal other Acts still, until it requires the most gimblet-eyed clairvoyance to discover which are Acts in force and which not—these kindnesses place them in the first rank of our (the rogues') benefactors.

Household Words.

If it was said in the indictment of the act of a man who had slain another, "murdredavit" instead of "murdravit," or of a felonious act, that it was done "feloniter," when it should have been said "felonice," the indictment was quashed, and the criminal set free. In Queen Elizabeth's time one John Webster, a brutal murderer, was acquitted because the letter h was omitted in the Latin word for arm. The indictment had "sinistro bracio" instead of "sinistro brachio;" and another man was liberated because it was judged material that u was put instead of a in the Latin for the phrase "otherwise called." It was "A. B. alius dictus A. C. butcher;" when the law ruled it to be essential to write "A. B. alias dictus A. C. butcher." These niceties were in the highest degree arbitrary. Gross blunders were sometimes held to be within the bounds of legal language; and whether right or wrong, the terms of the indictment, except for any flaws they might contain, mattered not much to the accused. *Household Words.*

The idle subtleties that have been spent by criminal lawyers upon the subject of theft could scarcely be seen to more advantage than in the consideration of that element in thieving which consists in carrying the stolen thing away; or, as the books called it, the asportavit. Thus, it was held that if a prisoner removed a package from the head to the tail of a wagon, the asportavit was complete; but if he moved it only by lifting it up where it lay, and standing it on end, for the purpose of ripping it open, the asportavit was not complete, because every part of the package was not shown to be moved. The central point of it might be exactly where it was before. This was understood by the poet who declared the asportavit to be complete as against him when "the Knave of Hearts he stole some tarts, and—took them quite away."

Household Words.

A fair trial! However great may be the defects of English law, certain it is that we have attained at last to a complete respect for the liberty of the subject, in the administration of justice as regards felonies and capital crimes. There is a great deal to be amended in the dealing with lesser offences at our petty and quarter sessions; but, in our more solemn courts of criminal justice, no honest man's liberty or life is endangered. It was not so in Scotland, neither was it altogether so in England, sixty years ago. *Household Words.*

Tyrannical deeds were done in criminal courts in the years seventeen hundred and ninety-three and four, which prompted the late Lord Cockburn to write an impression, the general acceptance of which is singularly illustrated by one of the events of the day in which his Memorials

are published,—namely, "that the existence of circumstances, such as the supposed clearness and greatness of their guilt, tending to prejudice prisoners on their trials, gives them a stronger claim than usual on that sacred judicial mildness, which, far more than any of the law's terrors, procures respect for authority, and without which courts, let them punish as they may, only alienate and provoke."

Household Words.

Let us go back to Bacon's time, and hear what, on the prompting of that wise man, James the First said to his parliament: "There be in the common law divers contrary reports and precedents; and this corruption doth likewise concern the statutes and acts of parliament, in respect that there are divers cross and cuffing statutes, and some so penned as they may be taken in divers, yea contrary senses; and therefore would I wish both those statutes and reports, as well in the parliament as common law, to be at once maturely reviewed and reconciled; and that not only all contrarieties should be scraped out of our books, but even that such penal statutes as were made but for the use of the time which do not agree with the condition of this our time, ought likewise to be left out of our books. And this reformation might, methinks, be made a worthy work, and well deserves a parliament to be sat of purpose for doing it."

To this day we are still asking for this mature revision and reconciliation; while we add heap to heap confusedly, and mingle living laws with dead. There are on the books ten thousand dead statutes for England alone, relating to subjects as vain as the carrying of coals to Newcastle. "The living die in the arms of the dead," said Bacon; and we are at this day only echoing his warning.

Household Words, March, 1856.

Said Lord Bacon, "So great is the accumulation of the statutes, so often do those statutes cross each other, and so intricate are they, that the certainty of the law is entirely lost in the heap." Lord Bacon said this when the number of our public statutes was two thousand one hundred and seventy-one. Thus, the profoundest brain that ever a wig covered, pronounced itself to be lost in the maze of a law constructed of two thousand one hundred and seventy-one disjointed statutes. From his day to our own, the maze has been incessantly in progress of enlargement. New laws are hung on to the outskirts of the rest, faster than new streets on the outskirts of this our metropolis; new legal neighbourhoods spring up, new streets of law are pushed through the heart of old established legislation, and all this legal building and improvement still goes on with little or no carting away of the old building materials and other rubbish. . . .

If, therefore, two thousand statutes perplexed Bacon, what sort of a legal genius must he be who can feel easy with eighteen thousand on his mind? It is manifest that in these law-making days it should need nine Bacons to make one Judge.

Household Words, March, 1856.

There have been several efforts made with various success in the way of law amendment. Thirty years ago, Sir Robert Peel in three statutes consolidated a large mass of the old criminal law. Five years afterwards, Lord Melbourne consolidated the whole law relating to offences against the person. The Chief Baron of the Exchequer procured the passing of a law which brought together all the regulations scattered among many local acts with reference to notices of action, statutes of limitation, and double and treble costs. Better still in the way of superseding old, bad law, with better; two acts of Parliament—the act which established County Courts and that which regulated a fresh Common Law Procedure, for which we have Mr. Baron Martin, Mr. Baron Brumwell, and Mr. Justice Willes to thank—have saved a million a year to the law-needing part of the community.

Household Words, March, 1856.

The famous code of Justinian was perfected in less than four years; fourteen months of which were spent in winnowing the chaff out of the legal grain accumulated in a thousand years. Trebonian, aided by a staff of seventeen lawyers, in three years reduced three million sentences to one hundred and fifty thousand; so perfecting the pandects and institutes. For the framing of the Code Napoléon a commission of jurists was appointed on the twelfth of August in the year eighteen hundred. In four months it delivered its report, which was then open to criticism. The council of state afterwards completed the discussion of it in one hundred and two sittings.

Household Words, March, 1856.

There are one or two legal terms of which the meaning is not perhaps generally known. We need remind no one that lunacy is derived from an idea that madness is connected with the moon; but many may not be aware that felony is derived from an idea that felons are prompted by excess of gall. Felonies were crimes committed felleo animo, with a mind affected by the gall; and Hale was of opinion that the reason why a lunatic cannot be guilty of a crime, is a want of gall. Then, again, maiming is not any kind of wounding, but such wounding as lessens a man's power of battling in his own defence. Therefore, it was ruled that to knock out a man's front tooth is to maim him; but that he is not maimed by the knocking out of a grinder; because with a front tooth he can bite and tear an enemy, but with a grinder he can only masticate his food.

Household Words.

It is curious to note how long and how steady has been the process of reform in the administration of our criminal justice. The spirit of English liberty—the sense of equal rights among all citizens—has, in this one department of the

law, prevailed against every unwholesome precedent, and has slowly raised our courts of criminal law to a character of which we have had, in the trial of the Poisoner, certainly a crowning illustration. They are undoubtedly the freest and the fairest courts of justice—we may say it most deliberately—in the world.

Household Words, 1856.

But one touch more is needed to complete this rough sketch of the union between law and order on our statute-books and records. Of the legislation thus conducted no proper accounts are kept. We have, indeed, some consolidation of the criminal law, and some effort to supply annually criminal statistics. But while in France the whole relation of crime to the population is set forth by tables of the results of accusations and decisions, carefully recorded, we have no returns whatever from our civil courts; none with regard to the common law, and none from any of the courts of equity. Even the returns we have are almost useless.

Household Words, March, 1856.

I wonder why I feel a glow of complacency in a court of justice, when I hear the learned judges taking uncommon pains to prevent the prisoner from letting out the truth. If the object of the trial be to discover the truth, perhaps it might be as edifying to hear it, even from the prisoner, as to hear what is unquestionably not the truth from the prisoner's advocate. I wonder why I say, in a flushed and rapturous manner, that it would be "un-English" to examine the prisoner. I suppose that with common fairness it would be next to impossible to confuse him, unless he lied; and if he did lie, I suppose he could hardly be brought to confusion too soon.

Household Words.

I have had the misfortune to have a sum of money left to me by a will which has been drawn by an illogical (for I won't say roguish) lawyer; who has inserted a parenthesis in the most inconsiderate manner, in the very heart of the most important paragraph, totally at variance with the context, and only calculated to create heart-burnings and fees. The bequest is made to three families: and the only matter in dispute is, whether one of the third shares should be divided. I wished the Lord Chancellor, or one of the Vice Chancellors, as an authority on the subject, to give me his reading of the passage in question, and the consequence is that I am driven to the verge of insanity. Without there being the slightest question as to pedigree involved in the matter, I am required to produce somebody who knew my grandmother before her marriage seventy years ago; who knew when she was married, and where she was married, and whom she married; and who must swear in the most determined and awful manner that she had four children, and no more and no less, and so on, and so on. Of course there are writings produced, and marked with all the letters in the alphabet, from A to Z inclusive, attached to this swearing, which would have perplexed the Sphinx, and which are calculated to cause octogenarian witnesses to cast their spectacles into the dust in despair. Of course there is the difficulty of persuading anybody of eighty that mere signing his or her name to an affidavit and kissing the New Testament at two and sixpence a time, is such a harmless and common proceeding as the Court of Chancery insists it is.

Household Words, April, 1856.

How great soever the variety of municipal laws, it must be confessed that their chief outlines pretty regularly concur; because the purposes to which they tend are everywhere exactly similar. HUME.

It is his [the legislator's] best policy to comply with the common bent of mankind, and give it all the improvements of which it is susceptible. HUME.

Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts.

DR. S. JOHNSON.

He who knows not how often rigorous laws produce total impunity, and how many crimes are concealed and forgotten for fear of hurrying the offender to that state in which there is no repentance, has conversed very little with mankind. And whatever epithets of reproach or contempt this compassion may incur from those who confound cruelty with firmness, I know not whether any wise man would wish it less powerful, or less extensive. . . . This scheme of invigorating the laws by relaxation, and extirpating wickedness by lenity, is so remote from common practice that I might reasonably fear to expose it to the public, could I be supported only by my own observations: I shall, therefore, by ascribing it to its author, Sir Thomas More, endeavour to procure it that attention which I wish always paid to prudence, to justice, and to mercy.

DR. S. JOHNSON: *Rambler*, No. 114.

The right of juries to return a general verdict in all cases whatsoever, is an essential part of our [the English] constitution, not to be controlled or limited by the judges, nor in any shape questioned by the legislature.

JUNIUS.

The laws are at present, both in form and essence, the greatest curse that society labours under. LANDOR.

I do apprehend that the rules of evidence are to be considered as *artificial* rules, framed by men for *convenience in courts of justice*. This is a case that ought to be looked upon in that light; and I take it that considering evidence in this way [viz., according to natural justice] *is agreeable to the genius of the law of England.*

LORD CHIEF-JUSTICE LEE.

There needs no more to the setting of the whole world in a flame than a quarrelsome plaintiff and defendant. L'ESTRANGE.

There is a law of nature, as intelligible to a rational creature and studier of that law, as the positive laws of commonwealths. LOCKE.

Civil law and history are studies which a gentleman should not barely touch at, but constantly dwell upon. LOCKE.

That, on great emergencies, the State may justifiably pass a retrospective act against an offender, we have no doubt whatever. We are acquainted with only one argument on the other side which has in it enough of reason to bear an answer. Warning, it is said, is the end of punishment. But a punishment inflicted, not by a general rule, but by an arbitrary discretion, cannot serve the purpose of a warning. It is therefore useless; and useless pain ought not to be inflicted. This sophism has found its way into several books on penal legislation. It admits, however, of a very simple refutation. In the first place, punishments *ex post facto* are not altogether useless even as warnings. They are warnings to a particular class which stand in great need of warnings, to favourites and ministers. They remind persons of this description that there may be a day of reckoning for those who ruin and enslave their country in all the forms of law. But this is not all. Warning is, in ordinary cases, the principal end of punishment; but it is not the only end. To remove the offender, to preserve society from those dangers which are to be apprehended from his incorrigible depravity, is often one of the ends. In the case of such a knave as Wild, or such a ruffian as Thurtell, it is a very important end. In the case of a powerful and wicked statesman, it is infinitely more important; so important as alone to justify the utmost severity, even though it were certain that his fate would not deter others from imitating his example. At present, indeed, we should think it extremely pernicious to take such a course, even with a worse minister than Strafford, if a worse could exist; for, at present, Parliament has only to withhold its support from a Cabinet to produce an immediate change of hands. The case was widely different in the reign of Charles the First. That Prince had governed during eleven years without any Parliament, and, even when Parliament was sitting, had supported Buckingham against its most violent remonstrances.

LORD MACAULAY: *Hallam*, Sept. 1828.

Mr. Hallam is of opinion that a bill of pains and penalties ought to have been passed; but he draws a distinction less just, we think, than his distinctions usually are. His opinion, so far as we can collect it, is this, that there are almost insurmountable objections to retrospective laws for capital punishment, but that, where the punishment stops short of death, the objections are comparatively trifling. Now, the practice of taking the severity of the penalty into consideration, when the question is about the mode of procedure and the rules of evidence, is no doubt sufficiently common. We often see a man convicted of a simple larceny on evidence on which he would not be convicted of a burglary. It sometimes happens that a jury, when there is strong suspicion, but not absolute demonstration, that an act, unquestionably amounting to murder, was committed by the prisoner before them, will find him guilty of manslaughter. But this is surely very irrational. The rules of evidence no more depend on the magnitude of the interests at stake than the rules of arithmetic. We might as well say that we have a greater chance of throwing a six when we are playing for a penny than when we are playing for a thousand pounds, as that a form of trial which is sufficient for the purposes of justice in a matter affecting liberty and property is insufficient in a matter affecting life. Nay, if a mode of proceeding be too lax for capital cases, it is, *a fortiori*, too lax for all others; for, in capital cases, the principles of human nature will always afford considerable security. No judge is so cruel as he who indemnifies himself for scrupulosity in cases of blood by license in affairs of smaller importance. The difference in tale on the one side far more than makes up for the difference in weight on the other.

LORD MACAULAY: *Hallam*, Sept. 1828.

I believe that no country ever stood so much in need of a code of laws as India; and I believe also that there never was a country in which the want might so easily be supplied. I said that there were many points of analogy between the state of that country after the fall of the Mogul power and the state of Europe after the fall of the Roman empire. In one respect the analogy is very striking. As there were in Europe then, so there are in India now, several systems of law widely differing from each other, but coexisting and coequal. The indigenous population has its own laws. Each of the successive race of conquerors has brought with it its own peculiar jurisprudence: the Mussulman his Koran and the innumerable commentators on the Koran; the Englishman his Statute Book and his Term Reports. As there were established in Italy, at one and the same time, the Roman Law, the Lombard Law, the Riparian Law, the Bavarian Law, and the Salic Law, so we have now in our Eastern empire Hindoo Law, Mahometan Law, Parsee Law, English Law, perpetually mingling with each other and disturbing each other, varying with the person, varying with the place. In one and the same cause the process and pleadings are in the fashion of one nation, the judgment is according to the laws of another. An issue is evolved according to the rules of Westminster and decided according to those of Benares. The only Mahometan book in the nature of a code is the Koran; the only Hindoo book, the Institutes. Everybody who knows those books knows that they provide for a very small part of the cases which must arise in every community. All beyond them is comment and tradition. Our regulations in civil matters do not define rights, but merely establish remedies. If a point of Hindoo law arises, the Judge calls on

the Pundit for an opinion. If a point of Mahometan law arises, the Judge applies to the Cauzee. What the integrity of these functionaries is, we may learn from Sir William Jones. That eminent man declared that he could not answer it to his conscience to decide any point of law on the faith of a Hindoo expositor. Sir Thomas Strange confirms this declaration. Even if there were no suspicion on the part of the interpreters of the law, the science which they profess is in such a state of confusion that no reliance can be placed on their answers.

LORD MACAULAY:
Speech on the Government of India, July 10, 1833.

Sir Francis Macnaghten tells us that it is a delusion to fancy that there is any known and fixed law under which the Hindoo people live; that texts may be produced on any side of any question; that expositors equal in authority perpetually contradict each other; that the obsolete law is perpetually confounded with the law actually in force; and that the first lesson to be impressed on a functionary who has to administer law is that it is in vain to think of extracting certainty from the books of the jurist. The consequence is that in practice the decisions of the tribunal are altogether arbitrary. What is administered is not law, but a kind of rude and capricious equity. I asked an able and excellent judge lately returned from India how one of our Zillah Courts would decide several legal questions of great importance, questions not involving considerations of religion or of caste, mere questions of commercial law. He told me that it was a mere lottery. He knew how he should himself decide them. But he knew nothing more. I asked a most distinguished civil servant of the Company, with reference to the clause of this Bill on the subject of slavery, whether, at present, if a dancing-girl ran away from her master the judge would force her to go back. "Some judges," he said, "send a girl back. Others set her at liberty. The whole is a mere matter of chance. Everything depends on the temper of the individual judge."

LORD MACAULAY:
Speech on the Government of India, July 10, 1833.

Even in this country we have had complaints of judge-made law; even in this country, where the standard of morality is higher than in almost any other part of the world; where during several generations not one depositary of our legal traditions has incurred the suspicion of personal corruption; where there are popular institutions; where every decision is watched by a shrewd and learned audience; where there is an intelligent and discerning public; where every remarkable case is fully reported in a hundred newspapers; where, in short, there is everything which can mitigate the evils of such a system. But judge-made law, where there is an absolute government and a lax morality, where there is no bar and no public, is a curse and scandal not to be endured. It is time that the magistrate should know what law he is to administer, that the subject should know under what law he is to live.

LORD MACAULAY:
Speech on the Government of India, July 10, 1833.

A code is almost the only blessing, perhaps it is the only blessing, which absolute governments are better fitted to confer on a nation than popular governments. The work of digesting a vast and artificial system of unwritten jurisprudence is far more easily performed, and far better performed, by few minds than by many, by a Napoleon than by a Chamber of Deputies and a Chamber of Peers, by a government like that of Prussia or Denmark than by a government like that of England. A quiet knot of two or three veteran jurists is an infinitely better machinery for such a purpose than a large popular assembly divided, as such assemblies almost always are, into adverse factions.

LORD MACAULAY:
Speech on the Government of India, July 10, 1833.

The best codes extant, if malignantly criticised, will be found to furnish matter for censure in every page: . . . the most copious and precise of human languages furnish but a very imperfect machinery to the legislator.

LORD MACAULAY:
Introductory Report upon the Indian Penal Code: Macaulay's Works, Complete, edited by his Sister, Lady Trevelyan, 1866, 8 vols. 8vo, vii. 416.

There are two things which a legislator should always have in view while he is framing laws: the one is, that they should be as far as possible precise; the other, that they should be easily understood. To unite precision and simplicity in definitions intended to include large classes of things, and to exclude others very similar to many of those which are included, will often be utterly impossible. Under such circumstances it is not easy to say what is the best course. That a law, and especially a penal law, should be drawn in words which convey no meaning to the people who are to obey it, is an evil. On the other hand, a loosely worded law is no law, and to whatever extent a legislature uses vague expressions, to that extent it abdicates its functions, and resigns the power of making law to the courts of justice.

LORD MACAULAY:
Introductory Report upon the Indian Penal Code: Macaulay's Works, Complete, edited by his Sister, Lady Trevelyan, 1866, 8 vols. 8vo, vii. 423.

It appears to us that all the works which indicate that an act is a proper subject for legal punishment meet in the act of false pleading. That false pleading always does some harm is plain. Even when it is not followed up by false evidence, it always delays justice. That false pleading produces any compensating good to atone for this harm has never, so far as we know,

been even alleged. . . . We have as yet spoken only of the direct injury produced to honest litigants by false pleading. But this injury appears to us to be only a part, and perhaps not the greatest part, of the evil engendered by the practice. If there be any place where truth ought to be held in peculiar honour, from which falsehood ought to be driven with peculiar severity, in which exaggerations which elsewhere would be applauded as the innocent sport of the fancy, or pardoned as the natural effect of excited passion, ought to be discouraged, that place is a Court of Justice. We object, therefore, to the use of legal fictions, even when the meaning of those fictions is generally understood, and we have done our best to exclude them from this code. But that a person should come before a Court, should tell that Court premeditated and circumstantial lies for the purpose of preventing or postponing the settlement of a just demand, and that by so doing he should incur no punishment whatever, seems to us to be a state of things to which nothing but habit could reconcile wise and honest men. Public opinion is vitiated by the vicious state of the laws. Men who in any other circumstances would shrink from falsehood have no scruple about setting up false pleas against just demands. There is one place, and only one, where deliberate untruths told with the intent to injure are not considered as discreditable, and that place is a Court of Justice. Thus the authority of the tribunals operates to lower the standard of morality, and to diminish the esteem in which veracity is held; and the very place which ought to be kept sacred from misrepresentations such as would elsewhere be venial becomes the only place where it is considered as idle scrupulosity to shrink from deliberate falsehood.

We consider a law for punishing false pleading as indispensably necessary to the expeditious and satisfactory administration of justice, and we trust that the passing of such a law will speedily follow the appearance of the code of procedure.

LORD MACAULAY:
Notes on the Indian Penal Code: Macaulay's Works, 1866, 8 vols. 8vo, vii. 484.

When we pass from the science of medicine to that of legislation, we find the same difference between the systems of these two great men [Plato and Bacon]. Plato, at the commencement of the Dialogue on Laws, lays it down as a fundamental principle that the end of legislation is to make men virtuous. It is unnecessary to point out the extravagant conclusions to which such a proposition leads. Bacon well knew to how great an extent the happiness of every society must depend on the virtue of its members; and he also knew what legislators can and what they cannot do for the purpose of promoting virtue. The view which he has given of the end of legislation, and of the principal means for the attainment of that end, has always seemed to us eminently happy, even among the many happy passages of the same kind with which his works abound. [De Augmentis, Lib. 3, Cap. 3, Aph. 5.] . . . The end is the well-being of the people. The means are the imparting of moral and religious education; the providing of everything necessary for defence against foreign enemies; the maintaining of internal order; the establishing of a judicial, financial, and commercial system, under which wealth may be rapidly accumulated and securely enjoyed.

LORD MACAULAY:
Lord Bacon, July, 1837.

Equity had been gradually shaping itself into a refined science which no human faculties could master without long and intense application.

LORD MACAULAY.

"Law," said Dr. Johnson, "is the science in which the greatest powers of the understanding are applied to the greatest number of facts;" and no one who is acquainted with the variety and multiplicity of the subjects of jurisprudence, and with the prodigious powers of discrimination employed upon them, can doubt the truth of this observation.

SIR JAMES MACKINTOSH.

The law of England has been chiefly formed out of the simple principles of natural justice by a long series of judicial decisions.

SIR JAMES MACKINTOSH.

There is not, in my opinion, in the whole compass of human affairs so noble a spectacle as that which is displayed in the progress of jurisprudence; where we may contemplate the cautions and unwearied exertions of wise men through a long course of ages, withdrawing every case, as it arises, from the dangerous power of discretion, and subjecting it to inflexible rules, extending the dominion of justice and reason, and gradually contracting within the narrowest possible limits the domain of brutal force and arbitrary will.

SIR JAMES MACKINTOSH.

The arguments on the other side [that is, arguments against admitting the testimony in question from the novelty of the case] prove nothing. Does it follow from thence that no witnesses can be examined in a case that never specifically existed before, or that an action cannot be brought in a case that never happened before? Reason (being stated to be the first ground of all laws by the author of the book called Doctor and Student) must determine the case. Therefore the only question is, whether *upon principles of reason, justice, and convenience*, this witness be admissible. Cases in law depend upon the *occasions* which give rise to them.

LORD MANSFIELD:
(when Solicitor-General Murray): *Ormichund v. Barker*, 1st *Atkyns*.

All evidence is according to the subject-matter to which it is applied. There is a great deal of difference between length of time that operates as a bar to a claim and that which is used only by way of evidence. Length of time used merely by way of evidence may be left to the consideration of the jury, to be credited or not,

or to draw their inferences one way or the other, according to circumstances. *I do not know an instance in which proof may not be supplied.*

LORD MANSFIELD:
Mayor of Hull v. Horner: Cowper's Reports, 109.

General rules are wisely established for attaining justice with ease, certainty, and dispatch; but the great end of them being *to do justice*, the Court will see that it be really obtained. The courts have been more liberal of late years in their determinations, and have more endeavoured to attend to the *real justice* of the case, than formerly. LORD MANSFIELD.

Some are allured to law, not on the contemplation of equity, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees. MILTON.

An unwritten law of common right, so engraven in the hearts of our ancestors, and by them so constantly enjoyed and claimed, as that it needed not enrolling. MILTON.

It was not a moral, but a judicial, law, and so was abrogated; . . . which law the ministry of Christ came not to deal with. MILTON.

Laws derive their authority from possession and usance: 'Tis dangerous to trace them backward to their beginning; they grow great, and ennoble themselves like our rivers by running: but follow them upward to their source, 'tis but a little spring, scarce discernible, that swells thus, and thus fortifies itself by growing old. Do but consult the ancient considerations that gave the first motion to this famous torrent so full of dignity and reverence: you will find them so light and weak, that it is no wonder if these people, who weigh and reduce every thing to reason, and who admit nothing by authority, or upon trust, have their judgments very remote and differing from those of the publick. It is no wonder if people who take their pattern from the first image of nature should in most of their opinions swerve from the common path.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man has his laws.

MONTESQUIEU.

They [the Utopians] have but few laws, and such is their constitution that they need not many. They do very much condemn other nations whose laws, together with the comments on them, swell up so many volumes, for they think it an unreasonable thing to oblige men to obey a body of laws that are both of such a bulk and so dark that they cannot be read or understood by every one of the subjects. They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise matters as well as to wrest laws; and therefore they think it is much better that every man should plead his own cause, and trust it to the judge.

SIR T. MORE: *Utopia.*

A law presupposes an agent; this is only the mode according to which an agent proceeds; it implies a power, for it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing, is nothing.

PALEY.

The first maxim of a free state is, that the laws be made by one set of men and administered by another: in other words, that the legislative and judicial characters be kept separate.

PALEY.

The wisdom of man hath not devised a happier institution than that of juries, or one founded in a juster knowledge of human life or of human capacity. PALEY.

Before the invention of laws, private affections in supreme rulers made their own fancies both their treasurers and hangmen, weighing in this balance good and evil.

SIR W. RALEIGH.

It is extremely proper that there should be *some* general rules in relation to evidence; but *if exceptions were not allowed to them, it would be better to demolish all the general rules.* There is no general rule without exception that we know of but this,—that *the best evidence shall be admitted which the nature of the case will afford.* I will show that rules as general as this are broke in upon *for the sake of allowing evidence.* There is no rule that seems more binding than that a man shall not be admitted an evidence in his own case, and yet the Statute of Hue and Cry is an exception. A man's books are allowed to be evidence, or, which is in substance the same, his servant's books, *because the nature of the case requires it*,—as in the case of a brewer's servants. Another general rule, that a wife cannot be witness against her husband, has been broke in upon in cases of treason. Another exception to the general rule that a man may not be examined without oath,—the last words of a dying man are given in evidence in the case of murder.

ATTORNEY-GENERAL SIR DUDLEY RYDER.

Our laws are so numerous that, together with their commentaries, they would have furnished sufficient solid reading for Adam had he lived until now; and the best of it is, that he would probably have been as wise when he concluded as when he began. J. A. ST. JOHN:
Sir T. More's Utopia.

No state can be named wherein any part of the body of those imperial laws hath the just force of a law, otherwise than as custom hath particularly induced it. SELDEN.

The common law of England is said to abhor perpetuities; and they are accordingly more restricted there than in any other restricted monarchy. ADAM SMITH.

The obliging power of the law is neither founded in, nor to be measured by, the rewards and punishments annexed to it.

SOUTH.

All law that a man is obliged by is reducible to the law of nature, the positive law of God in his word, and the law of man enacted by the civil power. SOUTH.

It [the divine law] may be taken as a covenant conveying life, upon absolute, entire, indefective obedience, and awarding death to those who fail in the least punctilio. SOUTH.

Laws ought to be fashioned unto the manners and conditions of the people to whom they are meant, and not to be imposed upon them according to the simple rule of right.

EDMUND SPENSER.

There is something sacred in misery to great and good minds; for this reason all wise lawgivers have been extremely tender how they let loose even the man who has right on his side, to act with any mixture of resentment against the defendant.

SIR R. STEELE: *Spectator*, No. 456.

Casuistry is the department of ethics, the great object of which is to lay down rules or canons for directing how to act wherever there is any room for doubt or hesitation.

DUGALD STEWART.

Two things speak much of the wisdom of a nation; good laws and a prudent management of them. STILLINGFLEET.

No one appreciates more fully than myself the general importance of the study of the law. No one places a higher value upon that science as the great instrument by which society is held together and the cause of public justice is maintained and vindicated. Without it, neither liberty, nor property, nor life, nor that which is even dearer than life, a good reputation, is for a moment secure. It is, in short, the great elastic power which pervades and embraces every human relation. It links man to man by so many mutual ties, and duties, and dependencies, that, though often silent and unseen in its operations, it becomes at once the minister to his social necessities and the guardian of his social virtues. JUDGE JOSEPH STORY:

Address at Harvard 2d Centen. Anniv., Sept. 8, 1836: *Story's Life and Letters*, ii. 254.

The common law has now become an exceedingly voluminous system; and as its expositions rest, not on a positive text, but upon arguments, analogies, and commentaries, every person who desires to know much must engage in a very extensive system of reading. He may employ half his life in mastering treatises the substance of which, in a positive code, might occupy but a few hundred pages. The codes of Justinian, for instance, superseded the camel-loads of commentaries which were antecedently in use, and are all now buried in oblivion. The Napoleon Codes have rendered thousands of volumes only works of occasional consultation which were before required to be studied very diligently, and sometimes in repeated perusals. JUDGE JOSEPH STORY:

Encyc. Amer., vii. (1835), *Appendix* (*Law, Legislation, Codes*).

The opinion of no jurist, however high or distinguished is his reputation or ability, is of the least importance in settling the law, or ascertaining its construction, in England or the United States. So far as he may, by his arguments, or counsel, or learning, instruct the court, or enlighten its judgments, they have their proper weight. But if the court decide against his opinion, it falls to the ground. It has no farther effect. The decision becomes conclusive and binding, and other courts are governed by it, as furnishing for them the just rule of decision. No court would feel itself at liberty to disregard it, unless upon the most urgent occasion, and when it interfered with some other known rule or principle; and even then with the greatest caution and deference. In countries where the common law prevails, it is deemed of infinite importance that there should be a fixed and certain rule of decision, and that the rights and property of the whole community should not be delivered over to endless doubts and controversies. Our maxim, in truth, and not in form merely, is, *Misera est servitus, ubi jus est vagum aut incertum.*

JUDGE JOSEPH STORY:

Encyc. Amer., vii. (1835), *Appendix* (*Law, Legislation, Codes*).

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through. SWIFT.

A law may be reasonable in itself, although a man does not allow it, or does not know the reason of the lawgivers. SWIFT.

Hobbes confounds the executive with the legislative power, though all well-instituted states have ever placed them in different hands.

SWIFT.

There is no commonplace more insisted on than the happiness of trials by juries; yet if this blessed part of our law be eludible by power and artifice, we shall have little reason to boast.

SWIFT.

When the state is most corrupt, then the laws are most multiplied. TACITUS.

In making laws, princes must have regard to the public dispositions, to the affections and disaffections of the people, and must not introduce a law with public scandal and displeasure.

JEREMY TAYLOR: *Rule of Holy Living.*

The negative precepts of men may cease by many instruments: by contrary customs; by public disrelish; by long omission: but the negative precepts of God never can cease but when they are expressly abrogated by the same authority.

JEREMY TAYLOR: *Rule of Holy Living.*

A good law without execution is like an unperformed promise. JEREMY TAYLOR.

As long as law is obligatory, so long our obedience is due. JEREMY TAYLOR.

What laws more proper to advance the nature of man than these precepts of Christianity?
TILLOTSON.

The laws of this religion would make men, if they would truly observe them, substantially religious toward God, chaste, and temperate.
TILLOTSON.

The laws of our religion tend to the universal happiness of mankind. TILLOTSON.

Divine law, simply moral, commandeth or prohibiteth actions good or evil in respect of their inward nature and quality.
DR. I. WATTS.

After a man has studied the general principles of the law, reading the reports of adjudged cases, collected by men of great sagacity, will richly improve his mind towards acquiring this desirable amplitude and extent of thought.
DR. I. WATTS.

LAWYERS.

The body of the law is no less encumbered with superfluous members, that are like Virgil's army, which he tells us was so crowded, many of them had not room to use their weapons. This prodigious society of men may be divided into the litigious and peaceable. Under the first are comprehended all those who are carried down in coach-fulls to Westminster-hall every morning in term time. Martial's description of this species of lawyers is full of humour:

Iras et verba locant.

"Men that hire out their words and anger;" that are more or less passionate according as they are paid for it, and allow their client a quantity of wrath proportionate to the fee which they receive from him.
ADDISON: *Spectator*, No. 21.

When Innocent desired the Marquis of Carpio to furnish thirty thousand head of swine, he could not spare them; but thirty thousand lawyers he had at his service. ADDISON.

A counsellor never pleaded without a piece of pack-thread in his hand, which he used to twist about a finger all the while he was speaking; the wags used to call it the thread of his discourse. ADDISON.

I hold every man a debtor to his profession; from the which as men of course do seek to receive countenance and profit, so ought they of duty to endeavour themselves, by way of amends, to be a help and ornament thereunto.
LORD BACON:
Upon the Elements and Use of the Common Law, Pref.

Secondly for the advocates and counsel that plead. Patience and gravity of bearing is an essential part of justice; and an over-speaking judge is no well-tuned cymbal. . . . Let not the Counsel at the bar chop with the judge. . . . certain persons that are sowers of suits, which make the court swell and the country pine.
LORD BACON:
Essay LVII., Of Judicature.

There are two very different methods of acquiring knowledge of the laws of England, and by each of them men have succeeded in public estimation to an almost equal extent. One of them, which may be called the old way, is a methodical study of the general system of law, and of its grounds and reasons, beginning with the fundamental law of estates and tenures, and pursuing the derivative branches in logical succession, and the collateral subjects in due order; by which the student acquires a knowledge of principles that rule in all departments of the science, and learns to feel, as much as to know, what is in harmony with the system and what not. The other is, to get an outline of the system by the aid of commentaries, and to fill it up by desultory reading of treatises and reports, according to the bent of the student, without much shape or certainty in the knowledge so acquired until it is given by investigation in the course of practice. A good deal of law may be put together by a facile or flexible man in the second of these modes, and the public are often satisfied; but the profession itself knows the first, by its fruits, to be the most effectual way of making a great lawyer.
HORACE BINNEY:
Encyc. Amer., xiv., art. *Edward Tilghman.*

A lawyer who has passed his youth and early manhood in the society of such men is the happier for it through life, and especially in old age. On all occasions of vexation or weariness with things near at hand, he can escape at pleasure into the past of these men, which was full of their influence, full also of judicial independence and dignity, and full of professional honour, with unlimited public respect; from which scene the few clouds that are to be found in the clearest skies have been absorbed or dispelled by time, and to which the clouds of his own day, if there are any, cannot follow him.
HORACE BINNEY:
The Leaders of the Old Bar of Philadelphia, 1859, *Preface.*

Old authorities no longer divide with old wine the reverence of either seniors or juniors. Most of the old law books, that used to be thought almost as good a foundation for their part of the truth as the prophets and apostles are for the whole truth, are taken away, I rather think, from the bottom of the building, and thrown into the garret. That Littleton *upon* whom Coke sits, or seems to sit to the end of things, as Carlyle says, has fewer than of old, I suspect, to sit with him for long hours to alleviate the incumbrance. For the most part, as I

am told, the incumbent and the succumbent lie together in the dust,—which uppermost not many care to know. All the *Entries*, Brooke, and Coke, and Levinz, and Rastall, and the others, have made their *exits* some time ago, and will not appear again before the epilogue. Almost any law book that is more than twenty-one years of age, like a single lady who has attained that climacter, is said to be too old for much devotion. Indexes, Digests, and Treatises, which supply thoughts without cultivating the power of thinking, and are renewed with notes and commentaries *de die en diem*, to spare the fatigue of research, are supposed to be the best current society for student as well as for practitioner. Such are the rumours which float upon the air. "Old things are passed away, all things are new,"—a great truth in its own sense when it was first spoken, and always,—is now thought to be true in all senses, and renewable from year to year, forever; and lawyers give as ready a welcome to new things, and turn as cold a shoulder to the old, as the rest of the world. Such is the apprehension. HORACE BINNEY:

The Leaders of the Old Bar of Philadelphia, 1859, 10.

I might instance in other professions the obligations men lie under of applying to certain parts of history; and I can hardly forbear doing it in that of the law,—in its nature the noblest and most beneficial to mankind, in its abuse and debasement the most pernicious. A lawyer now is nothing more (I speak of ninety-nine in a hundred at least), to use some of Tully's words, "*Nisi læguleius quidam cautus, et acutus præco actionum cantor formularum, auceps syllabarum.*" But there have been lawyers that were orators, philosophers, historians. There have been Bacons and Clarendons. There will be none such any more till, in some better age, true ambition or the love of fame prevails over avarice, and till men find leisure and encouragement to prepare themselves for the exercise of this profession by climbing up to the vantage ground—so my Lord Bacon calls it—of science, instead of grovelling all their lives below in a mean but gainful application to all the little arts of chicane. Till this happen, the profession of the law will scarce deserve to be ranked among the learned professions; and, whenever it happens, *one of the vantage grounds to which men must climb is metaphysical, and the other historical, knowledge.* They must pry into the secret recesses of the human heart and become well acquainted with the whole moral world, that they may discover the abstract reason of all laws; and they must trace the laws of particular states—especially of their own—from the first rough sketches to the more perfect draughts—from the first causes or occasions that produced them, through all the effects, good and bad, that they produced.

BOLINGBROKE: *Study of History.*

Like a lawyer, I am ready to support the cause; and, if occasion be, with subtilty and acrimony. LORD BOLINGBROKE.

In discretionally abandoning the exercise of the power which I feel I have, in postponing for the present the statement of that case of which I am possessed, I feel confident that I am waiving a right which I possess, and abstaining from the use of materials which are mine. And let it not be thought, my Lords, that if either now I did conceive, or if hereafter I should so far be disappointed in my expectation that the cause against me will fail, as to feel it necessary to exercise that right,—let no man vainly suppose that not only I, but that any, the youngest, member of the profession would hesitate one moment in the fearless discharge of his paramount duty. I once before took leave to remind your Lordships—which was unnecessary, but there are many whom it may be needful to remind—that an advocate, by the sacred duty which he owes his client, knows, in the discharge of that office, but one person in the world, THAT CLIENT AND NONE OTHER. To save that client by all expedient means—to protect that client at all hazards and costs to all others, and among others to himself—is the highest and most unquestioned of his duties; and he must not regard the alarm, the suffering, the torment, the destruction, which he may bring upon any other. Nay, separating even the duties of a patriot from those of an advocate, and casting them, if need be, to the wind, he must go on reckless of the consequences, if his fate it should unhappily be, to involve his country in confusion for his client's protection! LORD BROUGHAM:

Defence of Queen Caroline before the House of Lords, 1820: *Life and Times of Henry Lord Brougham*, ii., 406, n.

(*Note.*—As this declaration has been quoted to justify an unscrupulous defence of a client, there should always accompany it the explanation given by the author in his autobiography, viz.:)

When I said that it might be my painful duty to bring forward what would involve the country in confusion, I was astonished that everybody should have conceived recrimination to be *all* I intended. . . . The ground, then, was neither more nor less than impeaching the king's own title, by proving that he had forfeited the crown. He had married a Roman Catholic (Mrs. Fitzherbert) while heir-apparent, and this is declared by the Act of Settlement to be a forfeiture of the crown, "*as if he were naturally dead.*" We were not in possession of all the circumstances as I have since ascertained them, but we had enough to prove the fact. Mrs. Fitzherbert's uncle, Mr. Errington, who was present at the marriage—indeed, it was performed at his house—was still alive. . . . Mrs. Fitzherbert was possessed of a will of the Prince in her favour, signed with his own hand, if not written entirely by himself, and in which he calls her his dear wife. I had a copy of this, if not the original, given me by her favourite, and adopted child, Mrs. Dawson Damer,

who naturally took a warm interest in defending the memory of her friend and protectress.

Life and Times of Henry Lord Brougham, ii. 406.

The lawyer [as well as the divine] has his forms, and his positive institutions too, and he adheres to them with a veneration altogether as religious. The worst cause cannot be so prejudicial to the litigant, as his advocate's or attorney's ignorance or neglect of these forms. A lawsuit is like an ill-managed dispute, in which the first object is soon out of sight, and the parties end upon a matter wholly foreign to that on which they began. In a lawsuit the question is, who has a right to a certain house or farm? And this question is daily determined, not upon the evidence of the right, but upon the observance or neglect of some forms of words in use with the gentlemen of the robe, about which there is even amongst themselves such a disagreement that the most experienced veterans in the profession can never be positively assured that they are not mistaken. BURKE:

Vindic. of Nat. Society, 1756.

Let us expostulate with these learned sages, these priests of the sacred temple of justice. Are we judges of our own property? By no means. You, then, who are initiated into the mysteries of the blindfold goddess, inform me whether I have a right to eat the bread I have earned by the hazard of my life or the sweat of my brow? The grave doctor answers me in the affirmative; the reverend serjeant replies in the negative; the learned barrister reasons upon one side and upon the other, and concludes nothing. What shall I do? An antagonist starts up and presses me hard. I enter the field, and retain these three persons to defend my cause. My cause, which two farmers from the plough could have decided in half an hour, takes the court twenty years. I am however at the end of my labour, and have in reward for all my toil and vexation a judgment in my favour. But hold—a sagacious commander in the adversary's army has found a flaw in the proceeding. My triumph is turned into mourning. I have used *or* instead of *and*, or some mistake, small in appearance, but dreadful in its consequences; and have the whole of my success quashed in a writ of error. BURKE:

Vindic. of Nat. Society.

It is hard to say whether the doctors of law or divinity have made the greater advances in the lucrative business of mystery. The lawyers, as well as the theologians, have erected another reason besides natural reason; and the result has been another justice besides natural justice. They have so bewildered the world and themselves in unmeaning forms and ceremonies, and so perplexed the plainest matters with metaphysical jargon, that it carries the highest danger to a man out of that profession, to make the least step without their advice and assistance. Thus, by confining to themselves the knowledge of the foundation of all men's lives and properties, they have reduced all mankind into the most abject and servile dependence. BURKE: *Vindic. of Nat. Society.*

God forbid I should insinuate anything derogatory to that profession which is another priesthood, administering the rites of sacred justice! But whilst I revere men in the functions which belong to them, and would do as much as one man can do to prevent their exclusion from any, I cannot, to flatter them, give the lie to Nature. They are good and useful in the composition; they must be mischievous, if they preponderate so as virtually to become the whole. Their very excellence in their peculiar functions may be far from a qualification for others. It cannot escape observation, that, when men are too much confined to professional and faculty habits, and, as it were, inveterate in the recurrent employment of that narrow circle, they are rather disabled than qualified for whatever depends on the knowledge of mankind, on experience in mixed affairs, on a comprehensive, connected view of the various, complicated, external and internal interests which go to the formation of that multifarious thing called a State. BURKE:

Reflections on the Revolution in France, 1790.

I am grieved to hear that the reading of "Coke upon Littleton" is going out of fashion among law students. When I was commencing my legal curriculum, I was told this anecdote:—A young student asked Sir Vicary Gibbs how he should learn his profession. *Sir Vicary.* "Read Coke upon Littleton." *Student.* "I have read Coke upon Littleton." *Sir Vicary.* "Read Coke upon Littleton over again." *Student.* "I have read it twice over." *Sir Vicary.* "Thrice?" *Student.* "Yes, three times over, very carefully." *Sir Vicary.* "You may now sit down and make an abstract of it."

If my opinion is of any value, I would heartily join in the same advice. The book contains much that is obsolete, and much that is altered by statutable enactment; but no man can thoroughly understand the law as it now is without knowing the changes it has undergone, and no man can be acquainted with its history without being familiar with the writings of Lord Coke. Nor is he by any means so dry and forbidding as is generally supposed. He is certainly immethodical, but he is singularly perspicuous, he fixes the attention, his quaintness is often most amusing and he excites our admiration by the inexhaustible stores of erudition which, without any effort, he seems spontaneously to pour forth. Thus were our genuine lawyers trained. Lord Eldon read Coke upon Littleton once, twice, thrice, and made an abstract of the whole work as a useful exercise—obeying the wise injunction, "Legere *multum*—non *multa*."

LORD CAMPBELL:

Lord Chancellors, vii.: *Lord Eldon.*

Pray let no quibbles of lawyers, no refinements of casuists, break into the plain notions of right and wrong which every man's right

reason and plain common sense suggest to him. To do as you would be done by is the plain, sure, and undisputed rule of morality and justice. Stick to that; and be convinced that whatever breaks into it, in any degree, however speciously it may be turned, and however puzzling it may be to answer it, is, notwithstanding, false in itself, unjust, and criminal.

LORD CHESTERFIELD:
Letters to his Son, Sept. 27, 1748.

If his cure lies among the lawyers, let nothing be said against entangling property, spinning out causes, squeezing clients, and making the laws a greater grievance than those who break them.

JEREMY COLLIER.

Forensic eloquence may be said to lose in comprehension what it gains in acuteness, as an eye so formed as to perceive the motion of the hour-hand would be unable to discover the time of the day. We might also add, that a mind long hackneyed in anatomizing the nice distinctions of words must be the less equal to grapple with the more extended bearings of things; and that he that regulates most of his conclusions by precedent, that is past, will be somewhat embarrassed when he has to do with power that is present. COLTON: *Lacon.*

The client who was conscious of the goodness of his cause would *prefer* the advocate whose known maxims of conduct gave weight to every cause that he undertook. When such a man appeared before a jury, they would attend to his statements and his reasonings with that confidence which integrity only can inspire. They would not make, as they now do, perpetual deductions from his averred facts; they would not be on the watch, as they now are, to protect themselves from illusion, and casuistry, and misrepresentation. Such a man, I say, would have a weight of advocacy which no other qualification can supply. DYMOND:
Essays on the Principles of Morality.

An attorney's ancient beginning was a blue coat, since a livery, and his hatching under a lawyer; whence, though but pen-feathered, he hath now nested for himself, and with his hoarded pence purchased an office. Two desks and a quire of paper set him up, where he now sits in state for all comers. We can call him no great author, yet he writes very much, and with the infamy of the court is maintained in his libels. He has some snatch of a scholar, and yet uses Latin very hardly; and, lest it should accuse him, cuts it off in the midst, and will not let it speak out. He is, contrary to great men, maintained by his followers—that is, his poor country clients, that worship him more than their landlord; and be they never such churls, he looks for their courtesy.

He first racks them soundly himself, and then delivers them to the lawyer for execution. His looks are very solicitous, importing much haste and despatch; he is never without his hands full of business, that is—of paper. His skin becomes at last as dry as his parchment, and his face as intricate as the most winding cause. He talks statutes as fiercely as if he had mooted seven years in the inns of court, when all his skill is stuck in his girdle, or in his office window. Strife and wrangling have made him rich, and he is thankful to his benefactor, and nourishes it. If he live in a country village, he makes all his neighbours good subjects: for there shall be nothing done but what there is law for. His business gives him not leave to think of his conscience; and when the time, or term, of his life is going out, for doomsday he is secure; for he hopes he has a trick to reverse judgment.

BISHOP EARLE:
Microcosmographie (*The Attorney*).

When I first went the Northern Circuit, I employed my time, having no business of my own, in attending to the manner in which the leading counsel did their business. I left Lancaster at the end of a circuit, with my friend Jack Lee, at that period a leader upon the circuit. We supped and slept at Kirby Lonsdale, or Kirby Stephen. After supper I said to him, "I have observed that throughout circuit, in all causes in which you are concerned, good, bad, indifferent, whatever their nature was, you equally exerted yourself to the uttermost to gain verdicts, stating evidence and quoting cases as such statement and quotation should give you a chance of success, the evidence and the cases not being stated clearly, or quoted with a strict attention to accuracy and to fair and just representation. Can that," said I, "Lee, be right? Can it be justified?" "Oh, yes," he said, "undoubtedly. Dr. Johnson has said that counsel were at liberty to state, as the parties themselves would state, what it was most for their interest to state." After some interval, and when he had had his evening bowl of milk punch and two or three pipes of tobacco, he suddenly said, "Come, Master Scott, let us go to bed. I have been thinking upon the question that you asked me, and I am not quite so sure that the conduct you represented will bring a man peace at the last."

LORD ELDON:
Campbell's Lord Chancellors, vii.: *Life of Lord Eldon.*

I never was what a statesman—an accomplished statesman—ought to be. Indeed, a lawyer hardly can be both learned in his profession and accomplished in political science.

LORD ELDON:
To his daughter, Lady Frances Bankes: Campbell's Lord Chancellors: Life of Lord Eldon, vii. 515.

In his [Charlemagne's] institutions I can seldom discover the general views and the immortal spirit of a legislator who survives himself for the benefit of posterity. GIBBON.

It is the boast of an Englishman that his property is secure, and all the world will grant that a deliberate administration of justice is the best way to *secure his property*. Why have we so many lawyers, but *to secure our property?* Why so many formalities, but *to secure our prop-*

erty? Not less than one hundred thousand families live in opulence, elegance, and ease, merely by *securing our property.* GOLDSMITH: *Citizen of the World*, Letter XCVIII.

Let not the American student of law suppose that the same necessity does not here exist, as in England, to make this "golden book" [Coke upon Littleton] his principal guide in the real law. All precedent in this country contradicts such an idea. The present generation of distinguished lawyers, as well as that which has just passed away, have given ample proofs of their familiarity with the writings of Lord Coke; and our numerous volumes of reports daily illustrate that, with trivial exceptions, what is the law of real property at Westminster Hall is equally so in the various tribunals throughout our extensive country. HOFFMAN: *Legal Study.*

The popular dramatists of all ages—who hold the mirror up to nature—have invariably introduced members of my profession amongst their dramatis personæ, in this capacity: sometimes as ferrety, vivacious, impudent rogues; occasionally as heavy, solemn, oleaginous specimens of the class: invariably with some sinister design upon the happiness of the hero and heroine of the piece.

It happens, however, that we, though rogues, are not banished without the pale of friendship, but participate in the amenities of life, in common with the exciseman, the sexton, and even Jack Ketch. I am happy, for example, to own a friend in the parson. In the greater part of the disputed will cases which come before me in my roguish capacity, I recognize the kind hand of my clerical friend. The delightful ambiguity which exists in his mind with respect to such phrases as heirs, executors, administrators, and assigns; tenants in common, joint tenants, tenants in tail, etc., together with his insuperable partiality for making the will of a parishioner, which he commences—This is the last Will and Testament, etc., and burdens with legal phrases, until it presents much the appearance of an Act of Parliament in convulsions, are esteemed by me as evidences of the sincerity of his affection. That he may long continue thus to attend to the temporal as well as spiritual concerns of his flock, is the sincere desire of—Weasel.

Household Words.

The indiscriminate defence of right and wrong contracts the understanding, while it hardens the heart. JUNIUS.

The Commentary [Coke upon Littleton] ought to be studied and mastered by every lawyer who means to be well acquainted with the reasons and grounds of the law, and to adorn the noble science he professes. CHANCELLOR KENT.

In the habits of legal men every accusation appears insufficient if they do not exaggerate it even to calumny. It is thus that justice itself loses its sanctity and its respect amongst men.

LAMARTINE: *Hist. of the Restor. in France*, vol. iii., book 34, xv. (*Trial of Marshal Ney.*)

Great advocates themselves, such as Romilly, have very distinctly pronounced themselves against that view which seems at present the prevailing one among the lawyers; and Dr. Thomas Arnold was so deeply impressed with the moral danger to which the profession of the law, at present, exposes its votary, that he used to persuade his pupils not to become lawyers. . . . It ought to be observed, however, that a more correct opinion on the obligations of the advocate seems to be fast gaining ground in England. At present it seems to be restricted to the public; but the time will come when this opinion will reach the profession itself. Like almost all reforms, it comes from without, and will ultimately force an entrance into the courts and inns. We are thus earnest in our desire of seeing correct views on the subject prevail, because we have so high an opinion of the importance of the advocate in a modern free polity.

LIEBER: *On Civil Liberty and Self-Government.* See, also, Lieber on The Character of a Gentleman, 3d ed., Phila., 1864, 12mo, 68, n., and Allibone's Dictionary of Authors, ii. 1581, PHILLIPS, CHARLES.

The perfect lawgiver is a just temper between the mere man of theory, who can see nothing but general principles, and the mere man of business, who can see nothing but particular circumstances. LORD MACAULAY.

Somers spoke last [in the Trial of the Seven Bishops]. He spoke little more than five minutes: but every word was full of weighty matter; and when he sat down, his reputation as an orator and a constitutional lawyer was established.

LORD MACAULAY: *History of England*, ch. viii.

How it chanced that a man who reasoned on his premises so ably should assume his premises so foolishly, is one of the great mysteries of human nature. The same inconsistency may be observed in the schoolmen of the middle ages. Those writers show so much acuteness and force of mind in arguing on their wretched data, that a modern reader is perpetually at a loss to comprehend how such minds came by such data. Not a flaw in the superstructure which they are rearing escapes their vigilance. Yet they are blind to the obvious unsoundness of the foundation. It is the same with some eminent lawyers. Their legal arguments are intellectual prodigies, abounding with the happiest analogies and the most refined distinctions. The principles of their arbitrary science being once admitted, the statute-book and the reports being once assumed as the foundations of reasoning, these men must be allowed to be perfect masters of logic. But if a question arises as to the postulates on which their whole system rests, if they are called upon to vindicate the fundamental maxims of that system which they have passed their lives in studying, these very men often talk the language of savages or children. Those who have listened to a man

of this class in his own court, and who have witnessed the skill with which he analyzes and digests a vast mass of evidence, or reconciles a crowd of precedents which at first sight seem contradictory, scarcely know him again when, a few hours later, they hear him speaking on the other side of Westminster Hall in his capacity of legislator. They can scarcely believe that the paltry quirks which are faintly heard through a storm of coughing, and which do not impose on the plainest country gentleman, can proceed from the same sharp and vigorous intellect which had excited their admiration under the same roof and on the same day.

Johnson decided literary questions like a lawyer, not like a legislator. He never examined foundations where a point was already ruled. His whole code of criticism rested on pure assumption, for which he sometimes quoted a precedent or an authority, but rarely troubled himself to give a reason drawn from the nature of things.

LORD MACAULAY:
Boswell's Life of Johnson, Sept. 1831.

Mr. Montagu maintains that none but the ignorant and unreflecting can think Bacon censurable for anything that he did as counsel for the crown, and that no advocate can justifiably use any discretion as to the party for whom he appears. We will not at present inquire whether the doctrine which is held on this subject by English lawyers be or be not agreeable to reason and morality; whether it be right that a man should, with a wig on his head, and a band round his neck, do for a guinea what without those appendages he would think it wicked and infamous to do for an empire; whether it be right that, not merely believing but knowing a statement to be true, he should do all that can be done by sophistry, by rhetoric, by solemn asseveration, by indignant exclamation, by gesture, by play of features, by terrifying one honest witness, by perplexing another, to cause a jury to think that statement false.

LORD MACAULAY:
Lord Bacon, July, 1837.

It is true that, after the Revolution, when the Parliament began to make inquisition for the innocent blood which had been shed by the last Stuarts, a feeble attempt was made to defend the lawyers who had been accomplices in the murder of Sir Thomas Armstrong, on the ground that they had only acted professionally. The wretched sophism was silenced by the execrations of the House of Commons. "Things will never be well done," said Mr. Foley, "till some of that profession be made examples." "We have a new sort of monsters in the world," said the younger Hampden, "haranguing a man to death. These I call blood-hounds. Sawyer is very criminal, and guilty of this murder." "I speak to discharge my conscience," said Mr. Galloway. "I will not have the blood of this man at my door. Sawyer demanded judgment against him and execution. I believe him guilty of the death of this man. Do what you will with him." "If the profession of the law," said the elder Hampden, "gives a man authority to murder at this rate, it is the interest of all men to rise and exterminate that profession." Nor was this language held only by unlearned country gentlemen. Sir William Williams, one of the ablest and most unscrupulous lawyers of the age, took the same view of the case. He had not hesitated, he said, to take part in the prosecution of the Bishops, because they were allowed counsel. But he maintained that, where the prisoner was not allowed counsel, the Counsel for the Crown was bound to exercise a discretion, and that every lawyer who neglected this distinction was a betrayer of the law. But it was unnecessary to cite authority. It is known to everybody who has ever looked into a court of quarter-sessions that lawyers do exercise a discretion in criminal cases; and it is plain to every man of common sense that if they did not exercise such a discretion they would be a more hateful body of men than those bravos who used to hire out their stilettoes in Italy.

LORD MACAULAY: *Lord Bacon.*

Sir, be prevailed withal to keep constantly a Court of Chancery in your own breast; and scorn and fear to do any thing but what your conscience will pronounce consistent with, yea, conducing to, "Glory to God in the highest, on earth peace, good will towards men." The very nature of your business leads you to meditations on a judgment to come. Oh that you would so realize and antedate that judgment as to do nothing but what you may verily believe will be approved in it! This piety must operate very particularly in the pleading of causes. You will abhor, sir, to appear in a dirty cause. If you discern that your client has an unjust cause, you will faithfully advise him of it. "*Utrum fallaciis et deceptionibus ad convincendum adversarium uti liceat?*" Whether it be lawful to use falsehood and deception for the purpose of defeating an opponent? This is the question. It is to be hoped that you will determine it like an honest man. You will be sincerely desirous truth and right may take place. You will speak nothing that shall be to the prejudice of either. You will abominate the use of all unfair arts: to confound evidences, to browbeat testimonies, to suppress what may give light in the case: you have nothing against that old rule of pleading a cause: "*Cognita iniquitate, a suscepto ejus patrocinio advocatus desistere debet.*" "When the guilt of a client is ascertained, the advocate should refuse to defend him." I remember Schusterus, a famous lawyer and counsellor, who died at Heidelberg, A.D. 1672, has one admirable stroke on his epitaph:

> "Morti proximus vocem emisit,
> Nihil se unquam suassisse consitio,
> Cujus jam jam moriturum peniteret."

"When at the point of death, he declared that he had never given counsel for which at that moment he was sorry." A lawyer who can go out of the world with such expressions were a greater blessing to the world than can be expressed.

COTTON MATHER:
Essays to Do Good.

If I were worthy to advise, the slow speaker, methinks, should be more proper for the pulpit, and the other for the bar; and that because the employment of the first does naturally allow him all the leisure he can desire to prepare himself, and besides his career is perform'd in an even and unintermitted line, without stop or interruption; whereas the pleader's business and interest compells him to enter the lists upon all occasions, and the unexpected objections and replies of his adverse party justle him out of his course, and put him upon the instant to pump for new and extempore answers and defences.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. x.

Let the student often stop and examine himself upon what he has read. It would be an excellent mode of proceeding for him, after having read a lecture or chapter, to lay aside the book and endeavour to commit the substance of it to writing, trusting entirely to his memory for the matter, and using his own language. After having done this, let him reperuse the section, by which he will not only discern what parts have escaped his memory, but the whole will be more certainly impressed upon his mind, and become incorporated with it as if it had been originally his own work. Let him cultivate intercourse with others pursuing the same studies, and converse frequently upon the subject of their reading. The biographer of Lord Keeper North has recorded of him that "he fell into the way of putting cases (as they call it), which much improved him, and he was most sensible of the benefit of discourse: for I have observed him often say that (after his day's reading) at his night's congress with his professional friends, whatever the subject was, he made it the subject of discourse in the company: for, said he, I read many things which I am sensible I forgot; but I found, withal, that if I had once talked over what I had read, I never forgot that."

JUDGE GEORGE SHARSWOOD:
Blackstone's Comment., Study of the Law, note.

The work [Coke upon Littleton] is one which cannot be too highly prized or too earnestly recommended to the diligent study of all who wish to be well grounded in legal principles. For myself, I agree with Mr. Butler in the opinion that he is the best lawyer who best understands Coke upon Littleton.

JUDGE GEORGE SHARSWOOD.

There is perhaps no profession, after that of the sacred ministry, in which a high-toned morality is more imperatively necessary than that of the law. . . . High moral principle is his only safe guide; the only torch to light his way amidst darkness and obstruction. It is like the spear of the guardian of Paradise:

"No falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness."

JUDGE GEORGE SHARSWOOD:
Professional Ethics.

If a lawyer were to be esteemed only as he uses his parts in contending for justice, and were immediately despicable when he appeared in a cause which he could not but know was an unjust one, how honourable would his character be! And how honourable is it in such among us, who follow the profession no otherwise than as labouring to protect the injured, to subdue the oppressor, to imprison the careless debtor, and do right to the painful artificer! But many of this excellent character are overlooked by the greater number; who affect covering a weak place in a client's title, diverting the course of an inquiry, or finding a skilful refuge to palliate a falsehood: yet it is still called eloquence in the latter, though thus unjustly employed: but resolution in an assassin is according to reason quite as laudable, as knowledge and wisdom exercised in the defence of an ill cause.

SIR R. STEELE: *Spectator*, No. 172.

The lawyer who is vehement and loud in the cause wherein he knows he has not the truth of the question on his side, is a player as to the personated part, but incomparably meaner than he as to the prostitution of himself for hire: because the pleader's falsehood introduces injustice; the player feigns for no other end but to divert or instruct you.

SIR R. STEELE: *Spectator*, No. 370.

The law is a science of such vast extent and intricacy, of such severe logic and nice dependencies, that it has always tasked the highest minds to reach even its ordinary boundaries. But eminence in it can never be attained without the most laborious study, united with talents of a superior order. There is no royal road to guide us through its labyrinths. These are to be penetrated by skill, and mastered by a frequent survey of landmarks. It has almost passed into a proverb that the lucubrations of twenty years will do little more than conduct us to the vestibule of the temple; and an equal period may well be devoted to exploring the recesses.

JUDGE JOSEPH STORY:
Discourse on John H. Ashmun: Story's Life and Letters, ii. 145.

I never heard a finer satire against lawyers than that of astrologers; when they pretend, by rules of art, to tell when a suit will end, and whether to the advantage of the plaintiff or defendant.

SWIFT.

Advocates must deal plainly with their clients, and tell the true state of their case.

JEREMY TAYLOR:
Rule and Exercise of Holy Living.

Sir Matthew Hale, whenever he was convinced of the injustice of any cause, would engage no more in it than to explain to his client the grounds of that conviction; he abhorred the practice of misreciting evidence, quoting precedents in books falsely or unfairly, so as to deceive ignorant juries or inattentive judges; and he adhered to the same scrupulous sincerity in his pleadings which he observed in

the other transactions of life. It was as great a dishonour as a man was capable of, that for a little money he was hired to say otherwise than he thought.

WHATELY:
Lect. on the Intellectual and Moral Influences of the Professions: License of Counsel.

A pleader of powers far above the average is not, *as such*, serviceable to the Public. He obtains wealth and credit for himself and his family; but any special advantage accruing from his superior ability, to those who chance to be his clients, is just so much loss to those he chances to be *opposed* to: and *which* party is, on each occasion, in the right, must be regarded as an even chance. His death, therefore, would be no loss to the Public; only to those particular persons who might have benefited by his superior abilities, at their opponents' expense. It is not that advocates generally are not useful to the Public. They are even necessary. But *extraordinary* ability in an advocate is an advantage only to himself and his friends. To the Public, the most desirable thing is, that pleaders should be as *equally matched* as possible; so that neither John Doe nor Richard Roe should have any advantage independent of the goodness of his cause.

WHATELY:
Lecture on the Professions.

I will add one remark upon the danger incurred by the advocate—even if he be one who would scruple either wilfully to use sophistry to mislead a judge, or to perplex and browbeat an honest witness—of having his mind alienated from the investigation of truth. . . . A judge, or any one whose business it is to ascertain truth, is to decide according to the *preponderance* of the reasons; but the pleader's business is merely to set forth as forcibly as possible those on his own side. And if he thinks that the habitual practice of this has no tendency to generate in him, morally any indifference, or intellectually any incompetency, in respect of the ascertainment of truth,—if he considers himself quite safe from any such danger,—I should then say that he is in very great danger.

WHATELY:
Annot. on Bacon's Essay, Of Judicature.

I think that the kind of skill by which a cross-examiner succeeds in alarming, misleading, or bewildering an honest witness may be characterized as the most, or one of the most, base and depraved of all possible employments of intellectual power. Nor is it by any means the most effectual way of eliciting *truth*. The mode best adapted for attaining this object is, I am convinced, quite different from that by which an honest, simple-minded witness is most easily baffled and confused. I have seen the experiment tried, of subjecting a witness to such a kind of cross-examination by a practical lawyer as would have been, I am convinced, the most likely to alarm and perplex many an honest witness, without any effect in shaking the testimony; and afterwards, by a totally opposite mode of examination, such as would not have at all perplexed one who was honestly telling the truth, that same witness was drawn on, step by step, to acknowledge the utter falsity of the whole. Generally speaking, a quiet, gentle, and straightforward, though full and careful, examination, will be the most adapted to elicit truth; and the manœuvres, and the browbeating, which are the most adapted to confuse an honest simple-minded witness, are just what the dishonest one is the best prepared for. The more the storm blusters, the more carefully he wraps round him the cloak which a warm sunshine will often induce him to throw off.

WHATELY:
Annot. on Bacon's Essay, Of Judicature.

LEARNING.

When men of learning are acted by a knowledge of the world, they give a reputation to literature and convince the world of its usefulness. ADDISON.

Men of learning who take to business discharge it with greater honesty than men of the world; because the former, in reading, have been used to find virtue extolled and vice stigmatized; while the latter have seen vice triumphant and virtue discountenanced.

ADDISON.

Nothing is more easy than to represent as impertinences any parts of learning that have no immediate relation to the happiness or convenience of mankind. ADDISON.

Every artifice and profession endeavours to make the thing fit and to answer the end for which it is intended. Those that till the ground, or that break in horses, or train dogs, their business is to make the most of things, and drive them up to the top of their kind; and what other view has learning and education but to improve the faculties, and to set them the right way to work? ANTONINUS.

Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned.

LORD BACON:
Essay LI., Of Studies

In the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together for a time; in the declining age of a state, mechanical arts and merchandise. Learning hath its infancy, when it is but beginning, and almost childish; then its youth, when it is luxuriant and juvenile; then its strength of years, when it is solid and reduced; and, lastly, its old age, when it waxeth dry and exhaust. LORD BACON:
Essay LIX., Of Vicissitudes of Things.

For that conceit, that learning should undermine the reverence for laws and government, it is assuredly a mere depravation and calumny,

without any shadow of truth. For to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light. And it is without all controversy, that learning doth make the minds of men gentle, amiable, and pliant to government; whereas ignorance makes them churlish, thwarting, and mutinous; and the evidence of time doth clear this assertion, considering that the most barbarous, rude, and unlearned times have been most subject to tumults, seditions, and changes.

LORD BACON.

As Moses was learned in all the wisdom of the Egyptians, so it is manifest from this chapter that St. Paul was a great master in all the learning of the Greeks. BENTLEY.

And most of those that have dived into the depths of nature have been more studious of the qualities of the creatures, than of the excellency of the nature or the discovery of the mind of God in them; who regard only the rising and motions of the star, but follow not with the wise men its conduct to the King of the Jews. How often do we see men filled with an eager thirst for all other kind of knowledge, that cannot acquiesce in a twilight discovery, but are inquisitive into the causes and reasons of effects, yet are contented with a weak and languishing knowledge of God and his law, and are easily tired with the proposals of them! He now that nauseates the means whereby he may come to know and obey God has no intention to make the law of God his rule.

CHARNOCK: *Attributes.*

Wear your learning like your watch, in a private pocket; and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it, but do not proclaim it hourly and unasked, like the watchman.

LORD CHESTERFIELD:
Letters to his Son, Feb. 22, 1748.

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.

CICERO.

If sense and learning are such unsociable imperial things, he ought to keep down the growth of his reason, and curb his intellectuals.

JEREMY COLLIER.

A pretender to learning is one that would make all others more fools than himself; for though he know nothing, he would not have the world know so much. He conceits nothing in learning but the opinion, which he seeks to purchase without it, though he might with less labour cure his ignorance than hide it. He is indeed a kind of scholar mountebank, and his art our delusion. He is tricked out in all the accoutrements of learning, and at the first encounter none passes better. He is oftener in his study than at his book, and you cannot pleasure him better than to deprehend him: yet he hears you not till the third knock, and then comes out very angry, as interrupted. You find him in his slippers, and a pen in his ear, in which formality he was asleep. His table is spread wide with some classic folio, which is as constant to it as the carpet, and hath lain open at the same page this half-year. His candle is always a longer sitter-up than himself, and the boast of his window at midnight. He walks much alone in the posture of meditation, and has a book before his face in the fields. His pocket is seldom without a Greek testament or Hebrew bible, which he opens only in the church, and that when some stander-by looks over. He has sentences for company—some scatterings of Seneca and Tacitus—which are good upon all occasions. If he reads anything in the morning, it comes out all at dinner; and as long as that lasts the discourse is his. He is a great plagiary of tavern wit, and comes to sermons only that he may talk of Austin. His parcels are the mere scrapings from company, yet he complains at parting what time he has lost. He is wonderfully capricious in giving judgment, and listens with a sour attention to what he understands not. He talks much of Scaliger, and Casaubon, and the Jesuits, and prefers some unheard-of Dutch name before them all. He has verses to bring in upon these and these hints, and it shall go hard but he will wind in his opportunity. He is critical in a language he cannot construe, and speaks seldom under Arminius in divinity. His business and retirement and caller away is his study, and he protests no delight to it comparable. He is a great nomenclator of authors, which he has read in general in the catalogue, and in particular in the title, and goes seldom so far as the dedication. He never talks of anything but learning, and learns all from talking. Three encounters with the same man pump him, and then he only puts in or gravely says nothing. He has taken pains to be an ass, though not to be a scholar, and is at length discovered and laughed at.

BISHOP EARLE: *Microcosmographie.*

The time was when men would learn and study good things, not envy those that had them. Then men were had in price for learning; now letters only make men vile. He is upbraidingly called a poet, as if it were a contemptible nickname. BEN JONSON.

The chief art of learning is to attempt but little at a time. LOCKE.

Till a man can judge whether they be truths or no, his understanding is but little improved: and thus men of much reading are greatly learned but may be little knowing. LOCKE.

His understanding is only the warehouse of other men's lumber, I mean false and unconcluding reasonings, rather than a repository of truth for his own use. LOCKE.

Lady Bacon was doubtless a lady of highly cultivated mind after the fashion of her age. But we must not suffer ourselves to be deluded into the belief that she and her sisters were

more accomplished women than many who are now living. On this subject there is, we think, much misapprehension. We have often heard men who wish, as almost all men of sense wish, that women should be highly educated, speak with rapture of the English ladies of the sixteenth century, and lament that they can find no modern damsels resembling those fair pupils of Ascham and Aylmer who compared over their embroidery the styles of Isocrates and Lysias, and who, while the horns were sounding and the dogs in full cry, sat in the lonely oriel, with eyes riveted to that immortal page which tells how meekly and bravely the first great martyr of intellectual liberty took the cup from his weeping gaoler. But surely these complaints have very little foundation. We would by no means disparage the ladies of the sixteenth century or their pursuits. But we conceive that those who extol them at the expense of the women of our time forget one very obvious and very important circumstance. In the time of Henry the Eighth and Edward the Sixth, a person who did not read Greek and Latin could read nothing, or next to nothing. The Italian was the only modern language which possessed anything that could be called a literature. All the valuable books then extant in all the vernacular dialects of Europe would hardly have filled a single shelf. England did not yet possess Shakspeare's plays and the Fairy Queen, nor France Montaigne's Essays, nor Spain Don Quixote. In looking round a well-furnished library, how many English or French books can we find which were extant when Lady Jane Grey and Queen Elizabeth received their education? Chaucer, Gower, Froissart, Comines, Rabelais, nearly complete the list. It was therefore absolutely necessary that a woman should be uneducated or classically educated. Indeed, without a knowledge of one of the ancient languages no person could then have any clear notion of what was passing in the political, the literary, or the religious world. The Latin was in the sixteenth century all and more than all that the French was in the eighteenth.

LORD MACAULAY:
Lord Bacon, July, 1837.

The great productions of Athenian and Roman genius are indeed still what they were. But, though their positive value is unchanged, their relative value, when compared with the whole mass of mental wealth possessed by mankind, has been constantly falling. They were the intellectual all of our ancestors. They are but a part of our treasures. Over what tragedy could Lady Jane Grey have wept, over what comedy could she have smiled, if the ancient dramatists had not been in her library? A modern reader may make shift without Œdipus and Medea, while he possesses Othello and Hamlet. If he knows nothing of Pyrgopolynices and Thraso, he is familiar with Bobadil, and Bessus, and Pistol, and Parolles. If he cannot enjoy the delicious irony of Plato, he may find some compensation in that of Pascal. If he is shut out from Nephelococcygia, he may take refuge in Liliput. We are guilty, we hope, of no irreverence towards those great nations to which the human race owes art, science, taste, civil and intellectual freedom, when we say that the stock bequeathed by them to us has been so carefully improved that the accumulated interest now exceeds the principal. We believe that the books which have been written in the languages of western Europe during the last two hundred and fifty years—translations from the ancient languages of course included—are of greater value than all the books which at the beginning of that period were extant in the world. With the modern languages of Europe English women are at least as well acquainted as English men. When, therefore, we compare the acquirements of Lady Jane Grey with those of an accomplished young woman of our own time, we have no hesitation in awarding the superiority to the latter. We hope that our readers will pardon this digression. It is long; but it can hardly be called unseasonable, if it tends to convince them that they are mistaken in thinking that the great-great-grandmothers of their great-great-grandmothers were superior women to their sisters and wives.

LORD MACAULAY: *Lord Bacon.*

The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching.

MILTON:
Tractate on Education.

Many persons after once they become learned cease to be good: all other knowledge is hurtful to him who has not the science of honesty and good-nature. MONTAIGNE.

'Tis a thing worthy of very great consideration that, in that excellent and, in truth, for its perfection, prodigious form and civil regiment set down by Lycurgus, though sollicitous of the education of children, as a thing of the greatest concern, and even in the very seat of the muses, he should make so little mention of learning: as if their generous youth, disdaining all other subjection but that of vertue only, ought to be supply'd, instead of tutors to read to them arts and sciences, with such masters as should only instruct them in valour, prudence, and justice. An example that Plato has followed in his laws; the manner of whose discipline was to propound to them questions upon the judgment of men, and of their actions: and if they commended or condemned this or that person, or fact, they were to give a reason for so doing:

by which means they at once sharpen'd their understanding, and became skillful in the laws.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxiv.

Learning is, in truth, a very great and a very considerable quality; and such as despise it sufficiently discover their own want of understanding: but yet I do not prize it at the excessive rate some others do; as Herillus the philosopher for one, who therein places the sovereign good, and maintained that it was only in her to render us wise and contented, which I do not believe: no more than I do what others have said, that learning is the mother of all vertue, and that all vice proceeds from ignorance, which, if it be true, is subject to a very long interpretation.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

Learning is like mercury,—one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.

POPE.

He that knoweth not that which he ought to know, is a brute beast among men; he that knoweth no more than he hath need of, is a man amongst brute beasts; and he that knoweth all that may be known, is as a god amongst men.

PYTHAGORAS.

The pride of learning and the abuse of learning are fatal evils, and without the possession of it, no doubt the man of devoted piety, with merely the vernacular Scriptures in his hand, may be even eminently useful; but there are higher and more extensive spheres of service which he is clearly not qualified to occupy. Learning, when employed not for ostentation, *but for use;* not to set up human wisdom in opposition to divine revelation, but humbly, patiently, and laboriously to trace out, to exhibit, to assert, and to defend the revealed truth of God, and to apply it to all the varied purposes for which it was made known; is of the highest value. And let every younger student remember that he knows not to what scene of service he is destined; let it be his humble aim, depending upon, and seeking constantly, the divine blessing, to become as well qualified as possible for that station, be it what it may, to which it may please God to call him. And, in this view, let him duly consider the indefatigable labour, the diligent study, and the patient zeal of those great and good men [the Swiss Reformers], who, devoted to learning as they ever were, yet did not pursue it for its own sake (or for the earthly distinctions it might gain for them), or lose themselves in a contemplative life, but denied themselves, and studied, and *prayed without ceasing*, in order that they might *act* with wisdom and success to the glory of God and the highest good of their fellow-men. Therefore is their memory blessed.

DR. THOMAS SCOTT.

No man is wiser for his learning: it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man.

SELDEN: *Table-Talk.*

Learning, like money, may be of so base a coin as to be utterly void of use; or, if sterling, may require good management to make it serve the purposes of sense or happiness.

SHENSTONE.

To the Jews join the Egyptians, the first masters of learning.

SOUTH.

Ink is the great missive weapon in all battles of the learned.

SWIFT.

To be proud of learning is the greatest ignorance.

JEREMY TAYLOR.

No circumstances are likely to contribute more to the advancement of learning, than exact temperance, great pureness of air, equality of climate, and long tranquillity of government.

SIR W. TEMPLE.

The Egyptians, whose sages were not sedentary scholastic sophists, like the Grecian, but men employed and busied in the public affairs of religion and government.

WARBURTON.

There are many subtile impertinencies learnt in the schools, and many painful trifles even among the mathematical theorems and problems.

DR. I. WATTS.

As much as systematical learning is decried by some vain triflers of the age, it is the happiest way to furnish the mind with knowledge.

DR. I. WATTS.

The brain being well furnished with various traces, signatures, and images, will have a rich treasure always ready to be offered to the soul.

DR. I. WATTS.

LETTERS.

Letters, such as are written from wise men, are of all the words of men, in my judgment, the best.

LORD BACON.

Our thoughts, as expressed in our respective letters, are much alike, but comparison will prove, what has been so often remarked, that female correspondence has a charm in it of which that of my sex is always devoid.

EARL OF ELDON:
To his daughter-in-law: Twiss's Life of Eldon, ii. 442.

Walpole's Letters are generally considered as his best performances, and, we think, with reason. His faults are far less offensive to us in his correspondence than in his books. His wild, absurd, and ever-changing opinions about men and things are easily pardoned in familiar letters. His bitter, scoffing, depreciating disposition does not show itself in so unmitigated a manner as in his Memoirs. A writer of letters must in general be civil and friendly to his correspondent at least, if to no other person. He loved letter-writing, and had evidently studied it as an art. It was, in truth, the very kind of

writing for such a man, for a man very ambitious to rank among wits, yet nervously afraid that, while obtaining the reputation of a wit, he might lose caste as a gentleman. There was nothing vulgar in writing a letter. Not even Ensign Northerton, not even the Captain described in Hamilton's Bawn,—and Walpole, although the author of many quartos, had some feelings in common with those gallant officers,—would have denied that a gentleman might sometimes correspond with a friend. Whether Walpole bestowed much labour upon the composition of his letters, it is impossible to judge from internal evidence. There are passages which seem perfectly unstudied; but the appearance of ease may be the effect of labour. There are passages which have a very artificial air; but they may have been produced without any effort by a mind of which the natural ingenuity had been improved into morbid quickness by constant exercise. We are never sure that we see him as he was. We are never sure that what appears to be nature is not disguised art. We are never sure that what appears to be art is not merely habit which is become second nature.

LORD MACAULAY:
Horace Walpole, Oct. 1833.

The printing private letters is the worst sort of betraying conversation, as it evidently has the most extensive ill consequences. POPE.

Letters which are warmly sealed are often but coldly opened. RICHTER.

It is difficult to tell to what end we keep these old memorials [letters], for their perusal affords, in most cases, but little pleasure. Many, indeed, are never looked at again, and yet we could not destroy them without a struggle; others only bring forward evidence of words broken, and hopes chilled, and friendships gradually dissolved; of old attachments turned away, and stubborn contradiction of all the trusting in futurity, whose promise we once clung to. One class alone of them can call up our best feelings. If the almost-forgotten memorials of the once dearly loved and long departed can carry our sympathies away from the cold, hard present, over intervening years of struggling and vexatious toil, to that almost holy period of the gone and past, once more, if but for a moment, calling up old thoughts and old affections, or soothing, by one lonely unsuspected burst of tears, overcharged hearts which have long required easing of their burthen, there is yet enough—there is more than enough—in these old letters to plead an excuse for so sacredly preserving them. ALBERT SMITH.

LEVITY.

Quick wits be in desire new-fangled; in purpose, unconstant; light to promise anything, ready to forget everything, both benefit and injury, and thereby neither fast to friend nor fearful to foe. ASCHAM: *Schoolmaster.*

I have seen so many woeful examples of the effect of levity, both that which arises from temper and that which is owing to interest, that a small degree of obstinacy is a quality not very odious in my eyes, whether it be complexioned, or from principle.

EDMUND BURKE:
To the Duke of Richmond, Nov. 17, 1772.

The levity that is fatigued and disgusted with everything of which it is in possession.

BURKE.

Whatever raises a levity of mind, a trifling spirit, renders the soul incapable of seeing, apprehending, and relishing the doctrines of piety.

LAW.

Most people in the world are acted by levity and humour, by strange and irrational changes.

SOUTH.

LIBELS.

If it was a new thing, it may be I should not be displeased with the suppression of the first libel that should abuse me; but, since there are enough of them to make a small library, I am secretly pleased to see the number increased, and take delight in raising a heap of stones that envy has cast at me without doing me any harm.

BALZAC.

Undoubtedly the good fame of every man ought to be under the protection of the laws, as well as his life and liberty and property. Good fame is an outwork that defends them all and renders them all valuable. The law forbids you to revenge; when it ties up the hands of some, it ought to restrain the tongues of others.

BURKE:
Speech on the Powers of Juries in Prosecutions for Libels, March 7, 1771.

You may see by them [libels] how the wind sits: as, take a straw and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not show the complexion of the times so well as ballads and libels.

SELDEN: *Table-Talk.*

We reject many eminent virtues, if they are accompanied with one apparent weakness. The reflecting after this manner made me account for the strange delight men take in reading lampoons and scandal, with which the age abounds, and of which I receive frequent complaints. Upon mature consideration, I find it is principally for this reason that the worst of mankind, the libellers, receive so much encouragement in the world. The low race of men take a secret pleasure in finding an eminent character levelled to their condition by a report of its defects; and keep themselves in countenance, though they are excelled in a thousand virtues, if they believe they have in common with a great person any one fault. The libeller falls in with this humour, and gratifies the baseness of temper which is naturally an enemy to extraordinary merit.

SIR R. STEELE: *Tatler*, No. 92.

LIBERTY.

"By liberty I do understand neither a liberty from sin, misery, servitude, nor violence, but from necessity, or rather necessitation; that is, an universal immunity from all inevitability and determination to one.

BISHOP BRAMHALL:
Answer to Hobbes.

Liberty, such as deserves the name, is an honest, equitable, diffusive, and impartial principle. It is a great and enlarged virtue, and not a sordid, selfish, and illiberal vice. It is the portion of the mass of the citizens, and not the haughty license of some potent individual or some predominant faction. BURKE:
Letter to Richard Burke on Prot. Ascend. in Ireland, 1793.

Grand, swelling sentiments of liberty I am sure I do not despise. They warm the heart, they enlarge and liberalize our minds; they animate our courage in a time of conflict.
BURKE.

Liberty consists in the power of doing that which is permitted by the law. CICERO.

A noble soul is better pleased with a zealous vindicator of liberty than with a temporizing poet, or well-mannered court slave, and one who is ever decent because he is naturally servile. DRYDEN.

With the enemies of freedom it is a usual artifice to represent the sovereignty of the people as a license to anarchy and disorder. But the tracing up of the civil power to that source will not diminish our obligation to obey; it only explains its reasons, and settles it on clear and determinate principles; it turns blind submission into rational obedience, tempers the passion for liberty with the love of order, and places mankind in a happy medium between the extremes of anarchy on the one side and oppression on the other; it is the polar star that will conduct us safely over the ocean of political debate and speculation,—the law of laws, the guide for legislators. ROBERT HALL.

A zeal for liberty is sometimes an eagerness to subvert, with little care what shall be established. DR. S. JOHNSON.

As it is in the motions of the body, so it is in the thoughts of our minds: where any one is such that we have power to take it up, or lay it by, according to the preference of the mind, there we are at liberty. LOCKE.

Though this be a state of liberty, yet it is not a state of license; though man in that state have an uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself. LOCKE.

If the neglect or abuse of liberty to examine what would really and truly make for his happiness mislead him, the miscarriages that follow on it must be imputed to his own election.
LOCKE.

If to break loose from the conduct of reason, and to want that restraint of examination and judgment which keeps us from choosing or doing the worst, be liberty, true liberty, madmen and fools are the only freemen. LOCKE.

The constant desire of happiness, and the constraint it puts upon us, nobody (I think) accounts an abridgment of liberty; or at least an abridgment of liberty to be complained of.
LOCKE.

It is the character of such revolutions that we always see the worst of them at first. Till men have been some time free, they know not how to use their freedom. The natives of wine countries are generally sober. In climates where wine is a rarity, intemperance abounds. A newly-liberated people may be compared to a northern army encamped on the Rhine or the Xeres. It is said that when soldiers in such a situation first find themselves able to indulge without restraint in such a rare and expensive luxury, nothing is to be seen but intoxication. Soon, however, plenty teaches discretion; and, after wine has been for a few months their daily fare, they become more temperate than they had ever been in their own country. In the same manner, the final and permanent fruits of liberty are wisdom, moderation, and mercy. Its immediate effects are often atrocious crimes, conflicting errors, scepticism on points the most clear, dogmatism on points the most mysterious. It is just at this crisis that its enemies love to exhibit it. They pull down the scaffolding from the half-finished edifice; they point to the flying dust, the falling bricks, the comfortless rooms, the frightful irregularity of the whole appearance; and then ask in scorn where the promised splendour and comfort is to be found. If such miserable sophisms were to prevail, there would never be a good house or a good government in the world.
LORD MACAULAY: *Milton*, Aug. 1825.

Ariosto tells a pretty story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. Such a spirit is Liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory!

There is only one cure for the evils which newly-acquired freedom produces; and that

cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day: he is unable to discriminate colours or recognize faces. But the remedy is, not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinion subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And at length a system of justice and order is educed out of the chaos.

Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever. LORD MACAULAY: *Milton.*

For stories teach us that liberty sought out of season, in a corrupt and degenerate age, brought Rome itself to a farther slavery: for liberty hath a sharp and double edge, fit only to be handled by just and virtuous men; to bad and dissolute, it becomes a mischief unwieldy in their own hands: neither is it completely given but by them who have the happy skill to know what is grievance and unjust to a people, and how to remove it wisely; what good laws are wanting, and how to frame them substantially, that good men may enjoy the freedom which they merit, and the bad the curb which they need.

MILTON: *History of Britain.*

Give me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties.

MILTON.

None can love freedom heartily but good men: the rest love not freedom, but license, which never hath more scope or more indulgence than under tyrants. Hence it is that tyrants are not oft offended by, nor stand much in doubt of, bad men, as being all naturally servile; but in whom virtue and true worth is most eminent them they fear in earnest, as by right their masters; against them lies all their hatred and corruption. MILTON.

To do what we will is natural liberty; to do what we will consistently with the interests of the community to which we belong, is civil liberty; that is to say, the only liberty to be desired in a state of civil society.

I should wish to act, no doubt, in every instance as I pleased; but I reflect that the rest also of mankind would then do the same; to which state of universal independence and self-direction I should meet with so many checks and obstacles to my own will, from the opposition and interference of other men's, that not only my happiness but my liberty would be less than whilst the whole community were subject to the domination of equal laws. The boasted liberty of a state of nature exists only in a state of solitude. In every kind and degree of union and intercourse with his species it is possible that the liberty of the individual may be augmented by the very laws which restrain it; because he may gain more from the limitation of other men's freedom than he suffers from the diminution of his own.

Natural liberty is the right of common upon a waste; civil liberty is the safe, exclusive, unmolested enjoyment of a cultivated enclosure.

PALEY.

Our country cannot well subsist without liberty, nor liberty without virtue.

ROUSSEAU.

As it is in the nature of all men to love liberty, so they become flat libertines, and fall to all licentiousness.

EDMUND SPENSER.

A people long used to hardships lose by degrees the very notions of liberty: they look upon themselves as at mercy. SWIFT.

The word liberty has been falsely used by persons who, being degenerately profligate in private life and mischievous in public, had no hope left but in fomenting discord.

TACITUS.

LIBRARIES.

Libraries are as the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed.

LORD BACON.

Libraries are the wardrobes of literature, whence men, properly informed, might bring forth something for ornament, much for curiosity, and more for use. J. DYER.

I no sooner come into the library but I bolt the door to me, excluding lust, ambition, avarice, and melancholy herself, and in the very lap of eternity, amongst so many divine souls, I take my seat with so lofty a spirit and sweet content that I pity all our great ones, and rich men, that know not this happiness.

HEINSIUS, Keeper of the Library at Leyden: *Epist. Prim.*

If I were not a King, I would be a University man; and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors, *et mortuis magister.* JAMES I.:
Speech on Visit to the Bodleian Library, 1605.

No place affords a more striking conviction of the vanity of human hopes than a public library; for who can see the wall crowded on

every side by mighty volumes, the works of laborious meditation and accurate inquiry, now scarcely known but by the catalogue, and preserved only to increase the pomp of learning, without considering how many hours have been wasted in vain endeavours, how often imagination has anticipated the pages of futurity, how many statues have risen to the eye of vanity, how many ideal converts have elevated zeal, how often wit has exulted in the eternal infamy of his antagonists, and dogmatism has delighted in the gradual advances of his authority, the immutability of his decrees, and the perpetuity of his power. . . . Nothing is more common than to find men whose works are now totally neglected mentioned with praises by their contemporaries as the oracles of their age, and the legislators of science.

DR. S. JOHNSON: *Rambler*, No. 106.

What a place to be in is an old library! It seems as though all the souls of all the writers that have bequeathed their labours to these Bodleians were reposing here, as in some dormitory, or middle state. I do not want to handle, to profane the leaves, their winding-sheets. I could as soon dislodge a shade. I seem to inhale learning, walking amid their foliage; and the odour of their old moth-scented coverings is fragrant as the first bloom of those sciential apples which grew amid the happy orchard. LAMB:

Essays of Elia: Oxford in the Vacation.

In fact, I have a plan for a library that, instead of heading its compartments "Philology, Natural Science, Poetry," etc., one shall head them according to the diseases for which they are severally good, bodily and mental,—up from a dire calamity, or the pangs of the gout, down to a fit of the spleen, or a slight catarrh; for which last your light reading comes in with a whey posset and barley water.

LORD E. G. E. L. B. LYTTON:
The Caxtons, ch. xliv.

LIFE.

Learn to feel the supreme interest of the discipline of the mind; study the remarkable power which you can exercise over its habits of attention and its trains of thought; and cultivate a sense of the deep importance of exercising this power according to the principles of wisdom and of virtue. . . . Judging upon these principles, we are taught to feel that life has a value beyond the mere acquirement of knowledge and the mere prosecution of our own happiness. This value is found in those nobler pursuits which qualify us for promoting the good of others, and in those acquirements by which we learn to become masters of ourselves. It is to cultivate the intellectual part for the attainment of truth,—and to train the moral being for the solemn purposes of life, when life is viewed in its relation to a life which is to come. DR. ABERCROMBIE.

How different is the view of past life in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental; the other beholds a beautiful and spacious landscape, divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions that is not covered with some beautiful plant or flower.

ADDISON: *Spectator*, No. 94.

Irresolution on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest and most universal causes of all our disquiet and unhappiness. When ambition pulls one way, interest another, inclination a third, and perhaps reason contrary to all, a man is likely to pass his time but ill who has so many different parties to please. When the mind hovers among such a variety of allurements, one had better settle on a way of life that is not the very best we might have chosen, than grow old without determining our choice, and go out of the world, as the greatest part of mankind do, before we have resolved how to live in it. There is but one method of setting ourselves at rest in this particular, and that is by adhering steadfastly to one great end as the chief and ultimate aim of all our pursuits. If we are firmly resolved to live up to the dictates of reason, without any regard to wealth, reputation, or the like considerations, any more than as they fall in with our principal design, we may go through life with steadiness and pleasure; but if we act by several broken views, and will not only be virtuous, but wealthy, popular, and everything that has a value set upon it by the world, we shall live and die in misery and repentance.

ADDISON: *Spectator*, No. 162.

In short, I would have every one consider that he is in this life nothing more than a passenger, and that he is not to set up his rest here, but to keep an attentive eye upon that state of being to which he approaches every moment, and which will be forever fixed and permanent. This single consideration would be sufficient to extinguish the bitterness of hatred, the thirst of avarice, and the cruelty of ambition.

I am very much pleased with the passage of Antiphanes, a very ancient poet, who lived near a hundred years before Socrates, which represents the life of man under this view, as I have here translated it word for word. "Be not grieved," says he, "above measure for thy deceased friends. They are not dead, but have only finished the journey which it is necessary for every one of us to take. We ourselves must go to that great place of reception in which they are all of them assembled, and, in this general rendezvous of mankind, live together in another state of being." I think I have, in a former paper, taken notice of those beautiful metaphors

in Scripture, where life is termed a pilgrimage, and those who pass through it are called strangers and sojourners upon earth.

ADDISON: *Spectator*, No. 289.

Augustus, a few minutes before his death, asked his friends who stood about him, if they thought he had acted his part well; and upon receiving such an answer as was due to his extraordinary merit, "Let me then," says he, "go off the stage with your applause;" using the expression with which the Roman actors made their exit at the conclusion of a dramatic piece. I could wish that men, while they are in health, would consider well the nature of the part they are engaged in, and what figure it will make in the minds they leave behind them, whether it was worth coming into the world for; whether it be suitable to a reasonable being; in short, whether it appears graceful in this life, or will turn to advantage in the next.

ADDISON: *Spectator*, No. 317.

I would recommend to every one that admirable precept which Pythagoras is said to have given to his disciples, and which that philosopher must have drawn from the observation I have enlarged upon: *Optimum vitæ genus eligito, nam consuetudo faciet jucundissimum:* "Pitch upon that course of life which is the most excellent, and custom will render it the most delightful." Men whose circumstances will permit them to choose their own way of life are inexcusable if they do not pursue that which their judgment tells them is the most laudable. The voice of reason is more to be regarded than the bent of any present inclination, since, by the rule above mentioned, inclination will at length come over to reason, though we can never force reason to comply with inclination.

ADDISON: *Spectator*, No. 447.

The bridge is human life: upon a leisurely survey of it, I found that it consisted of threescore and ten entire arches. ADDISON.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end: the minor longs to be at age; then to be a man of business; then to make up an estate; then to arrive at honours; then to retire.

ADDISON.

As it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

ADDISON.

It shall ever be my study to make discoveries of this nature in human life, and to settle the proper distinctions between the virtues and perfections of mankind and those false colours and resemblances of them that shine alike in the eyes of the vulgar. ADDISON.

There is no unmixed good in human affairs: the best principles, if pushed to excess, degenerate into fatal vices. Generosity is nearly allied to extravagance; charity itself may lead to ruin; the sternness of justice is but one step removed from the severity of oppression. It is the same in the political world: the tranquillity of despotism resembles the stagnation of the Dead Sea; the fever of innovation the tempests of the ocean. It would seem as if, at particular periods, from causes inscrutable to human wisdom, a universal frenzy seizes mankind: reason, experience, prudence, are alike blinded; and the very classes who are to perish in the storm are the first to raise its fury. SIR A. ALISON.

Every man's life lies within the present; for the past is spent and done with, and the future is uncertain. ANTONINUS.

We live and act as if we were perfectly secure of the final event of things, however we may behave ourselves. ATTERBURY.

Men who live without religion live always in a tumultuary and restless state.

ATTERBURY.

Nothing can be reckoned good or bad to us in this life any farther than it prepares or indisposes us for the enjoyments of another.

ATTERBURY.

To live like those that have their hope in another life implies that we indulge ourselves in the gratifications of this life very sparingly.

ATTERBURY.

As we advance from youth to middle age, a new field of action opens, and a different character is required. The flow of gay impetuous spirits begins to subside; life gradually assumes a graver cast; the mind a more sedate and thoughtful turn. The attention is now transferred from pleasure to interest; that is, to pleasure diffused over a wider extent and measured by a larger scale. Formerly the enjoyment of the present moment occupied the whole attention; now no action terminates ultimately in itself, but refers to some more distant aim. Wealth and power, the instruments of lasting gratification, are now coveted more than any single pleasure; prudence and foresight lay their plan; industry carries on its patient efforts; activity pushes forward; address winds around; here an enemy is to be overcome, there a rival to be displaced; competition warms, and the strife of the world thickens on every side.

BLAIR.

Believe me, the providence of God has established such an order in the world, that of all which belongs to us the least valuable parts can alone fall under the will of others. Whatever is best is safest, lies most out of the reach of human power, can neither be given nor taken away. Such is the great and beautiful work of nature,—the world; such is the mind of man, which contemplates and admires the world, where it makes the noblest part. These are inseparably ours; and as long as we remain in one we shall enjoy the other. Let us march, therefore, intrepidly, wherever we are led by the course of human accidents. Wherever they lead

us, on what coast soever we are thrown by them, we shall not find ourselves absolutely strangers.

LORD BOLINGBROKE.

Since a few minutes can turn the healthiest bodies into breathless carcasses, and put those very things which we had principally relied on into the hands of our enemies, it were little less than madness to repose a distrustless trust in these transitory possessions or treacherous advantages which we enjoy but by so fickle a tenure. No; we must never venture to wander far from God upon the presumption that death is far enough from us; but rather, in the very height of our jollity, we should endeavour to remember that they who feast themselves to-day may, themselves, prove feasts for the worms to-morrow.

BOYLE.

Life appears to me too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible bodies: when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark will remain,—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature: whence it came, it will return, perhaps to pass through gradations of glory,—from the pale human soul to brighten to the seraph. . . . It is a creed in which I delight, to which I cling. It makes eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low: I live in calm, looking to the end.

CHARLOTTE BRONTÉ.

Some real lives do—for certain days or years—actually anticipate the happiness of heaven; and I believe if such perfect happiness is once felt by good people (to the wicked it never comes) its sweet effect is never wholly lost. Whatever trials follow, whatever pains of sickness or shades of death, the glory precedent still shines through, cheering the keen anguish and tinging the deep cloud. I will go further: I do believe there are some human beings so born, so reared, so guided from a soft cradle to a calm and late grave, that no excessive suffering penetrates their journey. And often these are not pampered, selfish beings, but Nature's elect, harmonious and benign; men and women mild with charity, kind agents of God's kind attributes. . . . But it is not so for all. What then? His will be done! as done it surely will be, whether we humble ourselves to resignation or not.

CHARLOTTE BRONTÉ.

When the stoic [Seneca] said that life would not be accepted if it were offered unto such as knew it, he spoke too meanly of that state of being which placeth us in the form of men. It more depreciates the value of this life, that men would not live it over again; for although they would still live on, yet few or none can endure to think of being twice the same men upon earth, and some had rather never have lived, than to tread over their days once more. . . . But the greatest underweening of this life is to undervalue that unto which this is but exordial, or a passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better; for the colonies of heaven must be drawn from earth, and the sons of the first Adam are only heirs unto the second.

SIR T. BROWNE: *Christian Morals*, Pt. III. xxv.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life: think every day the last, and live always beyond thy account. He that so often surviveth his expectations lives many lives, and will scarce complain of the shortness of his days. Time past is gone like a shadow; make time to come present. Approximate thy latter times by present apprehensions of them: be like a neighbour unto the grave, and think there is but little time to come. And since there is something of us that will still live on, join both lives together, and live in one but for the other. He who thus ordereth the purposes of this life will never be far from the next; and is in some manner already in it, by a happy conformity and close apprehension of it.

SIR T. BROWNE: *Christian Morals*, Pt. III. xxx.

And surely, if we deduct all those days of our life which we might wish unlived, and which abate the comfort of those we now live, if we reckon up only those days which God hath accepted of our lives, a life of good years will hardly be a span long, the son in this sense may outlive the father, and none climacterically old.

SIR T. BROWNE: *Letter to a Friend.*

Though I think no man can live well once but he that could live well twice, yet for my own part I would not live over my hours past, or begin again the thread of my days: not upon Cicero's ground, because I have lived them well, but for fear I should live them worse.

SIR T. BROWNE.

The nearer we approach to the goal of life, the better we begin to understand the true value of our existence, and the real weight of our opinions. We set out much in love with both; but we leave much behind us as we advance. We first throw away the tales along with the rattles of our nurses: those of the priest keep their hold a little longer; those of our governors the longest of all. But the passions which prop these opinions are withdrawn one after another; and the cool light of reason, at the setting of our life, shows us what a false splendour played upon these objects during our more sanguine seasons. Happy, my lord, if, instructed by my experience, and even by my errors, you come early to make such an estimate of things as may give freedom and ease to your life. I am happy that such an estimate promises me comfort at my death.

BURKE: *Vindic. of Nat. Society*, 1756.

It is wise, indeed, considering the many positive vexations and the innumerable bitter disappointments of pleasure in the world, to have as many resources of satisfaction as possible within one's power. Whenever we concentre the mind on one sole object, that object and life itself must go together. But though it is right to have reserves of employment, still some one object must be kept principal, greatly and eminently so; and the other masses and figures must preserve their due subordination, to make out the grand composition of an important life.

BURKE:
To the Duke of Richmond, Nov. 17, 1772.

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.

ROBERT BURTON.

How true is that old fable of the sphinx who sat by the wayside, propounding her riddle to the passengers, which if they could not answer, she destroyed them! Such a sphinx is this life of ours to all men and societies of men. Nature, like the sphinx, is of womanly celestial loveliness and tenderness; the face and bosom of a goddess, but ending in claws and the body of a lioness. There is in her a celestial beauty, which means celestial order, pliancy to wisdom; but there is also a darkness, a ferocity, a fatality, which are infernal. She is a goddess, but one not yet disimprisoned; one still half imprisoned, —the inarticulate, lovely, still encased in the inarticulate, chaotic. How true! And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with a terrible significance, "Knowest thou the meaning of this day? What thou canst do to-day, wisely attempt to do." Nature, universe, destiny, existence, howsoever we name this great unnameable fact in the midst of which we live and struggle, is as a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them; a destroying fiend to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself: the solution of it is a thing of teeth and claws. Nature is a dumb lioness, deaf to thy pleadings, fiercely devouring.

CARLYLE.

I highly approve the end and intent of Pythagoras's injunction: which is, to dedicate the first part of life more to hear and learn, in order to collect materials out of which to form opinions founded on proper lights, and well-examined sound principles, than to be presuming, prompt, and flippant in hazarding one's own slight crude notions of things; and then, by exposing the nakedness and emptiness of the mind, like a house opened to company before it is fitted either with necessities or any ornament for their reception and entertainment.

EARL OF CHATHAM.

Some men make a womanish complaint that it is a great misfortune to die before our time. I would ask, What time? Is it that of nature? But she, indeed, has lent us life, as we do a sum of money, only no certain day is fixed for payment. What reason, then, to complain if she demands it at pleasure, since it was on this condition you received it? CICERO.

To live long, it is necessary to live slowly.

CICERO.

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose,—who have rather breathed than lived. EARL OF CLARENDON.

The advantages of life will not hold out to the length of desire; and since they are not big enough to satisfy, they should not be big enough to dissatisfy. JEREMY COLLIER.

The two most precious things on this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

COLTON: *Lacon.*

No man can promise himself even fifty years of life, but any man may if he please live in the proportion of fifty years in forty: let him rise early, that he may have the day before him; and let him make the most of the day, by determining to spend it on two sorts of acquaintance only; those by whom something may be got, and those from whom something may be learnt.

COLTON: *Lacon.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort. SIR H. DAVY.

They made as sure of health and life as if both of them were at their disposal.

DRYDEN.

You gladly now see life before you, but there is a moment which you are destined to meet when you will have passed across it and will find yourself at the farther edge. Are you perfectly certain that at that moment you will be in possession of something that will enable you not to care that life is gone? If you should *not*, what then? JOHN FOSTER: *Journal.*

"Nothing new under the sun." I compare life to a little wilderness, surrounded by a high dead wall. Within this space we muse and walk in quest of the new and happy, forgetting the insuperable limit, till, with surprise, we find ourselves stopped by the *dead wall:* we turn away, and muse and walk again, till, on another side, we find ourselves close against *the dead wall.* Whichever way we turn—still the same.

JOHN FOSTER: *Journal.*

He lives long that lives well; and time misspent is not lived, but lost. Besides, God is better than His promise, if He takes from him a long lease, and gives him a freehold of a greater value.

T. FULLER.

At twenty years of age the will reigns; at thirty, the wit; and at forty, the judgment.

GRATIAN.

The lives of most men are misspent for want of a certain end of their actions; wherein they do, as unwise archers, shoot away their arrows they know not at what mark. They live only out of the present, not directing themselves and their proceedings to one universal scope: whence they alter upon every change of occasions, and never reach any perfection; neither can do other but continue in uncertainty and end in discomfort. Others aim at one certain mark, but a wrong one. Some, though fewer, level at a right end, but amiss. To live without one main and common end is idleness and folly. To live at a false end is deceit and loss. True Christian wisdom both shows the end and finds the way; and as cunning politics have many plots to compass one and the same design by a determined succession, so the wise Christian, failing in the means, yet still fetcheth about to his steady end with constant change of endeavours: such an one only lives to purpose and at last repents not that he hath lived.

BISHOP J. HALL.

Of the great prizes of human life it is not often the lot of the most enterprising to obtain many: they are placed on opposite sides of the path, so that it is impossible to approach one of them without proportionably receding from another; whence it results that the wisest plans are founded on a compromise between good and evil, where much that is the object of desire is finally relinquished and abandoned in order to secure superior advantages.

ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

All the divine and infinitely wise ways of economy that God could use towards a rational creature oblige mankind to that course of living which is most agreeable to our nature.

HAMMOND.

Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel through the playful murmurings of the little brook, and the winding of the grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us. We are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

BISHOP HEBER.

Unto life many implements are necessary; more, if we seek such a life as hath in it joy, comfort, delight, and pleasure.

HOOKER.

These things are linked and, as it were, chained one to another: we labour to eat, and we eat to live, and we live to do good; and the good which we do is as seed sown with reference unto a future harvest.

HOOKER.

The microscope declares that creative perfection is measured neither by stature nor volume, and that the tiniest creatures often reveal in their structures a more marvellous reach of adaptive art than animals which at first sight appear more perfect. It was thought that the functions of life were simple. Experiments on living animals have proved the most unexpected complexity in every vital act and in every organ. Thus observation daily reveals fresh instances of the infinity of creation. Nature is a standing proof not only of the beneficence of the One Great Power, but also of His omniscience and His omnipotence.

Household Words.

With a telescope directed towards one end of things created, and a microscope towards the other, we sigh to think how short is life, and how long is the list of acquirable knowledge. Alas! what is man in the nineteenth century! It is provoking that, now we have the means of learning most, we have the least time to learn it in. If we had but the longevity of the antediluvian patriarchs, we might have some hope, not of completing our education, but of passing a respectable previous examination prior to our admittance into a higher school. The nearer we approach to infinite minuteness, the more we appreciate the infinite beauty and the infinite skill in contrivance and adaptation which marks every production of the one great creative hand.

Household Words, Nov. 1, 1856.

There is certainly no greater happiness than to be able to look back on a life usefully and virtuously employed, to trace our own progress in existence by such tokens as excite neither shame nor sorrow. Life, in which nothing has been done or suffered to distinguish one day from another, is to him that has passed it, as if it never had been, except that he is conscious how ill he has husbanded the great deposit of his Creator. Life made memorable by crimes, and diversified through its several periods by wick-

edness, is indeed easily reviewed, but reviewed only with horror and remorse.

The great consideration which ought to influence us in the use of the present moment is to arise from the effect which, as well or ill supplied, it must have upon the time to come; for though its actual existence be inconceivably short, yet its effects are unlimited; and there is not the smallest point of time but may extend its consequences, either to our hurt or our advantage, through all eternity, and give us reason to remember it forever with anguish or exultation. DR. S. JOHNSON: *Rambler*, No. 41.

Remember, my son, that human life is the journey of a day. We rise in the morning of youth, full of vigour and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on a while in the straight road of piety towards the mansions of rest. In a short time we remit our fervour, and endeavour to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance, but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease and repose in the shades of security. Here the heart softens, and vigilance subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling, and always hope to pass through them without losing the road of virtue, which we, for a while, keep in our sight, and to which we propose to return. But temptation succeeds temptation, and one compliance prepares us for another; we, in time, lose the happiness of innocence, and solace our disquiet with sensual gratifications. By degrees we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerse ourselves in luxury, and rove through the labyrinths of inconstancy, till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, with repentance; and wish, but often too vainly wish, that we had not forsaken the ways of virtue. Happy are they, my son, who shall learn from thy example not to despair, but shall remember that though the day is past, and their strength is wasted, there yet remains one effort to be made; that reformation is never hopeless, nor sincere endeavours ever unassisted; that the wanderer may at length return after all his errors, and that he who implores strength and courage from above shall find danger and difficulty give way before him. Go now, my son, to thy repose, commit thyself to the care of Omnipotence, and when the morning calls again to toil, begin anew thy journey and thy life.

DR. S. JOHNSON: *Rambler*, No. 65.

At our entrance into the world, when health and vigour give us fair promises of time sufficient for the regular maturation of our schemes and a long enjoyment of our acquisitions, we are eager to seize the present moment; we pluck every gratification within our reach without suffering it to ripen into perfection, and crowd all the varieties of delight into a narrow compass: but age seldom fails to change our conduct: we grow negligent of time in proportion as we have less remaining, and suffer the last part of life to steal from us in languid preparations for future undertakings, or slow approaches to remote advantages, in weak hopes of some fortuitous occurrence, or drowsy equilibrations of undetermined counsels.

DR. S. JOHNSON: *Rambler*, No. 111.

Many seem to pass on from youth to decrepitude without any reflection on the end of life.

DR. S. JOHNSON.

Life consists not of a series of illustrious actions or elegant enjoyments: the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures; and we are well or ill at ease as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent observation. DR. S. JOHNSON.

Our senses, our appetites, and our passions are our lawful and faithful guides in most things that relate solely to this life; and therefore by the hourly necessity of consulting them we gradually sink into an implicit submission and habitual confidence. DR. S. JOHNSON.

What a deal of cold business doth a man misspend the better part of life in! In scattering compliments, tendering visits, following feasts and plays. BEN JONSON.

If this life is unhappy, it is a burden to us, which it is difficult to bear; if it is in every respect happy, it is dreadful to be deprived of it: so that in either case the result is the same, for we must exist in anxiety and apprehension.

LA BRUYÈRE.

There is a greater difference both in the stages of life and in the seasons of the year than in the conditions of men: yet the healthy pass through the seasons, from the clement to the unclement, not only unreluctant but rejoicingly, knowing that the worst will soon finish, and the best begin anew; and we are desirous of pushing forward into every stage of life, excepting that only which ought reasonably to allure us most, as opening to us the *Via sacra*, along which we move in triumph to our eternal country. We labour to get through a crowd. Such is our impatience, such our hatred of procrastination, in everything but the amendment of our practices and the adornment of our nature, one would imagine we were dragging Time along by force, and not he us. LANDOR.

A rule that relates even to the smallest part of our life is of great benefit to us, merely as it is a rule. LAW.

I desire nothing, I press nothing upon you, but to make the most of human life, and to aspire after perfection in whatever state of life you choose. LAW.

Learn to live for your own sake and the service of God; and let nothing in the world be of any value with you but that which you can turn into a service to God, and a means of your future happiness. LAW.

Unreasonable and absurd ways of life, whether in labour or diversion, whether they consume our time or our money, are like unreasonable and absurd prayers, and are as truly an offence to God. LAW.

It is not his intent to live in such ways as, for aught we know, God may perhaps pardon, but to be diligent in such ways as we know that God will infallibly reward. LAW.

We never think of the main business of life till a vain repentance minds us of it at the wrong end. L'ESTRANGE.

That such a temporary life as we now have is better than no being, is evident by the high value we put upon it ourselves. LOCKE.

When we voluntarily waste much of our lives, that remissness can by no means consist with a constant determination of will or desire to the greatest apparent good. LOCKE.

A very little part of our life is so vacant from uneasiness as to leave us free to the attraction of remoter good. LOCKE.

This life is a scene of vanity, that soon passes away and affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life: this is what I can say upon experience, and what you will find to be true when you come to make up the account.
LOCKE.

He that knows how to make those he converses with easy, has found the true art of living, and being welcome and valued everywhere.
LOCKE.

Christian life consists in faith and charity.
LUTHER.

It is to live twice when you can enjoy the recollection of your former life. MARTIAL.

The mere lapse of years is not life. To eat, and drink, and sleep,—to be exposed to darkness and the light,—to pace round in the mill of habit, and turn thought into an implement of trade,—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened; and the sanctities will slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust; are the true nourishment of our natural being. JAMES MARTINEAU.

If you have made your profit of life, you have had enough of it, go your way satisfied. . . . If you have not known how to make the best use of it, and if it was unprofitable for you, what need you care to lose it, to what end would you desire longer to keep it? . . . Life in itself is neither good nor evil; it is the scene of good or evil, as you make it; and if you have lived a day, you have seen all: one day is equal, and like to all other days; there is no other light, no other shade: this very sun, this moon, these very stars, this very order and revolution of things, is the same your ancestors enjoyed, and that shall also entertain your posterity.
MONTAIGNE:
Essays, Cotton's 3d ed., ch. xix.

Pythagoras was wont to say, "that our life retires to the great and populous assembly of the Olympick games, wherein some exercise the body, that they may carry away the glory of the prize in those contentions, and others carry merchandise to sell for profit." There are also some (and those none of the worst sort) who pursue no other advantage than only to look on, and consider how, and why, everything is done, and to be unactive spectators of the lives of other men, thereby the better to judge of, and to regulate their own; and, indeed, from examples all the instruction couched in philosophical discourses may naturally flow, to which all human actions, as to their best rule, ought to be especially directed.
MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Life is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has perhaps provided or purposed for the trial of our virtue; these are best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance,—in short, with whatever opposes our will, contradicts our humour,—this habitual acquiescence appears to be more of the essence of self-denial than any little rigours of our own imposing. These constant, inevitable, but inferior evils,

properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.
HANNAH MORE.

He had learnt a most useful principle of life, which was, to lay nothing to heart which he could not help, and how great soever disappointments had fell out, (if possible) to think of them no more, but to work on upon other affairs, and some, if not all, would be better natured. SIR DUDLEY NORTH.

Of all views under which human life has ever been considered, the most reasonable, in my judgment, is that which regards it as a state of probation. PALEY.

He lived in such temperance as was enough to make the longest life agreeable; and in such a course of piety as sufficed to make the most sudden death so also. POPE.

This tide of man's life after it once turneth and declineth ever runneth with a perpetual ebb and falling stream, but never floweth again.
SIR W. RALEIGH.

Our bodies are but the anvils of pains and diseases, and our minds the hives of unnumbered cares. SIR W. RALEIGH.

By how much the more we are accompanied with plenty, by so much the more greedily is our end desired, whom when time had made unsociable to others we become a burden to ourselves. SIR W. RALEIGH.

Be every minute, man, a full life to thee! Despise anxiety and wishing, the future and the past! If the *second-pointer* can be no road-pointer, with an Eden for thy soul, the *month-pointer* will still be less so,—for thou livest not from month to month, but from second to second! Enjoy thy existence more than thy manner of existence, and let the dearest object of thy consciousness be this consciousness itself! Make not the present a means of thy future; for this future is nothing but a coming present; and the present which thou despisest was once a future which thou desiredst. RICHTER.

I now found myself, in the decline of life, a prey to tormenting maladies, and believing myself at the close of my career without having once tasted the sublime pleasures after which my heart panted. Why was it that, with a soul naturally expansive, whose very existence was benevolence, I have never found one single friend with feelings like my own? A prey to the cravings of a heart which have never been satisfied, I perceived myself arrived at the confines of old age, and dying ere I had begun to live. I considered destiny as in my debt for promises which she had never realized. Why was I created with faculties so refined yet which were never intended to be adequately employed? I felt my own value, and revenged myself of my fate by recollecting and shedding tears for its injustice. J. J. ROUSSEAU:
Confessions, Pt. II., Book ix.

Every man is to himself what Plato calls the Great Year. He has his sowing time and his growing time, his weeding, his irrigating, and his harvest. The principles and ideas he puts into his mind in youth lie there, it may be, for many years apparently unprolific. But nothing dies. There is a process going on unseen, and by the touch of circumstances the man springs forth into strength, he knows not why, as if by a miracle. But, after all, he only reaps as he had sown. J. A. ST. JOHN.

In my opinion, he only may be truly said to live, and enjoy his being, who is engaged in some laudable pursuit and acquires a name by some illustrious action or useful art.
SALLUST.

I observed to you before, what danger there is in flattering ourselves with the hopes of long life: that it is apt to make us too fond of this world, when we expect to live so long in it; that it weakens the hopes and fears of the next world, by removing it at too great a distance from it; that it encourages men to live in sin, because they have time enough before them to indulge their lusts, and to repent of their sins, and make their peace with God, before they die; and if the uncertain hopes of this undoes so many men, what would the certain knowledge of it do? Those who are too wise and considerate to be imposed on by such uncertain hopes might be conquered by a certain knowledge of a long life. WILLIAM SHERLOCK.

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit.
BISHOP SHUTTLEWORTH.

We talk of human life as a journey; but how variously is that journey performed! There are those who come forth girt, and shod, and mantled, to walk on velvet lawns and smooth terraces, where every gale is arrested and every beam is tempered. There are others who walk on the Alpine paths of life, against driving misery, and through stormy sorrows, over sharp afflictions; walk with bare feet and naked breast, jaded, mangled, and chilled.
REV. SYDNEY SMITH.

The end of life is to be like unto God; and the soul following God will be like unto Him: He being the beginning, middle, and end of all things. SOCRATES.

A man's life is an appendix to his heart.
SOUTH.

To have an orthodox belief and a true profession concurring with a bad life is only to deny Christ with greater solemnity. SOUTH.

Let all enquiries into the mysterious points of theology be carried on with fervent petitions to God that he would dispose their minds to direct all their skill to the promotion of a good life.
SOUTH.

The great inequality of all things to the appetites of a rational soul appears from this, that in all worldly things a man finds not half the pleasure in the actual possession that he proposed in the expectation. SOUTH.

As the pleasures of the future will be spiritual and pure, the object of a good and wise man in this transitory state of existence should be to fit himself for a better, by controlling the unworthy propensities of his nature, and improving all his better aspirations, to do his duty to his God, then to his neighbour, to promote the happiness and welfare of those who are in any degree dependent upon him, or whom he has the means of assisting, never wantonly to injure the meanest thing that lives, to encourage, as far as he may have the power, whatever is useful and tends to refine and exalt humanity, to store his mind with such knowledge as it is fitted to receive, and he is able to attain; and so to employ the talents committed to his care, that when the account is required, he may hope to have his stewardship approved. SOUTHEY.

He that can work himself into a pleasure in considering this being as an uncertain one, and think to reap an advantage by its discontinuance, is in a fair way of doing all things with a graceful unconcern and a gentlemanlike ease. Such a one does not behold his life as a short transient perplexing state, made up of trifling pleasures and great anxieties; but sees it in quite another light; his griefs are momentary, and his joys immortal. Reflection upon death is not a gloomy and sad thought of resigning everything that he delights in, but it is a short night followed by an endless day.

SIR R. STEELE: *Spectator*, No. 75.

A man advanced in years that thinks fit to look back upon his former life, and call that only life which was passed with satisfaction and enjoyment, excluding all parts which were not pleasant to him, will find himself very young, if not in his infancy. Sickness, ill humour, and idleness will have robbed him of a great share of that space which we ordinarily call our life. It is therefore the duty of every man that would be true to himself, to obtain, if possible, a disposition to be pleased, and place himself in a constant aptitude for the satisfactions of his being. Instead of this, you hardly see a man who is not uneasy in proportion to his advancement in the arts of life.

SIR R. STEELE: *Spectator*, No. 100.

Nothing can be so sad as confinement for life, nor so sweet, an please your honour, as liberty. STERNE.

Here thou art but a stranger travelling to thy country; it is therefore a huge folly to be afflicted because thou hast a less convenient inn to lodge in by the way. JEREMY TAYLOR.

Propound to thyself a constant rule of living, which, though it may not be fit to observe scrupulously, lest it become a snare to thy conscience or endanger thy health, yet let not thy rule be broken. JEREMY TAYLOR.

He lived according to nature; the other by ill customs, and measures taken by other men's eyes and tongues. JEREMY TAYLOR.

Pirates have fair winds and a calm sea when the just and peaceful merchant-man hath them. JEREMY TAYLOR.

We bring into the world with us a poor, needy, uncertain life, short at the longest and unquiet at the best. SIR W. TEMPLE.

All the world is perpetually at work, only that our poor mortal lives should pass the happier for that little time we possess them, or else end the better when we lose them: upon this occasion riches came to be coveted, honours esteemed, friendship pursued, and virtues admired. SIR W. TEMPLE.

Some writers in casting up the goods most desirable in life have given them this rank: health, beauty, and riches. SIR W. TEMPLE.

I take it to be a principal rule of life, not to be too much addicted to any one thing. TERENCE.

It is a reasonable account for any man to give, why he does not live as the greatest part of the world do, that he has no mind to die as they do, and perish with them. TILLOTSON.

Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves. TILLOTSON.

Let us not deceive ourselves by pretending to this excellent knowledge of Christ Jesus our Lord, if we do not frame our lives according to it. TILLOTSON.

No prudent man lays his designs only for a day, without any prospect to the remaining part of his life. TILLOTSON.

Refer all the actions of this short life to that state which will never end; and this will approve itself to be wisdom at the last, whatever the world judge of it now. TILLOTSON.

All the arguments to a good life will be very insignificant to a man that hath a mind to be wicked, when remission of sins may be had upon cheap terms. TILLOTSON.

No man can certainly conclude God's love or hatred to any person from what befalls him in this world. TILLOTSON.

From the instant of our birth we experience the benignity of Heaven and the malignity of corrupt nature. TRUSLER.

Nothing hath proved more fatal to that due preparation for another life than our unhappy mistake of the nature and end of this. WAKE.

God proves us in this life, that he may the more plenteously reward us in the next. WAKE.

So many accidents may deprive us of our lives, that we can never say that he who neglects to secure his salvation to-day may without danger put it off to to-morrow. WAKE.

Since there are many virtues and duties which belong only to this present life, "let us lose no opportunity for the practice of them; for the next day, or the next hour, may put it forever out of our power to practise them." Eternity is a long duration indeed, but it will never afford us one season for visiting the sick, or feeding the hungry, or for charity and meekness towards those who injure us: eternity itself will never give us one opportunity for the pious labours of love toward the conversion of sinful acquaintance and relatives. Oh, let us not suffer this precious lamp of life to burn in vain, or weeks, and days, and hours, to slide away unemployed and useless. Let us remember, that while we are here, we work for a long hereafter: that we think, and speak, and act, with regard to an eternal state, and that in time we live for eternity. DR. I. WATTS:
Privilege of the Living above the Dead.

There appears to exist a greater desire to live long than to live well. Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long. ZIMMERMANN.

LITERATURE.

As for my part, I do not speak wholly for my own sake in this point; for palmistry and astrology will bring me in greater gains than these my papers; so that I am only in the condition of a lawyer who leaves the bar for chamber practice. However, I may be allowed to speak in the cause of learning itself, and lament that a liberal education is the only one which a polite nation makes unprofitable. All mechanical artisans are allowed to reap the fruit of their invention and ingenuity without invasion; but he that has separated himself from the rest of mankind, and studied the wonders of the creation, the government of his passions, and the revolutions of the world, and has an ambition to communicate the effect of half his life spent in such noble inquiries, has no property in what he is willing to produce, but is exposed to robbery and want, with this melancholy and just reflection, that he is the only man who is not protected by his country, at the same time that he best deserves it.

ADDISON: *Tatler*, No. 101.

Cleverness is a sort of genius for instrumentality. It is the brain of the hand. In literature, cleverness is more frequently accompanied by wit, genius, and sense, than by humour.
COLERIDGE.

Without letters a man can never be qualified for any considerable post in the camp: for courage and corporal force, unless joined with conduct, the usual effects of contemplation, are no more fit to command than a tempest.
JEREMY COLLIER.

Literature has her quacks no less than medicine, and they are divided into two classes; those who have erudition without genius, and those who have volubility without depth: we shall get second-hand sense from the one, and original nonsense from the other.
COLTON: *Lacon.*

Literature is the grindstone to sharpen the coulters, and to whet their natural faculties.
HAMMOND.

Such a superiority do the pursuits of literature possess above every other occupation, that even he who attains but a mediocrity in them merits the pre-eminence above those that excel the most in the common and vulgar professions.
HUME:
Hist. of Eng.: Reign of James I.

As it has been in science, so it has been in literature. Compare the literary acquirements of the great men of the thirteenth century with those which will be within the reach of many who will frequent our reading-room. As to Greek learning, the profound man of the thirteenth century was absolutely on a par with the superficial man of the nineteenth. In the modern languages there was not six hundred years ago a single volume which is now read. The library of our profound scholar must have consisted entirely of Latin books. We will suppose him to have had both a large and choice collection. We will allow him thirty, nay, forty, manuscripts, and among them a Virgil, a Terence, a Lucian, an Ovid, a Statius, a great deal of Livy, a great deal of Cicero. In allowing him all this we are dealing most liberally with him; for it is much more likely that his shelves were filled with treatises on school divinity and canon law, composed by writers whose names the world has very wisely forgotten. But even if we suppose him to have possessed all that is most valuable in the literature of Rome, I say with perfect confidence that, both in respect of intellectual improvement and in respect of intellectual pleasures, he was far less favourably situated than a man who now, knowing only the English language, has a bookcase filled with the best English works. Our great man of the middle ages could not form any conception of any tragedy approaching Macbeth or Lear, or of any comedy equal to Henry the Fourth or Twelfth Night. The best epic poem that he had read was far inferior to the Paradise Lost; and all the tomes of his philosophers were not worth a page of the Novum Organum.
LORD MACAULAY:
The Literature of Britain, Nov. 4, 1846.

The Novum Organum, it is true, persons who know only English must read in a translation: and this reminds me of one great advantage

which such persons will derive from our Institution. They will, in our library, be able to form some acquaintance with the master-minds of remote ages and foreign countries. A large part of what is best worth knowing in ancient literature, and in the literature of France, Italy, Germany, and Spain, has been translated into our own tongue. It is scarcely possible that the translation of any book of the highest class can be equal to the original. But, though the finer touches may be lost in the copy, the great outlines will remain. An Englishman who never saw the frescoes in the Vatican may yet from engravings form some notion of the exquisite grace of Raphael and of the sublimity and energy of Michael Angelo. And so the genius of Homer is seen in the poorest version of the Iliad; the genius of Cervántes is seen in the poorest version of Don Quixote. Let it not be supposed that I wish to dissuade any person from studying either the ancient languages or the languages of modern Europe. Far from it. I prize most highly those keys of knowledge; and I think that no man who has leisure for study ought to be content until he possesses several of them. I always much admired a saying of the Emperor Charles the Fifth. "When I learn a new language," he said, "I feel as if I had got a new soul!" But I would console those who have not time to make themselves linguists, by assuring them that by means of their own mother tongue they may obtain ready access to vast intellectual treasures, to treasures such as might have been envied by the greatest linguists of the age of Charles the Fifth, to treasures surpassing those which were possessed by Aldus, by Erasmus, and by Melancthon.

LORD MACAULAY:
The Literature of Great Britain, Nov. 4, 1846.

The progress of elegant literature and of the fine arts was proportioned to that of the public prosperity. Under the despotic successors of Augustus, all the fields of the intellect had been turned into arid wastes, still marked out by formal boundaries, still retaining the traces of old cultivation, but yielding neither flowers nor fruit. The deluge of barbarism came. It swept away all the landmarks. It obliterated all the signs of former tillage. But it fertilized while it devastated. When it receded, the wilderness was as the garden of God, rejoicing on every side, laughing, clapping its hands, pouring forth, in spontaneous abundance, everything brilliant, or fragrant, or nourishing. A new language, characterized by simple sweetness and simple energy, had attained perfection. No tongue ever furnished more gorgeous and vivid tints to poetry; nor was it long before a poet appeared, who knew how to employ them. Early in the fourteenth century came forth the Divine Comedy, beyond comparison the greatest work of imagination which had appeared since the poems of Homer. The following generation produced indeed no second Dante, but it was eminently distinguished by general intellectual activity. The study of the Latin writers had never been wholly neglected in Italy. But Petrarch introduced a more profound, liberal, and elegant scholarship, and communicated to his countrymen that enthusiasm for the literature, the history, and the antiquities of Rome, which divided his own heart with a frigid mistress and a more frigid Muse. Boccaccio turned their attention to the more sublime and graceful models of Greece.

From this time, the admiration of learning and genius became almost an idolatry among the people of Italy. Kings and republics, cardinals and doges, vied with each other in honouring and flattering Petrarch. Embassies from rival states solicited the honour of his instructions. His coronation agitated the Court of Naples and the people of Rome as much as the most important political transactions could have done. To collect books and antiques, to found professorships, to patronize men of learning, became almost universal fashions among the great. The spirit of literary research allied itself to that of commercial enterprise. Every place to which the merchant princes of Florence extended their gigantic traffic, from the bazaars of the Tigris to the monasteries of the Clyde, was ransacked for medals and manuscripts. Architecture, painting, and sculpture were munificently encouraged. Indeed, it would be difficult to name an Italian of eminence, during the period of which we speak, who, whatever may have been his general character, did not at least affect a love of letters and of the arts.

LORD MACAULAY:
Machiavelli, March, 1827.

Of the small pieces which were presented to chancellors and princes it would scarcely be fair to speak. The greatest advantage which the Fine Arts derive from the extension of knowledge is, that the patronage of individuals becomes unnecessary. Some writers still affect to regret the age of patronage. None but bad writers have reason to regret it. It is always an age of general ignorance. Where ten thousand readers are eager for the appearance of a book, a small contribution from each makes up a splendid remuneration for the author. Where literature is a luxury, confined to few, each of them must pay high. If the Empress Catherine, for example, wanted an epic poem, she must have wholly supported the poet;—just as, in a remote country village, a man who wants a mutton-chop is sometimes forced to take the whole sheep;—a thing which never happens where the demand is large. But men who pay largely for the gratification of their taste will expect to have it united with some gratification to their vanity. Flattery is carried to a shameless extent; and the habit of flattery almost inevitably introduces a false taste into composition. Its language is made up of hyperbolical commonplaces, offensive from their triteness, still more offensive from their extravagance. In no school is the trick of overstepping the modesty of nature so speedily acquired. The writer, accustomed

to find exaggeration acceptable and necessary on one subject, uses it on all.

LORD MACAULAY:
John Dryden, Jan. 1828.

At that very time, while the fanatical Moslem were plundering the churches and palaces of Constantinople, breaking in pieces Grecian sculptures, and giving to the flames piles of Grecian eloquence, a few humble German artisans, who little knew that they were calling into existence a power far mightier than that of the victorious Sultan, were busied in cutting and setting the first types. The University [of Glasgow] came into existence just in time to witness the disappearance of the last trace of the Roman empire, and to witness the publication of the earliest printed book.

At this conjuncture—a conjuncture of unrivalled interest in the history of letters—a man never to be mentioned without reverence by every lover of letters held the highest place in Europe. Our just attachment to that Protestant faith to which our country owes so much must not prevent us from paying the tribute which on this occasion and this place justice and gratitude demand to the founder of the University of Glasgow, the greatest of the restorers of learning, Pope Nicholas the Fifth. He had sprung from the common people; but his abilities and his condition had early attracted the notice of the great. He had studied much and travelled far. He had visited Britain, which in wealth and refinement was to his native Tuscany what the back settlements of America now are to Britain. He had lived with the merchant princes of Florence, those men who first ennobled trade by making trade the ally of philosophy, of eloquence, and taste. It was he who, under the protection of the munificent and discerning Cosmo, arranged the first public library that modern Europe possessed. From privacy your founder rose to a throne; but on the throne he never forgot the studies which had been his delight in privacy. He was the centre of an illustrious group, composed partly of the last great scholars of Greece and partly of the first great scholars of Italy, Theodore Gaza and George of Trebizond, Bessarion and Filelfo, Marsilio and Poggio Bracciolini. By him was founded the Vatican Library, then and long after the most precious and the most extensive collection of books in the world. By him were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine empire. His agents were to be found everywhere, in the bazaars of the farthest East, in the monasteries of the farthest West, purchasing or copying worm-eaten parchments on which were traced words worthy of immortality. Under his patronage were prepared accurate Latin versions of many precious remains of Greek poets and philosophers. But no department of literature owes so much to him as history. By him were introduced to the knowledge of Western Europe two great and unrivalled models of historical composition, the work of Herodotus and the work of Thucydides. By him, too, our ancestors were first made acquainted with the graceful and lucid simplicity of Xenophon and with the manly good sense of Polybius. LORD MACAULAY:
Inaugural Speech at Glasgow College, March 21, 1849.

LOGIC.

Logic differeth from rhetoric as the fist from the palm; the one close, the other at large.
LORD BACON.

Logic does not pretend to invent science, or the axioms of science. LORD BACON.

If a man can play the true logician, and have as well judgment as invention, he may do great matters. LORD BACON.

Those who in a logical dispute keep in general terms would hide a fallacy.
DRYDEN.

Logic is the science of the laws of thought, as thought,—that is, of the necessary conditions to which thought, considered in itself, is subject.
SIR W. HAMILTON.

A man knows first, and then he is able to prove syllogistically; so that syllogism comes after knowledge, when a man has no need of it.
LOCKE.

I find that laying the intermediate ideas naked in their due order shows the incoherence of the argumentations better than syllogisms.
LOCKE.

Reason by its own penetration, where it is strong and exercised, usually sees quicker and clearer without syllogism. LOCKE.

The syllogistical form only shows, that if the intermediate idea agrees with those it is on both sides immediately applied to, then those two remote ones, or, as they are called, extremes, do certainly agree. LOCKE.

A man unskilful in syllogism, at first hearing, could perceive the weakness and inconclusiveness of a long, artificial, and plausible discourse, wherewith some others, better skilled in syllogism, have been misled. LOCKE.

He that will look into many parts of Asia and America will find men reason there perhaps as acutely as himself, who yet never heard of a syllogism. LOCKE.

Syllogism is of necessary use, even to the lovers of truth, to show them the fallacies that are often concealed in florid, witty, or involved discourses. LOCKE.

If ideas and words were distinctly weighed and duly considered, they would afford us another sort of logic and critic than what we have been hitherto acquainted with.
LOCKE.

Those that are not men of art, not knowing the true forms of syllogism, cannot know whether they are made in right and conclusive modes and figures. LOCKE.

However it be in knowledge, I may truly say it is of no use at all in probabilities; for the assent there being to be determined by the preponderancy, after a due weighing of all the proofs on both sides, nothing is so unfit to assist the mind in that as syllogism. LOCKE.

General observations drawn from particulars are the jewels of knowledge, comprehending great store in a little room; but they are therefore to be made with the greater care and caution, lest, if we take counterfeit for true, our shame be the greater when our stock comes to a severe scrutiny. LOCKE.

Though they are not self-evident principles, yet what may be made out from them by a wary deduction may be depended upon as certain and infallible truths. LOCKE.

We must own that we entertain the same opinion concerning the study of Logic which Cicero entertained concerning the study of Rhetoric. A man of sense syllogizes in *celarent* and *cesare* all day long without suspecting it, and, though he may not know what an *ignoratio elenchi* is, has no difficulty in exposing it whenever he falls in with it; which is likely to be as often as he falls in with a Reverend Master of Arts nourished on mode and figure in the cloisters of Oxford. Considered merely as an intellectual feat, the *Organum* of Aristotle can scarcely be admired too highly. But the more we compare individual with individual, school with school, nation with nation, generation with generation, the more do we lean to the opinion that the knowledge of the theory of logic has no tendency whatever to make men good reasoners.

LORD MACAULAY:
Lord Bacon, July, 1837.

For me, who only desire to become more wise, not more learned or eloquent, these logical or Aristotelian dispositions of parts are of no use. I would have a man begin with the main proposition; and that wherein the force of the argument lies: I know well enough what death and pleasure are, let no man give himself the trouble to anatomize them to me: I look for good and solid reasons at the first dash to instruct me how to stand the shock, and resist them; to which purpose, neither grammatical subtilties, nor the queint contexture of words and argumentations, are of any use at all: I am for discourses that give the first charge into the heart of the doubt: his [Cicero's] languish about his subjects, and delay our expectation. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxvii.

Pure logic is a science of the form, or of the formal laws, of thinking, and not of the matter. Applied logic teaches the application of the forms of thinking to those objects about which men do think.

ARCHBISHOP W. THOMSON.

Grammar is the logic of speech, even as logic is the grammar of reason.

R. C. TRENCH.

Logic is to teach us the right use of our reason, or intellectual powers. DR. I. WATTS.

Logic helps us to strip off the outward disguise of things, and to behold and judge of them in their own nature. DR. I. WATTS.

It was a saying among the ancients, Truth lies in a well; and, to carry on this metaphor, we may justly say that logic does supply us with steps, whereby we may go down to reach the water. DR. I. WATTS.

Men have endeavoured to transform logic into a kind of mechanism, and to teach boys to syllogize, or frame arguments and refute them, without real knowledge. DR. I. WATTS.

The sense of these propositions is very plain, though logicians might squabble a whole day whether they should rank themselves under negative or affirmative. DR. I. WATTS.

Though the terms of propositions may be complex, yet, where the composition of the argument is plain, the complexion does not belong to the syllogistic form of it. DR. I. WATTS.

Where the respondent limits or distinguishes any proposition, the opponent must prove his own proposition according to that member of the distinction in which the respondent denied it. DR. I. WATTS.

The word abstraction signifies a withdrawing some part of an idea from other parts of it; by which means such abstracted ideas are formed as neither represent anything corporeal or spiritual; that is, anything peculiar or proper to mind or body. DR. I. WATTS.

Abstract terms signify the mode or quality of a being, without any regard to the subject in which it is; as whiteness, roundness, length, breadth, wisdom, mortality, life, death.
DR. I. WATTS.

As a science, logic institutes an analysis of the process of the mind in reasoning, and investigates the principles on which argumentation is conducted; as an art, it furnishes such rules as may be derived from those principles, for guarding against erroneous deductions. Some are disposed to view logic as a peculiar method of reasoning, and not, as it is, a method of unfolding and analyzing our reason. They have, in short, considered logic as *an* art of reasoning, whereas (so far as it is an art) it is *the* art of reasoning; the logician's object being, not to lay down principles by which one *may* reason, but by which all *must* reason, even though they are not distinctly aware of them,—to lay down rules not which may be followed with advantage, but which cannot possibly be deviated from in sound reasoning. WHATELY.

LOVE.

It is certain there is no other passion which does produce such contrary effects in so great a degree. But this may be said for love, that if you strike it out of the soul, life would be insipid, and our being but half animated. Human nature would sink into deadness and lethargy, if not quickened with some active principle; and as for all others, whether ambition, envy, or avarice, which are apt to possess the mind in the absence of this passion, it must be allowed that they have greater pains, without the compensation of such exquisite pleasures as those we find in love. The great skill is to heighten the satisfactions and deaden the sorrows of it; which has been the end of many of my labours, and shall continue to be so, for the service of the world in general, and in particular of the fair sex, who are always the best or the worst part of it. It is a pity that a passion which has in it a capacity of making life happy should not be cultivated to the utmost advantage. Reason, prudence, and good nature, rightly applied, can thoroughly accomplish this great end, provided they have always a real and constant love to work on. ADDISON: *Tatler*, No. 9.

A disappointment in love is more hard to get over than any other; the passion itself so softens and subdues the heart that it disables it from struggling or bearing up against the woes and distresses which befall it. The mind meets with other misfortunes in her whole strength; she stands collected within herself, and sustains the shock with all the force which is natural to her; but a heart in love has its foundation sapped, and immediately sinks under the weight of accidents that are disagreeable to its favourite passion. ADDISON: *Spectator*, No. 163.

The consciousness of being loved softens the keenest pang, even at the moment of parting; yea, even the eternal farewell is robbed of half its bitterness when uttered in accents that breathe love to the last sigh. ADDISON.

The aspects which procure love are not gazings, but sudden glances and dartings of the eye. LORD BACON.

No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread. LORD BACON.

Divinity maketh the love of ourselves the pattern, the love of our neighbour the portraiture. LORD BACON.

There be none of the passions that have been noted to fascinate or bewitch but love and envy. LORD BACON.

You may observe that amongst all the great and worthy persons (whereof the memory remaineth, either ancient or recent) there is not one that hath been transported to the mad degree of love,—which shows that great spirits and great business do keep out this weak passion. You must except, nevertheless, Marcus Antoninus, the half-partner of the empire of Rome, and Appius Claudius, the decemvir and lawgiver. . . .

They do best who, if they cannot but admit love, yet make it keep quarter, and sever it wholly from their serious affairs and actions of life; for if it check once with business it troubleth men's fortunes, and maketh men that they can no ways be true to their own ends.

LORD BACON: *Essay X., Of Love.*

There is in man's nature a secret inclination and motion towards the love of others, which, if it be not spent upon one or a few, doth naturally spread itself towards many, and maketh men become humane and charitable.

LORD BACON: *Essay X., Of Love.*

Here are the two great principles upon which charitable or pious uses depend. *The love of God* is the basis of all that are bestowed for His honour, the building up of His church, the support of His ministers, the religious instruction of mankind. *The love of his neighbour* is the principle that prompts and consecrates all the rest. The currents of these two great affections finally run together, and they are at all times so near that they can hardly be said to be separated. The love of one's neighbour leads the heart upward to the common Father of all, and the love of God leads it through Him to all His children.

HORACE BINNEY:
Argument Vidal v. the City of Philadelphia, 1844, 28.

This sublime love, being, by an intimate conjunction with its object, thoroughly refined from all base dross of selfishness and interest, nobly begets a perfect submission of our wills to the will of God. BOYLE.

Love doth seldom suffer itself to be confined by other matches than those of its own making. BOYLE.

It is this desire of the happiness of those whom we love which gives to the emotion of love itself its principal delight, by affording to us constant means of gratification. He who truly wishes the happiness of any one cannot be long without discovering some means of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affection, which sees means of happiness, and of important happiness, where reason scarcely could think that any happiness was to be found, and has already by many kind offices produced the happiness of hours before reason could have suspected that means so slight could have given even a moment's pleasure. It is this, indeed, which contributes in no inconsiderable degree to the perpetuity of affection. Love, the mere feeling of tender admiration, would in many cases have soon lost its power over the fickle heart, and in many other cases would have had its power greatly lessened, if the desire of giving happiness, and the innumerable little courtesies and cares to which this desire gives birth, had not thus in a great

measure diffused over a single passion the variety of many emotions. DR. T. BROWN:
Lects. on the Philos. of the Human Mind.

But if you listen to the complaints of a forsaken lover, you observe that he insists largely on the pleasures which he enjoyed, or hoped to enjoy, and on the perfection of the object of his desires: it is the *loss* which is always uppermost in his mind. The violent effects produced by love, which has sometimes been even wrought up to madness, is no objection to the rule which we seek to establish. When men have suffered their imaginations to be long affected with any idea, it so wholly engrosses them as to shut out by degrees almost every other, and to break down every partition of the mind which would confine it. Any idea is sufficient for this purpose, as is evident from the infinite variety of causes which give rise to madness; but this at most can only prove that the passion of love is capable of producing very extraordinary effects, not that its extraordinary emotions have any connection with positive pain. BURKE:
On the Sublime and Beautiful.

But the petitioners are violent. Be it so. Those who are least anxious about your conduct are not those that love you most. Moderate affection and satiated enjoyment are cold and respectful; but an ardent and injured passion is tempered up with wrath, and grief, and shame, and conscious worth, and the maddening sense of violated right. A jealous love lights his torch from the firebrands of the furies.
BURKE:
Speech on the Plan for Economical Reform, Feb. 11, 1780.

Love is not altogether a delirium, yet it has many points in common therewith. I call it rather a discerning of the infinite in the finite,—of the ideal made real. CARLYLE.

That even among the most hackneyed and most hardened of malefactors there is still about them a softer part which will give way to the demonstrations of tenderness; that this one ingredient of a better character is still found to survive the dissipation of all the others, that, fallen as a brother may be from the moralities which at one time adorned him, the manifested good will of his fellow-man still carries a charm and an influence along with it; and that, therefore, there lies in this an operation which, as no poverty can vitiate, so no depravity can extinguish. DR. T. CHALMERS:
Sermons on Depravity, Serm. X.

Most men know what they hate, few what they love. COLTON: *Lacon.*

If I were ever in love again (which is a great passion, and therefore I hope I have done with it), it would be, I think, with prettiness, rather than with majestical beauty. COWLEY.

There is such a thing as keeping the sympathies of love and admiration in a dormant state, or state of abeyance. DE QUINCEY.

Love, a penurious god, very niggardly of his opportunities, must be watched like a hard-hearted treasurer. DRYDEN.

Love that has nothing but beauty to keep it in good health is short-lived, and apt to have ague fits. ERASMUS.

Solid love, whose root is virtue, can no more die than virtue itself. ERASMUS.

Attachment must burn in oxygen, or it will go out; and by oxygen, I mean a mutual admiration and pursuit of virtue, improvement, utility, the pleasures of taste, or some other interesting concern, which shall be the element of their commerce, and make them love each other, not only for each other, but as devotees to some third object which they both adore.
JOHN FOSTER: *Journal.*

"Whether love be natural or no," replied my friend, gravely, "it contributes to the happiness of every society into which it is introduced. All our pleasures are short, and can only charm at intervals: love is a method of protracting our greatest pleasure; and surely that gamester who plays the greatest stake to the best advantage will, at the end of life, rise victorious."
GOLDSMITH:
Citizen of the World, Letter CXVI.

Love is of two sorts, of friendship and of desire; the one betwixt friends, the other betwixt lovers; the one a rational, the other a sensitive love: so our love of God consists of two parts, as esteeming of God, and desiring of him. HAMMOND.

As the will doth now work upon that object by desire, which is motion towards the end, as yet unobtained; so likewise upon the same hereafter received, it shall work also by love.
HOOKER.

As love without esteem is volatile and capricious, esteem without love is languid and cold.
DR. S. JOHNSON.

In love, the state which fills the heart with a degree of solicitude next that of an author, it has been held as a maxim, that success is most easily obtained by indirect and unperceived approaches; he who too soon professes himself a lover raises obstacles to his own wishes, and those whom disappointments have taught experience endeavour to conceal their passion till they believe their mistress wishes for the discovery.
DR. S. JOHNSON: *Rambler*, No. 1.

Woman's is comparatively a fixed, a secluded, and a meditative life. She is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? Her lot is to be wooed and won; and if unhappy in her love, her heart is like some fortress that has been captured, and sacked, and abandoned, and left desolate. How many bright eyes grow dim—how many soft cheeks grow pale—how many

lovely forms fade away into the tomb, and none can tell the cause that blighted their loveliness! As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying on its vitals, so it is the nature of woman to hide from the world the pangs of wounded affection. The love of a delicate female is always shy and silent. Even when fortunate, she scarcely breathes it to herself; but when otherwise, she buries it in the recesses of her bosom, and there lets it cower and brood among the ruins of her peace. With her, the desire of her heart has failed,—the great charm of her existence is at an end. She neglects all the cheerful exercises which gladden the spirits, quicken the pulse, and send the tide of life in healthful currents through the veins. Her rest is broken, the sweet refreshment of sleep is poisoned by melancholy dreams, "dry sorrow drinks her blood," until her enfeebled frame sinks under the slightest external injury. Look for her, after a little while, and you will find friendship weeping over her untimely grave, and wondering that one who but lately glowed with all the radiance of health and beauty should so speedily be brought down to "darkness and the worm." You will be told of some casual indisposition that laid her low; but no one knows the mental malady that sapped her strength and made her so easy a prey to the spoiler.

WASHINGTON IRVING.

Nothing is so fierce but love will soften, nothing so sharp-sighted in other matters but it throws a mist before the eyes on't.

L'ESTRANGE.

To love our neighbour as ourself is such a fundamental truth for regulating human society, that by that alone one might determine all the cases in social morality. LOCKE.

Tell a man passionately in love that he is jilted, bring a score of witnesses of the falsehood of his mistress, and it is ten to one but three kind words of hers shall invalidate all their testimonies. LOCKE.

Oh, how beautiful it is to love! Even thou that sneerest and laughest in cold indifference or scorn if others are near thee,—thou, too, must acknowledge its truth when thou art alone, and confess that a foolish world is prone to laugh in public at what in private it reveres as one of the highest impulses of our nature; namely, love. LONGFELLOW.

Oh, there is nothing holier in this life of ours than the first consciousness of love—the first fluttering of its silken wings—the first rising sound and breath of that wind which is so soon to sweep through the soul, to purify or to destroy! LONGFELLOW.

Why have I been born with all these warm affections, these ardent longings after good, if they lead only to sorrow and disappointment? I would love some one—love him once, and forever—devote myself to him alone—live for him—die for him—exist alone in him! But, alas! in all this wide world there is none to love me as I would be loved—none whom I may love as I am capable of loving! How empty, how desolate seems the world about me! Why has Heaven given me these affections only to fall and fade? LONGFELLOW.

Of all the agonies of life, that which is most poignant and harrowing—that which for the time annihilates reason, and leaves our whole organization one lacerated, mangled heart—is the conviction that we have been deceived where we placed all the trust of love.

LORD E. G. E. L. B. LYTTON.

Love and enmity, aversation and fear, are notable whetters and quickeners of the spirit of life in all animals. SIR T. MORE.

As the obtaining the love of valuable men is the happiest end of this life, so the next felicity is to get rid of fools and scoundrels.

POPE.

Let thy love be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others! for the fancies of men change, and he that loves to-day hateth to-morrow; but let reason be thy school-mistress, which shall ever guide thee aright. SIR W. RALEIGH.

Love requires not so much proofs, as expressions, of Love. Love demands little else than the power to feel and to requite love.

RICHTER.

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dewdrop to the ocean, but a mirror which it warms and fills. RICHTER.

Love, like fire, cannot subsist without continual movement: so soon as it ceases to hope and fear, it ceases to exist.

ROCHEFOUCAULD.

A lover's hope resembles the bean in the nursery-tale: let it once take root, and it will grow so rapidly that in the course of a few hours the giant Imagination builds a castle on the top, and by-and-by comes Disappointment with the curtal-axe, and hews down both the plant and the superstructure. SIR WALTER SCOTT.

Thou demandest, What is love? It is that powerful attraction towards all that we conceive, or fear, or hope beyond ourselves, when we find within our own thoughts the chasm of an insufficient void, and seek to awaken in all things that are, a community with what we experience within ourselves. If we reason, we would be understood; if we imagine, we would that the airy children of our brain were born anew within another's; if we feel, we would that another's nerves should vibrate to our own; that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood. This is love. This is the bond and the sanction which connects not only man with

man, but with everything which exists. We are born into the world, and there is something within us which, from the instant that we live, more and more thirsts after its likeness.

SHELLEY.

It is said that in love we idolize the object, and, placing him apart and selecting him from his fellows, look on him as superior in nature to all others. We do so; but even as we idolize the object of our affections, do we idolize ourselves: if we separate him from his fellow-mortals, so do we separate ourselves, and glorying in belonging to him alone, feel lifted above all other sensations, all other joys and griefs, to one hallowed circle from which all but his idea is banished: we walk as if a mist, or some more potent charm, divided us from all but him; a sanctified victim, which none but the priest set apart for that office could touch and not pollute, enshrined in a cloud of glory, made glorious through beauties not our own.

MRS. M. W. SHELLEY.

Carrying thus in one person the only two bands of good-will, loveliness and lovingness.

SIR P. SIDNEY.

Love is better than spectacles to make everything seem great. SIR P. SIDNEY.

The passion of love generally appears to everybody but the man who feels it entirely disproportionate to the value of the object; and though love is pardoned in a certain age, because we know it is natural, having violently seized the imagination, yet it is always laughed at, because we cannot enter into it; and all serious and strong expressions of it appear ridiculous to a third person; and though a lover is good company to his mistress, he is so to nobody else. ADAM SMITH.

Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe. Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that: it is the whole nature wrapt up into one desire. SOUTH.

The soul may sooner leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to embrace. SOUTH.

An invisible hand from heaven mingles hearts and souls by strange, secret, and unaccountable conjunctions. SOUTH.

Love is like a painter, who in drawing the picture of a friend having a blemish in one eye, would picture only the other side of the face.

SOUTH.

If I will obey the gospel, no distance of place, no strangeness of country, can make any man a stranger to me. SPRAT.

It is confessed that love changed often doth nothing; nay, it is nothing: for love where it is kept fixed to its first object, though it burn not, yet it warms and cherishes, so as it needs no transplantation or change of soil to make it fruitful. SIR J. SUCKLING.

That which we call gallantry to women seems to be the heroic virtue of private persons; and there never breathed one man who did not, in that part of his days wherein he was recommending himself to his mistress, do something beyond his ordinary course of life. As this has a very great effect even upon the most slow and common men, so, upon such as it finds qualified with virtue and merit, it shines out in proportionable degrees of excellence. It gives new grace to the most eminent accomplishments; and he who of himself has either wit, wisdom, or valour exerts each of those noble endowments, when he becomes a lover, with a certain beauty of action above what was ever observed in him before; and all who are without any one of these qualities are to be looked upon as the rabble of mankind.

SIR R. STEELE: *Tatler*, No. 94.

There is a kind of sympathy in souls, that fits them for each other; and we may be assured when we see two persons engaged in the warmths of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another. A generous and constant passion in an agreeable lover, where there is not too great a disparity in other circumstances, is the greatest blessing that can befall the person beloved; and, if overlooked in one, may perhaps never be found in another.

SIR R. STEELE: *Tatler*, No. 185.

There is no calamity in life that falls heavier upon human nature than a disappointment in love; especially when it happens between two persons whose hearts are mutually engaged to each other. It is this distress which has given occasion to some of the finest tragedies that were ever written; and daily fills the world with melancholy, discontent, frenzy, sickness, despair, and death. I have often admired at the barbarity of parents, who so frequently interpose their authority in this grand article of life. I would fain ask Sylvia's father, whether he thinks he can bestow a greater favour on his daughter, than to put her in the way to live happily?

SIR R. STEELE: *Tatler*, No. 185.

Daily experience shows us that the most rude rustic grows humane as soon as he is inspired by this passion: it gives a new grace to our manners, a new dignity to our minds, a new visage to our persons. Whether we are inclined to liberal arts, to arms, or address in our exercise, our improvement is hastened by a particular object whom we would please. Cheerfulness, gentleness, fortitude, liberality, magnificence, and all the virtues which adorn men, which inspire heroes, are most conspicuous in lovers.

SIR R. STEELE: *Guardian*, No. 7.

Celestial love, with the affections of good and truth, and the perceptions thence derived, and at the same time with the delights of those

affections and the thoughts thence derived, may be compared to a tree with beautiful branches, leaves, and fruits: the life's love is that tree; the branches, with the leaves, are the affections of good and truth, with their perceptions; and the fruits are the delights of the affections, with their thoughts. SWEDENBORG.

There can but two things create love, perfection and usefulness; to which answer on our part, 1. Admiration, and 2. Desire: and both these are centred in love.

JEREMY TAYLOR.

Consider the immensity of the divine love, expressed in all the emanations of his providence; in his creation, in his consecration of us.

JEREMY TAYLOR.

The experience of those profitable emanations from God most commonly are the first motive of our love; but when we once have tasted his goodness we love the spring for its own excellency; passing from considering ourselves to an union with God. JEREMY TAYLOR.

The love of God makes a man chaste without the laborious acts of fasting and exterior disciplines: he reaches at glory without any other arms than those of love.

JEREMY TAYLOR.

Anything that is apt to disturb the world, and to alienate the affections of men from one another, . . . is either expressly, or by clear consequence and deduction, forbidden in the New Testament. TILLOTSON.

Nothing is difficult to love: it will make a man cross his own inclinations to pleasure them whom he loves. TILLOTSON.

No man can think it grievous who considers the pleasures and sweetness of love, and the glorious victory of overcoming evil with good, and then compares these with the restless torment and perpetual tumults of a malicious and revengeful spirit. TILLOTSON.

Lovers are in rapture at the name of their fair idol; they lavish out all their incense upon that shrine, and cannot bear the thought of admitting a blemish therein. DR. I. WATTS.

Many a generous sentiment, and many a virtuous resolution, have been called forth and matured by admiration of one who may herself, perhaps, have been incapable of either. It matters not what the object is that a man aspires to be worthy of, and proposes as a model of imitation, if he does but believe it to be excellent. Moreover, all doubts of success (and they are seldom, if ever, entirely wanting) must either produce or exercise humility; and the endeavour to study another's interests and inclinations and prefer them to one's own may promote a habit of general benevolence which may outlast the present occasion. Everything, in short, which tends to abstract a man in any degree or in any way from self—from self-admiration and self-interest—has, so far at least, a beneficial influence on character. WHATELY:

Annot. on Bacon's Essay, Of Love.

By love's delightful influence the attack of ill-humour is resisted, the violence of our passions abated, the bitter cup of affliction sweetened, all the injuries of the world alleviated, and the sweetest flowers plentifully strewed along the most thorny paths of life. ZIMMERMANN.

LUXURY.

We see the pernicious effects of luxury in the ancient Romans, who immediately found themselves poor as soon as this vice got footing among them. ADDISON.

Seneca draws a picture of that disorderly luxury which changes day into night, and night into day, and inverts every stated hour of every office of life. HUME.

Ourselves are easily provided for; it is nothing but the circumstantials (the apparatus or equipage) of human life that costs so much.

POPE: *Letters to Gay.*

By luxury we condemn ourselves to greater torments than have yet been invented by anger or revenge, or inflicted by the greatest tyrants upon the worst of men. SIR W. TEMPLE.

LYING.

One of the fathers has carried this point so high as to declare he would not tell a lie though he were sure to gain heaven by it. However extravagant such a protestation may appear, every one will own that a man may say, very reasonably, he would not tell a lie if he were sure to gain hell by it; or, if you have a mind to soften the expression, that he would not tell a lie to gain any temporal reward by it, when he should run the hazard of losing much more than it was possible for him to gain.

ADDISON: *Spectator*, No. 507.

But it is not only the difficulty and labour which men take in finding out the truth; nor, again, that, when it is found, it imposeth upon men's thoughts, that doth bring lies in favour; but a natural, though corrupt, love of the lie itself. One of the later schools of the Grecians examineth the matter, and is at a stand to think what should be in it that men should love lies, where neither they make for pleasure, as with poets, nor for advantage, as with the merchant, but for the lie's sake.

LORD BACON: *Essay I., Of Truth.*

There is no vice that doth so cover a man with shame as to be found false and perfidious: and therefore Montaigne saith prettily, when he inquireth the reason why the word of the lie should be such a disgrace, and such an odious

charge, "If it be well weighed, to say that a man lieth is as much as to say that he is brave towards God, and a coward towards men: for a lie faces God, and shrinks from man."

LORD BACON: *Essay I., Of Truth.*

A lie should be trampled on and extinguished wherever found: I am for fumigating the atmosphere when I suspect that falsehood, like pestilence, breathes around me. CARLYLE.

I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity; and generally misses of its aim in every one of these views; for lies are always detected, sooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last; for as soon as ever I am detected (and detected I most certainly shall be) I am blasted for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. If I lie, or equivocate,—for it is the same thing,—in order to excuse myself for something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover at once my fear, as well as my falsehood; and only increase, instead of avoiding, the danger and the shame: I show myself to be the lowest and the meanest of mankind, and am sure to be always treated as such. LORD CHESTERFIELD:

Letters to his Son, Sept. 21, 1747.

Truth is the object of our understanding, as good is of our will; and the understanding can no more be delighted with a lie than the will can choose an apparent evil. DRYDEN.

Liars are the cause of all the sins and crimes in the world. EPICTETUS.

It is a contradiction to suppose that whole nations of men should unanimously give the lie to what, by the most invincible evidence, every one of them knew to be true. LOCKE.

Men will give their own experience the lie rather than admit of anything disagreeing with these tenets. LOCKE.

When first found in a lie, talk to him of it as a strange, monstrous matter, and so shame him out of it. LOCKE.

In plain truth, lying is a hateful and accursed vice. We are not men, nor have other tye upon one another, but our word. If we did but discover the horror and ill consequences of it, we should pursue it with fire and sword, and more justly than other crimes. I see that parents commonly, and with indiscretion enough, correct their children for little innocent faults, and torment them for wanton childish tricks, that have neither impression nor tend to any consequence: whereas, in my opinion, lying only, and (what is something a lower form) stomach, are the faults which are to be severely whip'd out of them, both in the infancy and progress of the vices, which will otherwise grow up and increase with them: and after a tongue has once got the knack of lying, 'tis not to be imagined how impossible almost it is to reclaim it.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. ix.

A lie is a breach of promise: for whoever seriously addresses his discourse to another tacitly promises to speak the truth, because he knows that truth is expected. PALEY.

It is wilful deceit that makes a lie. A man may act a lie, as by pointing his finger in a wrong direction when a traveller inquires of him his road. PALEY.

Lying supplies those who are addicted to it with a plausible apology for every crime, and with a supposed shelter from every punishment. It tempts them to run into danger from the mere expectation of impunity, and when practised with frequent success it teaches them to confound the gradations of guilt, from the effects of which there is, in their imaginations at least, one sure and common protection. It corrupts the early simplicity of youth; it blasts the fairest blossoms of genius; and will most assuredly counteract every effort by which we may hope to improve the talents and mature the virtues of those whom it infects.

DR. PARR.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.

POPE: *Thoughts on Various Subjects.*

The gain of lying is nothing else but not to be trusted of any, nor to be believed when we say the truth. SIR W. RALEIGH.

Flattering of others, and boasting of ourselves, may be referred to lying: the one to please others, and puff them up with self-conceit; the other to gain more honour than is due to ourselves. RAY.

They [liars] begin with making falsehood appear like truth, and end with making truth appear like falsehood. SHENSTONE.

A lie is properly an outward signification of something contrary to, or at least beside, the inward sense of the mind: so that when one thing is signified or expressed, and the same thing not meant or intended, that is properly a lie.

SOUTH.

A lie is properly a species of injustice, and a violation of the right of that person to whom the false speech is directed; for all speaking, or signification of one's mind, implies an act or address of one man to another. SOUTH.

A lie is like a vizard, that may cover the face indeed, but can never become it. SOUTH.

No villainy or flagitious action was ever yet committed but, upon a due enquiry into the causes of it, it will be found that a lie was first or last the principal engine to effect it.

SOUTH.

Schoolmen and casuists, having too much philosophy to clear a lie from that intrinsic inordination and deviation from right reason inherent in the nature of it, held that a lie was absolutely and universally sinful. SOUTH.

This is the liar's lot: he is accounted a pest and a nuisance; a person marked out for infamy and scorn. SOUTH.

They had altogether as good take up with the dull ways of lying . . . as make use of such refinings as these. STILLINGFLEET.

A lie has no legs, and cannot stand; but it has wings, and can fly far and wide.
BISHOP WARBURTON.

When I hear my neighbour speak that which is not true, and I say to him, This is not true, or, This is false, I only convey to him the naked idea of his error: this is the primary idea: but if I say, It is a lie, the word lie carries also a secondary idea; for it implies both the falsehood of the speech and my reproach and censure of the speaker. DR. I. WATTS.

MALIGNITY.

Malignant tempers, whatever kind of life they are engaged in, will discover their natural tincture of mind. ADDISON.

The lighter sort of malignity turneth but to a crossness or aptness to oppose; but the deeper sort to envy or mere mischief.
LORD BACON.

As if we did not suffer enough from the storms which beat upon us without, must we conspire also to harass one another?
BLAIR.

Our judgments are yet sick, and obey the humour of our depraved manners. I observe most of the wits of these times pretend to ingenuity by endeavouring to blemish and to darken the glory of the bravest and most generous actions of former ages, putting one vile interpretation or another upon them, and forging and supposing vain causes and motives for those noble things they did. A mighty subtility indeed! Give me the greatest and most unblemished action that ever the day beheld, and I will contrive a hundred plausible drifts and ends to obscure it. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. xxxvi.

There is no small degree of malicious craft in fixing upon a season to give a mark of enmity and ill will: a word, a look, which at one time would make no impression, at another time wounds the heart; and, like a shaft flying with the winds, pierces deep, which, with its own natural force, would scarcely have reached the object aimed at. STERNE.

Malice and hatred are very fretting and vexatious, and apt to make our minds sore and uneasy; but he that can moderate these affections will find ease in his mind.
TILLOTSON.

MAN.

Man is a creature designed for two different states of being, or rather for two different lives. His first life is short and transient, his second permanent and lasting. The question we are all concerned in is this, in which of these two lives it is our chief interest to make ourselves happy? Or, in other words, whether we should endeavour to secure to ourselves the pleasures and gratifications of a life which is uncertain and precarious, and at its utmost length of a very inconsiderable duration: or to secure to ourselves the pleasures of a life which is fixed and settled, and will never end? Every man upon the first hearing of this question knows very well which side of it he ought to close with. But, however right we are in theory, it is plain that in practice we adhere to the wrong side of the question. We make provisions for this life as though it were never to have an end, and for the other life as though it were never to have a beginning.
ADDISON: *Spectator*, No. 575.

The bulk of our species . . . are such as are not likely to be remembered a moment after their disappearance. ADDISON.

Man is the merriest species of the creation: all above and below him are serious.
ADDISON.

There is the supreme and indissoluble consanguinity between men, of which the heathen poet saith we are all His generation.
LORD BACON.

A great number of living and thinking particles could not possibly, by their mutual contact, and pressing, and striking, compose one great individual animal with one mind and understanding, and a vital consension of the whole body; any more than a swarm of bees, or a crowd of men and women, can be conceived to make up one particular living creature, compounded and constituted of the aggregate of them all. BENTLEY.

We have certain demonstration from Egyptian mummies, and Roman urns and rings, and measures and edifices, and many other antiquities, that human stature has not diminished for above two thousand years. BENTLEY.

We adore his undeserved mercy towards us that he made us chief of the visible creation.

BENTLEY.

Man is an animal formidable both from his passions and his reason; his passions often urging him to great evils, and his reason furnishing means to achieve them. To train this animal, and make him amenable to order, to inure him to a sense of justice and virtue, to withhold him from ill courses by fear, and encourage him in his duty by hopes; in short, to fashion and model him for society, hath been the aim of civil and religious institutions; and, in all times, the endeavour of good and wise men. The aptest method for attaining this end hath been always judged a proper education.

BISHOP BERKELEY.

Men are not the same through all divisions of their ages: time, experience, self-reflections, and God's mercies, make in some well-tempered minds a kind of translation before death, and men to differ from themselves as well as from other persons. Hereof the old world afforded many examples to the infamy of latter ages, wherein men too often live by the rule of their inclinations; so that, without any astral prediction, the first day gives the last: men are commonly as they were; or rather, as bad dispositions run into worser habits, the evening doth not crown, but sourly conclude, the day.

SIR T. BROWNE:
Christian Morals, Pt. II., vi.

I considered how little man is, yet, in his own mind, how great! He is lord and master of all things, yet scarce can command anything. He is given a freedom of his will; but wherefore? Was it but to torment and perplex him the more? How little avails this freedom, if the objects he is to act upon be not as much disposed to obey as he is to command! What well-laid and what better executed scheme of his is there but what a small change of nature is sufficient to defeat and entirely abolish? If but one element happens to encroach a little on the other, what confusion may it not create in his affairs! what havoc! what destruction! The servant destined to his use confines, menaces, and frequently destroys this mighty, this feeble lord.

BURKE:
Ætat. 17, *to R. Shackleton.*

It is not wholly unworthy of observation, that Providence, which strongly appears to have intended the continual intermixture of mankind, never leaves the human mind destitute of a principle to effect it. This purpose is sometimes carried on by a sort of migratory instinct, sometimes by the spirit of conquest; at one time avarice drives men from their homes, at another they are actuated by a thirst of knowledge; where none of these causes can operate, the sanctity of particular places attracts men from the most distant quarters.

BURKE:
Abridgment of English History.

But, my Lords, men are made of two parts,—the physical part, and the moral. The former he has in common with the brute creation. Like theirs, our corporeal pains are very limited and temporary. But the sufferings which touch our moral nature have a wider range, and are infinitely more acute, driving the sufferer sometimes to the extremities of despair and distraction. Man, in his moral nature, becomes, in his progress through life, a creature of prejudice, a creature of opinions, a creature of habits, and of sentiments growing out of them. These form our second nature, as inhabitants of the country and members of the society in which Providence has placed us. This sensibility of our moral nature is far more acute in that sex which, I may say without any compliment, forms the better and more virtuous part of mankind, and which is at the same time protected from the insults and outrages to which this sensibility exposes them. This is a new source of feelings, that often make corporeal distress doubly felt; and it has a whole class of distresses of its own.

BURKE:
Impeachment of W. Hastings.

Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man,—whose prerogative it is, to be in a great degree a creature of his own making, and who, when made as he ought to be made, is destined to hold no trivial place in the creation.

BURKE:
Reflections on the Revolution in France, 1790.

His sentiments with regard to them can never vary, without subjecting him to the just indignation of mankind, who are bound, and are generally disposed, to look up with reverence to the best patterns of their species, and such as give a dignity to the nature of which we all participate.

BURKE:
Appeal from the New to the Old Whigs, 1791.

Mauger all our regulations to prevent it, the simple name of "man," applied properly, never fails to work a salutary effect.

BURKE.

How is it possible that it should enter into the thoughts of vain man to believe himself the principal part of God's creation; or that all the rest was ordained for him, for his service or pleasure? Man, whose follies we laugh at every day, or else complain of them; whose pleasures are vanity, and his passions stronger than his reason; who sees himself every way weak and impotent; hath no power over external nature, little over himself; cannot execute so much as his own good resolutions; mutable, irregular, prone to evil. Surely, if we made the least reflection upon ourselves with impartiality, we should be ashamed of such an arrogant thought. How few of these sons of men, for whom, they say, all things were made, are the sons of wis-

dom! how few find the paths of life! They spend a few days in folly and sin, and then go down to the regions of death and misery. And is it possible to believe that all nature, and all Providence, are only, or principally, for their sake? Is it not a more reasonable character or conclusion which the prophet hath made, Surely every man is vanity?

THOMAS BURNET:
Sacred Theory of the Earth.

The essence of our being, the mystery in us that calls itself "I,"—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed? "There is but one temple in the universe," says the devout Novalis, "and that is the body of man. Nothing is holier than that high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body!" This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. *We* are the miracle of miracles,—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we feel and know, if we like, that it is verily so.

CARLYLE.

Man's twofold nature is reflected in history. "He is of earth," but his thoughts are with the stars. Mean and petty his wants and his desires; yet they serve a soul exalted with grand, glorious aims, with immortal longings, with thoughts which sweep the heavens, and "wander through eternity." A pigmy standing on the outward crust of this small planet, his far-reaching spirit stretches outward to the infinite, and there alone finds rest. History is a reflex of this double life. Every epoch has two aspects—one calm, broad, and solemn—looking towards eternity; the other agitated, petty, vehement, and confused—looking towards time. CARLYLE.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the *allurements* that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations. Not happiness, but something higher: one sees this even in the frivolous classes, with their "point of honour" and the like. Not by flattering our appetites; no: by awakening the heroic that slumbers in every heart, can any religion gain followers. CARLYLE.

The grandeur of man's nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow-creatures,—these are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are apt, indeed, to pass them by as of but little worth. But as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless compared with the light which the sun sends into our windows, which he pours freely, impartially, over hill and valley, which kindles daily the eastern and western sky; and so the common lights of reason, and conscience, and love, are of more worth and dignity than the rare endowments which give celebrity to a few.

W. ELLERY CHANNING.

Man, the noblest creature upon earth, hath a beginning. No man in the world but was some years ago no man. If every man we see had a beginning, then the first man also had a beginning, then the world had a beginning: for the earth, which was made for the use of man, had wanted that end for which it was made. We must pitch upon some one man that was unborn; that first man must either be eternal; that cannot be, for he that hath no beginning hath no end; or must spring out of the earth as plants and trees do; that cannot be: why should not the earth produce men to this day, as it doth plants and trees? He was therefore made; and whatsoever is made hath some cause that made it, which is God. CHARNOCK: *Attributes.*

If every man had a beginning, every man then was once nothing; he could not then make himself, because nothing cannot be the cause of something; "The Lord he is God; he hath made us, and not we ourselves" (Ps. c. iii.) Whatsoever begun in time was not; and when it was nothing, it had nothing, and could do nothing; and therefore could never give to itself, nor to any other, to be—or to be able to do: for then it gave what it had not, and did what it could not. Since reason must acknowledge a first of every kind, a first man, etc., it must acknowledge him created and made, not by himself: why have not other men since risen up by themselves, not by chance? why hath not chance produced the like in that long time the world hath stood? If we never knew anything give being to itself, how can we imagine anything ever could?

CHARNOCK: *Attributes.*

That which hath power to give itself being cannot want power to preserve that being. Preservation is not more difficult than creation. If the first man made himself, why did he not preserve himself? He is not now among the living in the world. How came he to be so feeble as to sink into the grave? Why did he not inspire himself with new heat and moisture, and fill his languishing limbs and declining body with new strength?

CHARNOCK: *Attributes.*

It is a folly to deny that which a man's own nature witnesseth to him. The whole frame of bodies and souls bears the impress of the infinite power and wisdom of the Creator: a body framed with an admirable architecture, a soul endowed with understanding, will, judgment, memory, imagination. Man is the epitome of the world, contains in himself the substance of all natures, and the fulness of the whole universe; not only in regard of the universalness of his knowledge, whereby he comprehends the reasons of many things; but as all the perfections of the several natures of the world are gathered and united in man, for the perfection of his own, in a smaller volume. In his soul he partakes of heaven, in his body of the earth. There is the life of plants, the sense of beasts, and the intellectual nature of angels.

CHARNOCK: *Attributes.*

He is compounded of two very different ingredients, spirit and matter; but how such unallied and disproportioned substances should act upon each other, no man's learning yet could tell him. JEREMY COLLIER.

We put too much faith in systems, and look too little to men. BENJ. DISRAELI.

Ferguson states that the history of mankind, in their rudest state, may be considered under two heads, viz., that of the savage, who is not yet acquainted with property, and that of the barbarian, to whom it is, although not ascertained by laws, a principal object of care and desire. FLEMING.

Can it be possible that man, a human form, to whom homage is paid both by animal and vegetable; the focus of ingenuity; the wonderful exposition of cause and effect; the living poem of perfect measure; the mechanical wonder of the world; was born and created to grow; and, having done his best to injure or benefit mankind, he, a perfect score in the plan of creation, shall cease to exist when the body sinks; and the soul stained with sin shall meet with no just punishment, when laws against sin govern this world? Or, if he has raised the lowly, forgiven the erring, and relieved the suffering and needy relative, is he to be blotted out, even as a worm is trodden down, and reap the benefit of no approving conscience?

S. W. FRANCIS, M.D.:
Curious Facts in Man and Nature,
Part Second, 1875, 25.

The fancies of men are so immediately diversified by the individual crasis that every man owns something wherein none is like him.

GLANVILL.

Man may be considered in two views, as a reasonable and as a sociable being; capable of becoming himself either happy or miserable, and of contributing to the happiness or misery of his fellow-creatures. Suitably to this double capacity, the Contriver of human nature hath wisely furnished it with two principles of action, self-love and benevolence; designed one of them to render man wakeful to his own personal interest, the other to dispose him for giving his utmost assistance to all engaged in the same pursuit.

GROVE: *Spectator*, No. 588.

The due contemplation of the human nature doth, by a necessary connection and chain of causes, carry us up to the unavoidable acknowledgment of the Deity; because it carries every thinking man to an original of every successive individual.

SIR MATTHEW HALE: *Origin of Mankind.*

In all our reasonings concerning *men* we must lay it down as a maxim that the greater part are moulded by circumstances.

ROBERT HALL:
Apology for the Freedom of the Press, Sect. V.

It is the moral relation which man is supposed to bear to a superior power, the awful idea of accountability, the influence which his present dispositions and actions are conceived to have upon his eternal destiny, more than any superiority of intellectual powers abstracted from these considerations, which invest him with such mysterious grandeur, and constitute the firmest guard on the sanctuary of human life.

ROBERT HALL: *Modern Infidelity.*

Man is not an organism; he is an intelligence served by organs. SIR W. HAMILTON.

This conviction of a common defect applying in different stages and degrees to every rate of capacity or accomplishment, should naturally beget a fraternity of feeling, and make even the most ambitious or prosperous still feel himself to be a man with his fellow-men,—and not deport himself as a god who has condescended to walk among men, but who is not of them,—to tread the path they tread, but not to share in their sorrows or short-comings. And be it remembered that even of the godlike the conception just announced has more in it of heathen prejudice than of Christian sentiment.

Household Words.

A combination of the ideas of a certain figure, with the powers of motion and reasoning joined to substance, make the ordinary idea of a man.

LOCKE.

The great difference in the motions of mankind is from the different use they put their faculties to. LOCKE.

In order to love mankind, expect but little from them; in order to view their faults without bitterness, we must accustom ourselves to pardon them, and to perceive that indulgence is a justice which frail humanity has a right to demand from wisdom. Now, nothing tends more to dispose us to indulgence, to close our hearts against hatred, to open them to the principles of a humane and soft morality, than a profound knowledge of the human heart. Accordingly, the wisest men have always been the most indulgent. LORD E. G. E. L. B. LYTTON.

Let us then for once consider a man alone, without foreign assistance, arm'd only with his own proper arms, and unfurnished of the divine grace and wisdom, which is all his honour, strength, and the foundation of his being. Let us see what certainty he has in his fine equipage. Let him make me understand by the force of his reason upon what foundation he has built those great advantages he thinks he has over creatures: who has made him believe that this admirable motion of the celestial arch, the eternal light of those tapers that roll over his head, the wonderful motions of that infinite ocean, should be established, and continue so many ages, for his service and convenience? Can anything be imagined so ridiculous, that this miserable and wretched creature, who is not so much as master of himself, but subject to the injuries of all things, should call himself master and emperor of the world, of which he has not power to know the least part, much less to command the whole? And this privilege which he attributes to himself of being the only creature in this vast fabrick that has the understanding to discover the beauty and the parts of it; the only one who can return thanks, and keep account of the revenues and disbursements of the world; who, I wonder, seal'd him this patent? Let us see his commission for this great employment. Was it granted in favour of the wise only? Few people will be concerned in it. Are fools and wicked persons worthy so extraordinary a favour? And being the worst part of the world, to be preferred before the rest?

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

What a chimera is man! what a confused chaos! what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!
PASCAL.

It is of dangerous consequence to represent to man how near he is to the level of beasts, without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both. PASCAL.

Man is made for reflection; hence all his dignity and value. His dignity consists in the right direction of his mind, and the exercise of his intellect in the study of himself, his Author, and his end. But what is the mental occupation of the world at large? Never this; but diversion, wealth, fame, power; without regard to the essential duties of intellectual man. The human intellect is most admirable in its nature; it must have strange defects to make it despicable; and, in fact, it has so many and so great, as to be supremely contemptible. How great is it in itself, how mean in its corruptions! There is in man a continual conflict between his reason and his passions. He might enjoy tranquillity to a certain extent, were he mastered by either of these singly. If he had reason without passion, or passion without reason, he might have some degree of peace; but, possessing both, he is in a state of perpetual warfare: for peace with one is war with the other: he is divided against himself. If it be an unnatural blindness to live without inquiring into our true constitution and condition, it proves a hardness yet more dreadful to believe in God and live in sin. PASCAL.

He is the same man; so is every one here that you know: mankind is unamendable.
POPE: *To Swift.*

What a piece of worke is a man! how Noble in Reason? how infinite in faculty? in forme and moving how expresse and admirable? in Action, how like an Angel? in apprehension, how like a God? the beauty of the world, the Parragon of Animals. SHAKSPEARE:
Hamlet, Actus Secundus, Scena Secunda, First Folio, 1623.

As the calling dignifies the man, so the man much more advances his calling. As a garment, though it warms the body, has a return with an advantage, being much more warmed by it.
SOUTH.

Not the least transaction of sense and motion in man but philosophers are at a loss to comprehend. SOUTH.

On examining how I, that could contribute nothing to mine own being, should be here, I came to ask the same question for my father, and so am led in a direct line to a first producer that must be more than man.
SIR J. SUCKLING.

Philosophers say that man is a microcosm, or little world, resembling in miniature every part of the great; and the body natural may be compared to the body politic. SWIFT.

According to this equality wherein God hath placed all mankind with relation to himself, in all the relations between man and man there is a mutual dependence. SWIFT.

It is the talent of human nature to run from one extreme to the other. SWIFT.

That very substance which last week was grazing in the field, waving in the milk-pail, or growing in the garden, is now become part of the man. DR. I. WATTS.

Other things, then, being equal, an honest man has this advantage over a knave, that he understands more of human nature: for he knows that *one* honest man exists, and concludes that there must be more; and he also knows, if he is not a mere simpleton, that there are some who are knavish; but the knave can seldom be brought to believe in the existence of an honest man. The honest man *may* be deceived in particular persons, but the knave is *sure* to be de-

ceived whenever he comes across an honest man who is not a mere fool. WHATELY:
Annot. on Bacon's Essay, Of Cunning.

The heavens do indeed "declare the glory of God," and the human body is "fearfully and wonderfully made;" but Man, considered not merely as an organized Being, but as a rational agent, and as a member of society, is perhaps the most wonderfully contrived, and to us the most interesting, specimen of divine Wisdom that we have any knowledge of.
WHATELY:
Annot. on Bacon's Essay, Of the True Greatness of Kingdoms, etc.

MANNERS.

If we look into the manners of the most remote ages of the world, we discover human nature in her simplicity; and the more we come downward towards our own times, may observe her hiding herself in artifices and refinements, polished insensibly out of her original plainness, and at length entirely lost under form and ceremony, and (what we call) good breeding. Read the accounts of men and women as they are given us by the most ancient writers, both sacred and profane, and you would think you were reading the history of another species.
ADDISON: *Spectator*, No. 209.

The true art of being agreeable is to appear well pleased with all the company, and rather to seem well entertained with them, than to bring entertainment to them. A man thus disposed perhaps may not have much learning, nor any wit; but if he has common sense and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition. It is true, indeed, that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please, that he will gain upon every one that hears or beholds him: this disposition is not merely the gift of nature, but frequently the effect of much judgment of the world, and a command over the passions. ADDISON.

We are no sooner presented to any one we never saw before but we are immediately struck with the idea of a proud, a reserved, an affable, or a good-natured man. ADDISON.

He enjoyed the greatest strength of good sense, and the most exquisite taste of politeness. Without the first, learning is but an encumbrance, and without the last is ungraceful.
ADDISON.

He whose very best actions must be seen with grains of allowance cannot be too mild, moderage, and forgiving. ADDISON.

Compositions of this nature show that wisdom and virtue are far from being inconsistent with politeness and good humour. ADDISON.

The natural sweetness and innocence of her behaviour shot me through and through, and did more execution upon me in grogram than the greatest beauty in town had ever done in brocade. ADDISON.

The French are open, familiar, and talkative; the Italians stiff, ceremonious, and reserved.
ADDISON.

The French language is extremely proper to tattle in; it is made up of so much repetition and compliment. ADDISON.

I am ashamed I cannot make a quicker progress in the French, where everybody is courteous and talkative. ADDISON.

In Spain, there is something still more serious and composed in the manner of the inhabitants.
ADDISON.

She was in the due mean between one of your affected courtesying pieces of formality and your romps that have no regard to the common rules of civility. ARBUTHNOT.

Courtesy and condescension is an happy quality which never fails to make its way into the good opinion and into the very heart; and allays the envy which always attends a high station. ATTERBURY.

Roughness is a needless cause of discontent: severity breedeth fear; but roughness breedeth hate: even reproofs from authority ought to be grave, and not taunting.
LORD BACON: *Essay XI., Of Great Place.*

It is a point of cunning to wait upon him with whom you speak with your eye, as the Jesuits give it in precept: for there be many wise men that have secret hearts and transparent countenances: yet this would be done with a demure abasing of your eye sometimes, as the Jesuits also do use.
LORD BACON: *Essay XXIII., Of Cunning.*

Seeming wise men may make shift to get opinion; but let no man choose them for employment: for certainly you were better take for business a man somewhat absurd than over formal. LORD BACON:
Essay XXVII., Of Seeming Wise.

Some men's behaviour is like a verse, wherein every syllable is measured: how can a man comprehend great matters that breaketh his mind too much to small observations? Not to use ceremonies at all is to teach others not to use them again; and so diminisheth respect to himself: especially they be not to be omitted to strangers and formal natures: but the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks: and, certainly, there is a kind of conveying of effectual passages amongst compliments, which is of singular

use, if a man can hit upon it. Amongst a man's peers a man shall be sure of familiarity; and therefore it is good a little to keep state: amongst a man's inferiors one shall be sure of reverence; and therefore it is good a little to be familiar. He that is too much in anything, so that he giveth another occasion of society, maketh himself cheap. LORD BACON:

Essay LIII., Of Ceremonies and Respects.

Men had need beware how they be too perfect in compliments; for be they never so sufficient otherwise, their enemies will be sure to give them that attribute to the disadvantage of their greater virtues. It is loss also in business to be too full of respects, or to be too curious in observing times and opportunities. Solomon saith, "He that considereth the wind shall not sow, and he that looketh to the clouds shall not reap." A wise man will make more opportunities than he finds. Men's behaviour should be like their apparel, not too strait or point-device, but free for exercise or motion.

LORD BACON:

Essay LIII., Of Ceremonies and Respects.

He was affable, and both well and fair-spoken; and would use strange sweetness and blandishment of words when he desired to affect or persuade anything that he took to heart. LORD BACON.

All such fooleries are quite inconsistent with that manly simplicity of manners which is so honourable to the national character.

BEATTIE.

Gentleness, which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It removes no just right from fear; it gives up no important truth from flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle in order to give it any real value.

BLAIR.

But now all is to be changed. All the pleasing illusions which made power gentle and obedience liberal, which harmonized the different shades of life, and which by a bland assimilation incorporated into politics the sentiments which beautify and soften private society, are to be dissolved by this new conquering empire of light and reason. All the decent drapery of life is to be rudely torn off. All the superadded ideas, furnished from the wardrobe of a moral imagination, which the heart owns and the understanding ratifies, as necessary to cover the defects of our naked, shivering nature, and to raise it to dignity in our own estimation, are to be exploded, as a ridiculous, absurd, and antiquated fashion. BURKE:

Reflections on the Revolution in France, 1790.

We are but too apt to consider things in the state in which we find them, without sufficiently adverting to the causes by which they have been produced, and possibly may be upheld. Nothing is more certain than that our manners, our civilization, and all the good things which are connected with manners and with civilization, have, in this European world of ours, depended for ages upon two principles, and were, indeed, the result of both combined: I mean the spirit of a gentleman, and the spirit of religion. The nobility and the clergy, the one by profession, and the other by patronage, kept learning in existence, even in the midst of arms and confusions, and whilst governments were rather in their causes than formed. Learning paid back what it received to nobility and priesthood, and paid it with usury, by enlarging their ideas, and by furnishing their minds. Happy, if they had all continued to know their indissoluble union, and their proper place! Happy, if learning, not debauched by ambition, had been satisfied to continue the instructor, and not aspired to be the master! Along with its natural protectors and guardians, learning will be cast into the mire and trodden down under the hoofs of a swinish multitude. BURKE:

Reflections on the Revolution in France.

All the possible charities of life ought to be cultivated, and where we can neither be brethren nor friends, let us be kind neighbours and pleasant acquaintances. BURKE:

To R. Burke, Jun., March 20, 1792.

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them. BURKE:

Letters on a Regicide Peace, Letter I., 1796.

As to politeness, many have attempted definitions of it. I would venture to call it benevolence in trifles, or the preference of others to ourselves, in little, daily, hourly occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, etc., what is it but sacrificing ourselves in such trifles to the convenience and pleasure of others? And this constitutes true politeness. It is a perpetual attention—by habit it grows easy and natural to us—to the little wants of those we are with; by which we either prevent or remove them.

Bowing, ceremonious formal compliments, stiff civilities, will never be politeness: that must be natural, unstudied, manly, noble. And what will give this, but a mind benevolent, and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in greater matters takes a higher name, and is the queen of virtues.

EARL OF CHATHAM.

Good manners are to particular societies what good morals are to society in general—

their cement and their security. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones, so there are certain rules of civility, universally implied and received, to enforce good manners and punish bad ones. And indeed there seems to me to be less difference both between the crimes and punishments than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man, who by his ill manners invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society.

LORD CHESTERFIELD:
Letters to his Son.

Know, then, that as learning, honour, and virtue are absolutely necessary to gain you the esteem and admiration of mankind, politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honour, virtue, learning, and parts, are above the generality of the world; who neither possess them themselves nor judge of them rightly in others: but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing.

LORD CHESTERFIELD:
Letters to his Son.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.

LORD CHESTERFIELD.

All ceremonies are, in themselves, very silly things, but yet a man of the world should know them. LORD CHESTERFIELD.

A man's good breeding is the best security against other people's ill manners.

LORD CHESTERFIELD.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape by showing what he calls a proper spirit, and asserting himself. LORD CHESTERFIELD.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom.

LORD CHESTERFIELD.

Compliments of congratulation are always kindly taken, and cost one nothing but pen, ink, and paper. LORD CHESTERFIELD.

He was of a most flowing courtesy and affability to all men; and so desirous to oblige them that he did not enough consider the value of the obligation or the merit of the person.

EARL OF CLARENDON.

The cosmopolitism of Germany, the contemptuous nationality of the Englishman, and the ostentatious and boastful nationality of the Frenchman. COLERIDGE.

As there are none so weak that we may venture to injure them with impunity, so there are none so *low* that they may not at some time be able to repay an obligation. Therefore what benevolence would dictate, prudence would confirm. For he that is cautious of insulting the weakest, and not above obliging the lowest, will have attained such habits of forbearance and of complacency as will secure him the good will of all that are beneath him, and teach him how to avoid the enmity of all that are above him. For he that would not abuse even a worm will be still more cautious how he treads upon a serpent. COLTON: *Lacon.*

The French have been notorious through generations for their puerile affectation of Roman forms, models, and historic precedents.

DE QUINCEY.

Mankind is ever the same, and nothing lost out of nature, though everything is altered.

DRYDEN.

Knowledge of man and manners, the freedom of habitudes, and conversation with the best company of both sexes, is necessary.

DRYDEN.

The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure. You must have genius or a prodigious usefulness if you will hide the want of measure. This perception comes in to polish and perfect the part of the social instrument. Society will pardon much to genius and special gifts; but being in its nature a convention, it loves what is conventional or what belongs to coming together. That makes the good and bad of manners, namely, what helps or hinders fellowship. For fashion is not good sense absolute, but relative; not good sense private, but good sense entertaining company. It hates corners and sharp points of character; hates quarrelsome, egotistical, solitary, and gloomy people; hates whatever can interfere with total blending of parties; whilst it values all particularities as in the highest degree refreshing which can consist with good fellowship. And, besides the general infusion of wit to heighten civility, the direct splendour of intellectual power is ever welcome in fine society, as the costliest addition to its rule and its credit.

R. W. EMERSON.

Men are like wine; not good before the lees of clownishness be settled. FELLTHAM.

I soon found the advantage of this change in my manners: the conversations I engaged in went on more pleasantly. The modest way in which I proposed my opinions procured them a readier reception and less contradiction; I had less mortification when I was found to be in the

wrong, and I more easily prevailed with others to give up their mistakes and join with me when I happened to be in the right. And this mode, which I at first put on with some violence to natural inclination, became at length easy, and so habitual to me that perhaps for the last fifty years no one has ever heard a dogmatical expression escape me.

BENJ. FRANKLIN: *Autobiography.*

As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors. T. FULLER.

The tendency of pride to produce strife and hatred is sufficiently apparent from the pains men have been at to construct a system of politeness, which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatible with the spirit of society: such a mode of behaviour as would naturally result from an attention to the apostolic injunction: *Let nothing be done through strife or vainglory; but, in lowliness of mind, let each esteem other better than themselves.* But if the semblance be of such importance, how much more useful the reality! If the mere garb of humility be of such indispensable necessity that without it society could not subsist, how much better still would the harmony of the world be preserved were the condescension, deference, and respect so studiously displayed a true picture of the heart!

ROBERT HALL: *Modern Infidelity.*

Why does a young woman of prepossessing appearance, glossy hair, and neat attire, taken from any station of life and put behind the counter of a Refreshment Room on an English Railroad, conceive the idea that her mission in life is to treat me with scorn? Why does she disdain my plaintive and respectful solicitations for portions of pork-pie or cups of tea? Why does she feed me like a hyena? What have I done to incur the young lady's displeasure? Is it that I have come there to be refreshed? It is strange that she should take that ill, because her vocation would be gone if I and my fellow-travellers did not appear before her, suing in humility to be allowed to pay out a little money. Yet I never offered her any other injury. Then, why does she wound my sensitive nature by being so dreadfully cross to me? She has relations, friends, acquaintances, with whom to quarrel. Why does she pick *me* out for her natural enemy? *Household Words.*

But I know men—I am sure they are tyrants at home, bully their servants, pester their wives, and beat their children—who seem to take a delight in harassing, badgering, objurgating the waiter; setting pitfalls in the reckoning that he may stumble, and giving him confused orders that he may trip himself up. These are the men who call in the landlord and demand the waiter's instant dismissal because their mutton-chop has a curly tail; these are the pleasant fellows who threaten to write to the *Times* because the cayenne pepper won't come out of the caster. These are the jocund companions who quarrel with the cabmen and menace them with ruin and the treadmill.

Household Words.

But I do confess that if there be one character more than another that rouses my usually bland temper into combativeness, it is the character of the putter-down upon system. In his atmosphere of forked lightning and thunder my milk of human kindness naturally curdles. If he be a complete master of fence, I dislike him all the more. I have a prejudice against duellists in general, but I feel positive aversion to him who is profuse in his challenges because he never misses his man. The professed putter-down, if urged by the love of display, is ungenerous; if by the love of combativeness, is ungenial; if by the love of causing pain, is cowardly. The last is the bravo of society.

Household Words.

The Frenchman is more generous in his proceedings, and not so full of scruples, reservations, and jealousies as the Spaniard, but deals more frankly. JAMES HOWELL.

There is a certain artificial polish, a commonplace vivacity, acquired by perpetually mingling in the *beau monde*, which, in the commerce of the world, supplies the place of a natural suavity and good humour, but is purchased at the expense of all original and sterling traits of character. By a kind of fashionable discipline, the eye is taught to brighten, the lip to smile, and the whole countenance to irradiate with the semblance of friendly welcome, while the bosom is unwarmed by a single spark of genuine kindness and good will.

WASHINGTON IRVING.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.

DR. S. JOHNSON.

Foppery is never cured: once a coxcomb, and always a coxcomb. DR. S. JOHNSON.

Some young people do not sufficiently understand the advantages of natural charms, and how much they would gain by trusting to them entirely. They weaken these gifts of Heaven, so rare and fragile, by affected manners and an awkward imitation. Their tones and their gait are borrowed; they study their attitudes before the glass until they have lost all trace of natural manner, and, with all their pains, they please but little. LA BRUYÈRE.

The Frenchmen are the most delicate people in the world on points of honour, and the least deilcate on points of justice. LANDOR.

Many a worthy man sacrifices his peace to formalities of compliment and good manners.

L'ESTRANGE.

Where public ministers encourage buffoonery, it is no wonder if buffoons set up for public ministers. L'ESTRANGE.

Nothing can cure this part of ill breeding but change and variety of company, and that of persons above us. LOCKE.

This part should be the governor's principal care: that an habitual gracefulness and politeness in all his carriage may be settled in his charge, as much as may be, before he goes out of his hands. LOCKE.

If their minds are well principled with inward civility, a great part of the roughness which sticks to the outside for want of better teaching, time and observation will rub off; but if ill, all the rules in the world will not polish them. LOCKE.

Plain and rough nature, left to itself, is much better than an artificial ungracefulness, and such studied ways of being ill-fashioned.
LOCKE.

Courage in an ill-bred man has the air, and escapes not the opinion, of brutality; learning becomes pedantry, and wit buffoonery.
LOCKE.

A natural roughness makes a man uncomplaisant to others; so that he has no deference for their inclinations, tempers, or conditions.
LOCKE.

A solicitous watchfulness about one's behaviour, instead of being mended, it will be constrained, uneasy, and ungraceful.
LOCKE.

Defect in our behaviour, coming short of the utmost gracefulness, often escapes our observation. LOCKE.

Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds.
LOCKE.

Silence, therefore, and modesty are very advantageous qualities in conversation; and one should train up this boy to be sparing, and a good husband of his talent of understanding, when once acquired; and to forbear taking exceptions at, or reproving, every idle saying, or ridiculous story, is spoke or told in his presence: for it is a rudeness to controvert everything that is not agreeable to our own palate. Let him be satisfied with correcting himself, and not seem to condemn everything in another he would not do himself, nor dispute against common customs. Let him be wise without arrogancy, without envy. Let him avoid these vain and uncivil images of authority, this childish ambition of coveting to appear better bred, and more accomplished, than he really will by such carriage discover himself to be, and, as if opportunities of interrupting and reprehending were not to be omitted, to desire from thence to derive the reputation of being something more than ordinary. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

True politeness consists in being easy one's self, and in making everybody about one as easy as one can. POPE.

If it [refinement] does not lead directly to purity of manners, [it] obviates at least their greatest depravation. SIR J. REYNOLDS.

Air and manner are more expressive than words. S. RICHARDSON.

Nothing so much prevents our being natural as the desire of appearing so.
ROCHEFOUCAULD.

Courtesy of temper, when it is to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.
SIR WALTER SCOTT.

The manner of saying or of doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly and with an ill will, a stony piece of bread: it is necessary for him that is hungry to receive it, but it almost chokes a man in the going down. SENECA.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become then what we strive to appear, manners may often be rendered useful guides to the performance of our duties.
REV. SYDNEY SMITH.

The sole measure of all his courtesies is, what return they will make him, and what revenue they will bring him in. SOUTH.

How often may we meet with those who are one while courteous, but within a small time after are so supercilious, sharp, troublesome, fierce, and exceptious that they . . . become the very sores and burdens of society!
SOUTH.

We are to carry it from the hand to the heart, to improve a ceremonial nicety into a substantial duty, and the modes of civility into the realities of religion. SOUTH.

We see a world of pains taken, and the best years of life spent, in collecting a set of thoughts in a college for the conduct of life, and, after all, the man so qualified shall hesitate in his speech to a good suit of clothes, and want common sense before an agreeable woman. Hence it is that wisdom, valour, justice, and learning cannot keep a man in countenance that is possessed with these excellences, if he wants that inferior art of life and behaviour, called good breeding. A man endowed with great perfections, without this, is like one who has his pockets full of gold, but always wants change for his ordinary occasions.
SIR R. STEELE: *Tatler*, No. 30.

With the greatest softness and benevolence imaginable, he is impartial in spite of all importunity, even that of his own good nature. He is ever clear in his judgment: but in com-

plaisance to his company speaks with doubt; and never shows confidence in argument, but to support the sense of another. Were such an equality of mind the general endeavour of all men, how sweet would be the pleasures of conversation! He that is loud would then understand that we ought to call a constable; and know that spoiling good company is the most heinous way of breaking the peace.

SIR R. STEELE: *Tatler*, No. 176.

As it is the part of justice never to do violence, it is of modesty never to commit offence. In the last particular lies the whole force of what is called decency; but this quality is more easily comprehended by an ordinary capacity than expressed with all his eloquence. This decency of behaviour is generally transgressed among all orders of men; nay, the very women, though themselves created as it were for ornament, are often very much mistaken in this ornamental part of life.

SIR R. STEELE: *Spectator*, No. 104.

The desire of pleasing makes a man agreeable or unwelcome to those with whom he converses, according to the motive from which that inclination appears to flow. If your concern for pleasing others arises from an innate benevolence, it never fails of success; if from a vanity to excel, its disappointment is no less certain. What we call an agreeable man, is he who is endowed with the natural bent to do acceptable things from a delight he takes merely as such; and the affectation of that character is what constitutes a fop.

SIR R. STEELE: *Spectator*, No. 280.

As ceremony is the invention of wise men to keep fools at a distance, so good breeding is an expedient to make fools and wise men equal.

SIR R. STEELE.

A true and genuine impudence is ever the effect of ignorance, without the least sense of it.

SIR R. STEELE.

Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.

SIR R. STEELE.

Good manners is the art of making those people easy with whom we converse.

SWIFT.

One principal point of good breeding is to suit our behaviour to the three several degrees of men,—our superiors, our equals, and those below us. SWIFT.

When our betters tell us they are our humble servants, but understand us to be their slaves.

SWIFT.

Few are qualified to shine in company; but it is in most men's power to be agreeable.

SWIFT.

Civility, intended to make us easy, is employed in laying chains and fetters upon us, in debarring us of our wishes, and in crossing our most reasonable desires. SWIFT.

The mock authoritative manner of the one, and the insipid mirth of the other.

SWIFT.

Horace advises the Romans to seek a seat in some remote part, by way of a cure for the corruption of manners. SWIFT.

Kindness and cordiality of manner are scarcely less pleasing to the feelings than express compliment, and they are the more safe for both parties, since they afford no foundation for building up expectations; a species of architecture sufficiently notorious for the weakness of the foundations that support an enormous superstructure.

DR. W. C. TAYLOR: *The Bishop.*

Good breeding is as necessary a quality in conversation, to accomplish all the rest, as grace in motion and dancing. SIR W. TEMPLE.

Sourness of disposition, and rudeness of behaviour, censoriousness, and sinister interpretation of things, all cross and distasteful humours, render the conversation of men grievous and uneasy to one another. TILLOTSON.

The gradual departure of all deeper signification from the word civility has obliged the creation of another word,—civilization.

R. C. TRENCH.

They [the Franks] were honourably distinguished from the Gauls and degenerate Romans, among whom they established themselves, by their independence, their love of freedom, their scorn of a lie; and thus it came to pass that by degrees the name Frank, which may have originally indicated merely a national, came to involve a moral, distinction as well.

R. C. TRENCH.

The "over-formal" often impede, and sometimes frustrate, business by a dilatory, tedious, circuitous, and (what in colloquial language is called) fussy way of conducting the simplest transactions. They have been compared to a dog, which cannot lie down till he has made three circuits round the spot.

WHATELY:
Annot. on Bacon's Essay, Of Seeming Wise.

There are many (otherwise) sensible people who seek to cure a young person of that very common complaint [shyness] by *exhorting* him not to be shy,—telling him what an awkward appearance it has,—and that it prevents his doing himself justice, etc. All which is manifestly pouring oil on the fire to quench it. For the very cause of shyness is an over-anxiety as to what people are thinking of you; a morbid attention to your own appearance. The course, therefore, that ought to be pursued is exactly the reverse. The sufferer should be exhorted to think as little as possible about himself, and the

opinion formed of him,—to be assured that most of the company do not trouble their heads about him,—and to harden him against any impertinent criticisms that he supposed to be going on,—taking care only to do what is right, leaving others to think and say what they will.

And the more intensely occupied any one is with the subject-matter of what he is saying,—the business itself that he is engaged in,—the less will his thoughts be turned on himself, and on what others think of him.

WHATELY:
Annot. on Bacon's Essay, Of Discourse.

Good manners are a part of good morals; and when form is too much neglected, true politeness suffers diminution: then we are obliged to bring some back; or we find the want of them. . . . The opposite extreme of substituting the external form for the thing signified is not more dangerous or more common than the neglect of that form. It is all very well to say, "There is no use in bidding Good-morrow, or Good-night, to those who know I wish it; of sending one's love, in a letter, to those who do not doubt it;" etc. All this sounds very well in theory, but it will not do for practice. Scarce any friendship, or any politeness, is so strong as to be able to subsist without any external supports of this kind; and it is even better to have too much form than too little.

WHATELY:
Annot. on Bacon's Essay, Of Ceremonies and Respects.

Incivility is the extreme of pride: it is built on the contempt of mankind.

ZIMMERMANN.

There are few mortals so insensible that their affections cannot be gained by mildness, their confidence by sincerity, their hatred by scorn or neglect.

ZIMMERMANN.

MANSFIELD, LORD.

Two men, little, if at all, inferior to Pitt in powers of mind, held, like him, subordinate offices in the government. One of these, Murray, was successively Solicitor-General and Attorney-General. This distinguished person far surpassed Pitt in correctness of taste, in power of reasoning, in depth and variety of knowledge. His parliamentary eloquence never blazed into sudden flashes of dazzling brilliancy; but its clear, placid, and mellow splendour was never for an instant overclouded. Intellectually he was, we believe, fully equal to Pitt; but he was deficient in the moral qualities to which Pitt owed most of his success. Murray wanted the energy, the courage, the all-grasping and all-risking ambition, which make men great in stirring times. His heart was a little cold, his temper cautious even to timidity, his manners decorous even to formality. He never exposed his fortunes or his fame to any risk which he could avoid. At one time he might, in all probability, have been Prime Minister. But the object of his wishes was the judicial bench. The situation of Chief Justice might not be so splendid as that of First Lord of the Treasury; but it was dignified; it was quiet; it was secure; and therefore it was the favourite situation of Murray.

LORD MACAULAY:
The Earl of Chatham, Jan. 1834.

MARIE ANTOINETTE.

It is now sixteen or seventeen years since I saw the queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life and splendour and joy. Oh, what a revolution! and what an heart must I have, to contemplate without emotion that elevation and that fall! Little did I dream, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom! little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour, and of cavaliers! I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished forever.

BURKE:
Reflections on the Revolution in France, 1790.

MARTYRS.

The first martyr for Christianity was encouraged in his last moments by a vision of that divine person for whom he suffered.

ADDISON.

Though I have here only chosen this single link of martyrs, I might find out others among those names which are still extant, that delivered down this account of our Saviour in a successive tradition.

ADDISON.

Justin Martyr, Tertullian, Lactantius, and Arnobius tell us that this martyrdom first of all made them seriously inquisitive into that religion which could endue the mind with so much strength, and overcome the fear of death, nay, raise an earnest desire of it, though it appeared in all its terrors.

ADDISON.

God discovers the martyr and confessor without the trial of flames and tortures, and will hereafter entitle many to the reward of actions which they had never the opportunity of performing.

ADDISON.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number.

COLTON.

He who writes himself martyr by his own inscription is like an ill painter, who, by writing on a shapeless picture which he hath drawn, is fain to tell passengers what shape it is, which else no man could imagine. MILTON.

The witnessing of the truth was then so generally attended with this event [martyrdom] that martyrdom now signifieth not only to witness, but to witness to death. SOUTH.

MATHEMATICS.

The mathematics are friends to religion, inasmuch as they charm the passions, restrain the impetuosity of imagination, and purge the mind from error and prejudice. Vice is error, confusion, and false reasoning; and all truth is more or less opposite to it. Besides, mathematical studies may serve for a pleasant entertainment for those hours which young men are apt to throw away upon their vices; the delightfulness of them being such as to make solitude not only easy but desirable.

ARBUTHNOT:
Usefulness of Mathematical Learning.

There is a great difference in the delivery of the mathematics, which are the most abstracted of knowledges. LORD BACON.

He that gives a portion of his time and talent to the investigation of mathematical truth will come to all other questions with a decided advantage over his opponents. He will be in argument what the ancient Romans were in the field: to them the day of battle was a day of comparative recreation, because they were ever accustomed to exercise with arms much heavier than they fought; and their reviews differed from a real battle in two respects: they encountered more fatigue, but the victory was bloodless.

COLTON: *Lacon.*

Mathematics has not a foot to stand on which is not purely metaphysical. DE QUINCEY.

Mr. [Sir Isaac] Newton has demonstrated several new propositions which are so many new truths, and are further advances in mathematical knowledge. LOCKE.

The difference between the philosophy of Bacon and that of his predecessors cannot, we think, be better illustrated than by comparing his views on some important subjects with those of Plato. We select Plato, because we conceive that he did more than any other person towards giving to the minds of speculative men that bent which they retained till they received from Bacon a new impulse in a diametrically opposite direction.

It is curious to observe how differently these great men estimated the value of every kind of knowledge. Take Arithmetic for example. Plato, after speaking slightly of the convenience of being able to reckon and compute in the ordinary transactions of life, passes to what he considers as a far more important advantage. The study of the properties of numbers, he tells us, habituates the mind to the contemplation of pure truth, and raises us above the material universe. He would have his disciples apply themselves to this study, not that they may be able to buy or sell, not that they may qualify themselves to be shopkeepers or travelling merchants, but that they may learn to withdraw their minds from the ever-shifting spectacle of this visible and tangible world, and to fix them on the immutable essences of things. [Plato's Republic, Book 7.] Bacon, on the other hand, valued this branch of knowledge only on account of its uses with reference to that visible and tangible world which Plato so much despised. He speaks with scorn of the mystical arithmetic of the later Platonists, and laments the propensity of mankind to employ on matters of mere curiosity powers the whole exertion of which is required for purposes of solid advantage. He advises arithmeticians to leave these trifles, and to employ themselves in framing convenient expressions which may be of use in physical researches. [De Augmentis, Lib. 3, Cap. 6.] The same reasons which led Plato to recommend the study of Arithmetic led him to recommend also the study of mathematics. The vulgar crowd of geometricians, he says, will not understand him. They have practice always in view. They do not know that the real use of the science is to lead men to the knowledge of abstract, essential, eternal truth. [Plato's Republic, Book 7.] Indeed, if we are to believe Plutarch, Plato carried this feeling so far that he considered geometry as degraded by being applied to any purpose of vulgar utility. Archytas, it seems, had framed machines of extraordinary power on mathematical principles. [Plutarch, Sympos., viii., and Life of Marcellus. The machines of Archytas are also mentioned by Aulus Gellius and Diogenes Laertius.] Plato remonstrated with his friend, and declared that this was to degrade a noble intellectual exercise into a low craft, fit only for carpenters and wheelwrights. The office of geometry, he said, was to discipline the mind, not to minister to the base wants of the body. His interference was successful; and from that time, according to Plutarch, the science of mechanics was considered as unworthy of the attention of a philosopher. Archimedes in a later age imitated and surpassed Archytas. But even Archimedes was not free from the prevailing notion that geometry was degraded by being employed to produce anything useful. It was with difficulty that he was induced to stoop from speculation to practice. He was half ashamed of those inventions which were the wonder of hostile nations, and always spoke of them slightingly as mere amusements, as trifles in which a mathematician might be suffered to relax his mind after intense application to the higher parts of his science.

The opinion of Bacon on this subject was

diametrically opposed to that of the ancient philosophers. He valued geometry chiefly, if not solely, on account of those uses which to Plato appeared so base. And it is remarkable that the longer Bacon lived the stronger this feeling became.

LORD MACAULAY:
Lord Bacon, July, 1837.

Now we deal much in essays, and unreasonably despise mathematical learning, whereas our fathers had a great value for regularity and system.

DR. I. WATTS.

As an exercise of the reasoning faculty, pure mathematics is an admirable exercise, because it consists of *reasoning* alone, and does not encumber the student with any exercise of judgment; and it is well always to begin with learning one thing at a time, and to defer a combination of mental exercises to a later period. But then it is important to remember that mathematics does not exercise the *judgment*, and, consequently, if too exclusively pursued, may leave the student very ill qualified for moral reasoning. . . . There are probably as many steps of pure reasoning in one of the longer of Euclid's demonstrations as in the whole of an argumentative treatise on some other subject, occupying perhaps a considerable volume.

WHATELY:
Annot. on Bacon's Essay, Of Studies, and in Whately's *Elements of Logic*.

Mathematics, in its latitude, is usually divided into pure and mixed: and though the pure do handle only *abstract* quantity in general, as geometry, arithmetic; yet that which is mixed doth consider the quality of some particular determinate subject: so astronomy handles the quantity of heavenly motions; music, of sounds; and mechanics, of weights and measures.

BISHOP WILKINS: *Mathematical Magic*.

MATRIMONY.

The most delightful and most lasting engagements are generally those which pass between man and woman; and yet upon what trifles are they weakened, or entirely broken! Sometimes the parties fly asunder in the midst of courtship, and sometimes grow cool in the very honeymonth. Some separate before the first child, and some after the fifth; others continue good until thirty, others until forty; while some few, whose souls are of a happier make, and better fitted one to another, travel on together to the end of their journey in a continual intercourse of kind offices and mutual endearments.

When we therefore choose our companions for life, if we hope to keep both them and ourselves in good humour to the last stage of it, we must be extremely careful in the choice we make, as well as in the conduct on our own part. When the persons to whom we join ourselves can stand an examination and bear the scrutiny; when they mend upon our acquaintance with them, and discover new beauties the more we search into their characters; our love will naturally rise in proportion to their perfections.

ADDISON: *Tatler*, No. 192.

Those marriages generally abound most with love and constancy that are preceded by a long courtship. The passion should strike root, and gather strength before marriage be grafted on it. A long course of hopes and expectations fixes the idea in our minds, and habituates us to a fondness of the person beloved.

ADDISON: *Spectator*, No. 261.

Of all disparities, that in humour makes the most unhappy marriages, yet scarce enters into our thoughts at the contracting of them. Several that are in this respect unequally yoked, and uneasy for life with a person of a particular character, might have been pleased and happy with a person of a contrary one, notwithstanding they are both perhaps equally virtuous and laudable in their kind.

ADDISON: *Spectator*, No. 261.

Before marriage we cannot be too inquisitive and discerning in the faults of the person beloved, nor after it too dim-sighted and superficial. However perfect and accomplished the person appears to you at a distance, you will find many blemishes and imperfections in her humour, upon a more intimate acquaintance, which you never discovered or perhaps suspected. Here, therefore, discretion and good nature are to show their strength; the first will hinder your thoughts from dwelling on what is disagreeable, the other will raise in you all the tenderness of compassion and humanity, and by degrees soften those very imperfections into beauties.

ADDISON: *Spectator*, No. 261.

Marriage enlarges the scene of our happiness and miseries. A marriage of love is pleasant; a marriage of interest, easy; and a marriage where both meet, happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life.

ADDISON: *Spectator*, No. 261.

They who marry give hostages to the public that they will not attempt the ruin or disturb the peace of it.

ATTERBURY.

He [Thales] was reputed one of the wise men, that made answer to the question when a man should marry: "A young man not yet, an elder man not at all."

LORD BACON:
Essay VIII., Of Marriage and Single Life.

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works and of greatest merit for the public have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public. Yet it were great reason that those

that have children should have greatest care of future times, unto which they know they must transmit their dearest pledges.

BACON:
Essay VIII., Of Marriage and Single Life.

For though I am no such an enemy to matrimony as some (for want of understanding the raillery I have sometimes used in ordinary discourse) are pleased to think me, and would not refuse you my advice (though I would not so readily give you my example) to turn votary to Hymen; yet I have observed so few happy matches, and so many unfortunate ones, and have so rarely seen men love their wives at the rate they did whilst they were their mistresses, that I wonder not that legislators thought it necessary to make marriages indissoluble, to make them lasting. And I cannot fitlier compare marriage than to a lottery; for in both he that ventures may succeed and may miss; and if he draw a prize he hath a rich return of his revenue: but in both lotteries there is a pretty store of blanks for every prize. BOYLE.

Many a marriage has commenced, like the morning, red, and perished like a mushroom. Wherefore? Because the married pair neglected to be as agreeable to each other after their union as they were before it. Seek always to please each other, my children, but in doing so keep heaven in mind. Lavish not your love to-day, remembering that marriage has a morrow and again a morrow. Bethink ye, my daughters, what the word *house-wife* expresses. The married woman is her husband's *domestic trust*. On her he ought to be able to place his reliance in house and family; to her he should confide the key of his heart and the lock of his storeroom. His honour and his home are under her protection, his welfare in her hands. Ponder this! And you, my sons, be true men of honour, and good fathers of your families. Act in such wise that your wives respect and love you. And what more shall I say to you, my children? Peruse diligently the word of God: that will guide you out of storm and dead calm, and bring you safe into port. And as for the rest,—do your best! FREDERIKA BREMER.

Some small engagement at least in business not only sets a man's talents in the fairest light, and allots him a part to act in which a wife cannot well intermeddle, but gives frequent occasions for those little absences, which, whatever seeming uneasiness they may give, are some of the best preservatives of love and desire.

The fair sex are so conscious to themselves that they have nothing in them which can deserve entirely to engross the whole man, that they heartily despise one who, to use their own expression, is always hanging at their apron-strings. BUDGELL: *Spectator*, No. 506.

Other legislators, knowing that marriage is the origin of all relations, and consequently the first element of all duties, have endeavoured by every art to make it sacred. The Christian religion, by confining it to the pairs, and by rendering that relation indissoluble, has by these two things done more towards the peace, happiness, settlement, and civilization of the world than by any other part in this whole scheme of Divine wisdom. The direct contrary course has been taken in the synagogue of Antichrist,—I mean in that forge and manufactory of all evil, the sect which predominated in the Constituent Assembly of 1789. Those monsters employed the same or greater industry to desecrate and degrade that state, which other legislators have used to render it holy and honourable. By a strange, uncalled-for declaration, they pronounced that marriage was no better than a common civil contract. BURKE:
Letters on a Regicide Peace, Letter I., 1796.

The practice of divorce, though in some countries permitted, has been discouraged in all. In the East, polygamy and divorce are in discredit, and the manners correct the laws. In Rome, whilst Rome was in its integrity, the few causes allowed for divorce amounted in effect to a prohibition. They were only three. The arbitrary was totally excluded; and accordingly some hundreds of years passed without a single example of that kind. When manners were corrupted, the laws were relaxed; as the latter always follow the former, when they are not able to regulate them or to vanquish them.

BURKE:
Letters on a Regicide Peace, Letter I., 1796.

Marriage is a feast where the grace is sometimes better than the dinner. COLTON.

Marriage, indeed, may qualify the fury of his passion; but it very rarely mends a man's manners. CONGREVE.

Their courtship was carried on in poetry Alas! many an enamoured pair have courted in poetry, and after marriage *lived in prose*.

JOHN FOSTER: *Journal.*

When expressing a conjecture that, as in the previous course of love, so after marriage, it may be that *reconciliations* after disagreements are accompanied by a peculiar fascinating tenderness,—I was told by a very sensible experimentalist that the possibility of this feeling continues but for a while, and that it will be extremely perceptible when the period is come that no such felicitous charm will compensate for domestic misunderstandings. *I*, however, cannot but think that when this period is come, the sentimental enthusiasm is greatly subsided,—that its most enchanting interest is, indeed, quite gone off. JOHN FOSTER: *Journal.*

A very respectable widow, remarking on matrimonial quarrels, said that the first quarrel that goes the length of any harsh or contemptuous language is an unfortunate *epoch* in married life, for that the delicate respectfulness being thus *once* broken down, the same kind of language much more easily comes afterwards; there is a feeling of having *less to love* than before. JOHN FOSTER: *Journal.*

Among married persons of the common size and texture of minds, the grievances they occasion one another are rather feelings of *irritated temper* than of hurt sentiment: an important distinction. Of the latter perhaps they were never capable, or perhaps have long since worn out the capability. Their pain, therefore, is far less deep and acute than a *sentimental* observer would suppose, or would in the same circumstances, with their own feelings, suffer.

JOHN FOSTER: *Journal.*

Though bachelors be the strongest stakes, married men are the best binders, in the hedge of the commonwealth. It is the policy of the Londoners, when they send a ship into the Levant or Mediterranean Sea, to make every mariner therein a merchant, each seaman venturing somewhat of his own, which will make him more wary to avoid, and more valiant to undergo, dangers. Thus married men, especially if having posterity, are the deeper sharers in that state wherein they live, which engageth their affections to the greater loyalty.

T. FULLER.

Matrimony hath something in it of nature, something of civility, something of divinity.

BISHOP J. HALL.

From the records of revelation we learn that marriage, or the *permanent union* of the sexes, was ordained by God, and existed, under different modifications, in the early infancy of mankind, without which they could never have emerged from barbarism. For conceive only what eternal discord, jealousy, and violence would ensue were the objects of the tenderest affections secured to their possessor by no tie of moral obligation: were domestic enjoyments disturbed by incessant fear, and licentiousness inflamed by hope, who could find sufficient tranquillity of mind to enable him to plan or execute any continued scheme of action, or what room for arts, or sciences, or religion, or virtue, in that state in which the chief earthly happiness was exposed to every lawless invader; where one was racked with an incessant anxiety to keep what the other was equally eager to acquire? It is not probable in itself, independent of the light of Scripture, that the benevolent Author of the human race ever placed them in so wretched a condition at first: it is certain they could not remain in it long without being exterminated. Marriage, by shutting out these evils, and enabling every man to rest secure in his enjoyments, is the great civilizer of the world: with this security the mind is at liberty to expand in generous affections, and has leisure to look abroad, and engage in the pursuits of knowledge, science, and virtue.

ROBERT HALL: *Modern Infidelity.*

Gaolers are of various kinds; . . . but the worst gaoler of all is the marital gaoler, as constituted by the laws of our illogical merrie old England. An absolute lord is this marital gaoler. He holds the person, property, and reputation of his conjugal prisoner in as fast a gaol as ever was built of granite and iron. Society and law are the materials, unsubstantial enough, out of which he has built his house of duresse; but in those airy cells lie more broken hearts than ever the sternest dungeon held. More injustice is committed there than in the vilest Austrian prison known. If the gaoler marital be a decent fellow, and in love with his prisoner, things may go on smoothly enough. But if he be a man of coarse or fickle passions—if he be a man without conscientiousness or honour—if he be a man of violent temper, of depraved habits, of reckless life, he may ill treat, ruin, and destroy his prisoner at his pleasure, all in the name of the law, and by virtue of his conjugal rights. The prisoner-wife is not recognized by the law; she is her gaoler's property, the same as his dog or his horse; with this difference, that he cannot openly sell her; and if he maim or murder her he is liable to punishment, as he would be to prosecution by the Cruelty to Animals' Society if he maimed or ill treated his dog or his horse.

Household Words, July, 1856.

Can there be a lower idea of Marriage than the idea which makes it, in fact, an institution for the development of selfishness on a large and respectable scale? If I am not justified in using the word selfishness, tell me what character a good husband presents (viewed plainly as a man) when he goes out into the world, leaving all his sympathies in his wife's boudoir, and all his affections up-stairs in the nursery, and giving to his friends such shreds and patches of formal recognition, in place of true love and regard, as consist in asking them to an occasional dinner-party and granting them the privilege of presenting his children with silver mugs? He is a model of a husband, the ladies will say. I dare not contradict them; but I should like to know whether he is also a model of a friend? *Household Words.*

This, then, is marriage; on the one side a gaoler, on the other a prisoner for life, a legal nonentity, classed with infants or idiots;—or, if there should ever come liberty, coming only through that poor prisoner's hopeless ruin, ruin she is powerless to avert, be she the most innocent of God's creatures. Neither property nor legal recognition, neither liberty nor protection has she, nothing but a man's fickle fancy and a man's frail mercy between her and misery, between her and destruction. This is marriage as by the law of England.

Household Words.

The prisoner-wife has no property. All that she possessed before her marriage, and all that she may earn, save, or inherit after her marriage, belongs to her husband. He may squander her fortune at the gaming-table, or among his mistresses; he may bequeath it to his illegitimate children, leaving his wife and her children to beggary; he may do with it as he will; the law makes him lord and gaoler, and places the poor trembling victim unreservedly in his hands.

The like may he do with the earnings, the savings of his wife, during his incarceration, if he have committed a crime; during his desertion, if he have taken a fancy to desert her for some one else; during a separation, forced on him by her friends to protect her from his brutality. Whatever be the cause which has thrown the wife on her own resources, and made her work and gain, he may swoop down like a bird of prey on the earnings gained by her own work while she was alone; he may seize and carry them off unhindered, leaving her to the same terrible round of toil and spoliation, until one or the other may die.

Household Words.

It really and truly depends upon her, in more cases than I should like to enumerate, whether her husband's friendships are to be continued, after his marriage, in all their integrity, or are only to be maintained as a mere social form. It is hardly necessary for me to repeat—but I will do so, in order to avoid the slightest chance of misconstruction—that I am here speaking only of the worthiest, the truest, the longest-tried friends of a man's bachelor days. Towards these every sensible married woman feels, as I believe, that she owes a duty for her husband's sake. But, unfortunately, there are such female phenomena in the world as fond wives and devoted mothers, who are anything rather than sensible women the moment they are required to step out of the sphere of their conjugal and maternal instincts. Women of this sort have an unreasonable jealousy of their husbands in small things; and on the misuse of their influence to serve the interests of that jealousy, lies but too often the responsibility of severing such friendships as no man can hope to form for the second time in the course of his life.

Household Words.

Amintor should have cultivated as a moral duty the habit of linking the past to the present, and encouraged his love to ripen into esteem and gratitude. He should have been careful that a purification of the mind accompanied its intellectual advances, and have supplied with a moral sentiment the hiatus—the intellectual and social chasm—that was growing between his own and his wife's mental condition. Perhaps, too, some pains on his own part might have made it much less, or even prevented it altogether. He might, from time to time, have communicated to her what he had himself acquired, and thus, by enabling her to advance with him, preserved more closely the original relation. *Household Words.*

His wife, affectionate and faithful, willingly became his co-labourer, and bore with him the burthen and the yoke of his struggling days,—partook with him the fever and the fret of aspiring ambition. Well-directed energy led to fortunate results. In the course of years, Amintor has gained a competency, a respectable station in life, and connections valuable to him, either on the score of talent or fashion, or both. People of genius are his companions, and people of taste invite him to their parties of pleasure. Too late he makes the discovery, that while he has been improving his position in the world without, his wife, engrossed in domestic cares, has contracted the habits and manners of a household drudge, and, though sympathizing in his pursuits, has acquired no skill in conversing on them with propriety or elegance. Much discomfort ensues. The husband is ashamed to introduce his homely partner into society; she herself even is disinclined to enter scenes for which she feels herself unqualified.

Household Words.

There is no observation more frequently made by such as employ themselves in surveying the conduct of mankind, than that marriage, though the dictate of nature, and the institution of Providence, is yet very often the cause of misery, and that those who enter into that state can seldom forbear to express their repentance, and their envy of those whom either chance or caution hath withheld from it.

This general unhappiness has given occasion to many sage maxims among the serious, and smart remarks among the gay; the moralist and the writer of epigrams have equally shown their abilities upon it; some have lamented and some have ridiculed it; but as the faculty of writing has been chiefly a masculine endowment, the reproach of making the world miserable has been always thrown upon the women.

DR. S. JOHNSON: *Rambler*, No. 18.

Wives and husbands are, indeed, incessantly complaining of each other; and there would be reason for imagining that almost every house was infested with perverseness or oppression beyond human sufferance, did we not know upon how small occasions some minds burst out into lamentations and reproaches, and how naturally every animal revenges his pain upon those who happen to be near, without any nice examination of its cause. We are always willing to fancy ourselves within a little of happiness, and when, with repeated efforts, we cannot reach it, persuade ourselves that it is intercepted by an ill-paired mate, since, if we could find any other obstacle, it would be our own fault that it was not removed.

DR. S. JOHNSON: *Rambler*, No. 45.

Though matrimony may have some pains, celibacy has few pleasures.

DR. S. JOHNSON.

Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state.

DR. S. JOHNSON.

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness that regard which only virtue and piety can claim.

DR. S. JOHNSON.

Were not a man to marry a second time, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife he pays the highest compliment to the first, by showing that she made him so happy as a married man that he wishes to be so a second time. DR. S. JOHNSON.

The solitariness of man . . . God hath namely and principally ordered to prevent by marriage. MILTON.

Marriage is a human society, and . . . all human society must proceed from the mind rather than the body. MILTON.

Whatever you may now think (now, perhaps, you have some fondness for me), though your love should continue in its full force, there are hours when the most beloved mistress would be troublesome. People are not forever (nor is it in human nature that they should be) disposed to be fond; you would be glad to find in me the friend and the companion. To be agreeably the last, it is necessary to be gay and entertaining. A perpetual solitude, in a place where you see nothing to raise your spirits, at length wears them out, and conversation falls into dull and insipid. When I have no more to say to you, you will like me no longer. How dreadful is that view!

LADY M. W. MONTAGU:
To E. W. Montagu (*before marriage*).

As concerning marriage, besides that it is a covenant, the entrance into which is only free, but the continuance in it forc'd and compell'd, having another dependance than that of our own free-will, and a bargain commonly contracted to other ends, there almost always happens a thousand intricacies in it, to unravel enough to break the thread, and to divert the current of a lively affection: whereas friendship has no manner of business or traffick with any but itself. Moreover, to say truth, the ordinary talent of women is not such as is sufficient to maintain the conference and communication requir'd to the support of this conjugal tie; nor do they appear to be endu'd with constancy of mind to endure the pinch of so hard and durable a knot. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxvii.

A good marriage, it be really so, rejects the company and conditions of love, and tries to represent those of friendship. 'Tis a sweet society of life, full of constancy, trust, and an infinite number of useful and solid offices and mutual obligations; which any woman enjoys that has a right taste; and if rightly taken, marriage is the best of all human societies. We cannot live without it, and yet we do nothing but decry it. It happens, as with cages, the birds without despair to get in, and those within despair of getting out. Socrates being ask'd whether it was more commodious to take a wife, or not? "Let a man take which course he will," said he, "he will be sure to repent." 'Tis a contract to which the common saying, "Homo homini, aut Deus, aut Lupus," *Erasm. Adag.*, "Man to man is either a god or a woolf," may very fitly be applied. There must be a concurrence of many qualities to the erecting it. It is found now a days more convenient for innocent and plebeian souls, where delights, curiosity, and idleness do not so much disturb it; but extravagant humours, that hate all sorts of obligation and restraint, are not proper for it.

Might I have had my own will, I would not have married wisdom her self, if she would have had me. But 'tis to much purpose to evade it: the common custom and usance of life will have it so. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xcix.

Remember, if thou marry for beauty, thou bindest thyself all thy life for that which perchance will neither last nor please thee one year; and when thou hast it, it will be to thee of no price at all.

SIR W. RALEIGH.

Of all the actions of a man's life his marriage doth least concern other people; yet of all actions of our life it is most meddled with by other people. SELDEN.

In marriage if you possess anything very good, it makes you eager to get everything else good of the same sort.

R. B. SHERIDAN.

Many little esteem of their own lives, yet, for remorse of their wives and children, would be withheld. EDMUND SPENSER.

In all the marriages I have ever seen, most of which have been unhappy ones, the great cause of evil has proceeded from slight occasions; and I take it to be the first maxim in a married condition, that you are to be above trifles. When two persons have so good an opinion of each other as to come together for life, they will not differ in matters of importance, because they think of each other with respect; and in regard to all things of consideration that may affect them, they are prepared for mutual assistance and relief in such occurrences. For less occasions, they form no resolutions, but leave their minds unprepared.

SIR R. STEELE: *Tatler*, No. 79.

I will not enter into the dispute between you, which I find his prudence put an end to before it came to extremity; but charge you to have a care of the first quarrel, as you tender your happiness; for then it is that the mind will reflect harshly upon every circumstance that has ever passed between you. If such an accident is ever to happen, which I hope never will, be sure to keep to the circumstance before you; make no allusions to what is passed, or conclusions referring to what is to come: do not show a hoard of matter for dissension in your breast; but, if it is necessary, lay before him the thing as you understand it, candidly, without being ashamed of acknowledging an error, or proud of being in the right. If a young couple be not careful in this point, they will get into a

habit of wrangling; and when to displease is thought of no consequence, to please is always of as little moment.

SIR R. STEELE: *Tatler*, No. 85.

It is very commonly observed, that the most smart pangs which we meet with, are in the beginning of wedlock, which proceed from ignorance of each other's humour, and want of prudence to make allowances for a change from the most careful respect, to the most unbounded familiarity. Hence it arises, that trifles are commonly occasions of the greatest anxiety; for contradiction being a thing wholly unusual between a new-married couple, the smallest instance of it is taken for the highest injury; and it very seldom happens, that the man is slow enough in assuming the character of a husband, or the woman quick enough in condescending to that of a wife. It immediately follows, that they think they have all the time of their courtship been talking in masks to each other, and therefore begin to act like disappointed people. Philander finds Delia ill-natured and impertinent; and Delia, Philander surly and inconstant. SIR R. STEELE: *Tatler*, No. 150.

Those who begin this course of life without jars at their setting out, arrive within few months at a pitch of benevolence and affection of which the most perfect friendship is but a faint resemblance. As in the unfortunate marriage, the most minute and indifferent things are objects of the sharpest resentment; so in a happy one, they are occasions of the most exquisite satisfaction. For what does not oblige in one we love? What does not offend in one we dislike? For these reasons I take it for a rule, that in marriage, the chief business is to acquire a prepossession in favour of each other. They should consider one another's words and actions with a secret indulgence. There should always be an inward fondness pleading for each other, such as may add new beauties to everything that is excellent, give charms to what is indifferent, and cover everything that is defective. For want of this kind propensity and bias of mind, the married pair often take things ill of each other, which no one else would take notice of in either of them.

But the most unhappy circumstance of all is, where each party is always laying up fuel for dissension, and gathering together a magazine of provocations to exasperate each other with when they are out of humour.

SIR R. STEELE: *Tatler*, No. 150.

Methinks it is a misfortune, that the marriage state, which in its own nature is adapted to give us the completest happiness this life is capable of, should be so uncomfortable a one to so many as it daily proves. But the mischief generally proceeds from the unwise choice people make for themselves, and an expectation of happiness from things not capable of giving it. Nothing but the good qualities of the person beloved can be a foundation for a love of judgment and discretion; and whoever expects happiness from anything but virtue, wisdom, good humour, and a similitude of manners will find themselves widely mistaken.

SIR R. STEELE: *Spectator*, No. 268.

When you talk of the subject of love, and the relations arising from it, methinks you should take care to leave no fault unobserved which concerns the state of marriage. The great vexation that I have observed in it is, that the wedded couple seem to want opportunities of being often alone together, and are forced to quarrel and be fond before company. Mr. Hotspur and his lady, in a room full of their friends, are ever saying something so smart to each other, and that but just within rules, that the whole company stand in the utmost anxiety and suspense, for fear of their falling into extremities which they could not be present at. On the other side, Tom Faddle and his pretty spouse, wherever they come, are billing and cooing at such a rate as they think must do our hearts good to behold them. Cannot you possibly propose a mean between being wasps and doves in public?

SIR R. STEELE: *Spectator*, No. 300.

According as the husband has [is?] disposed in himself, every circumstance in his life is to give him torment or pleasure. When the affection is well placed, and is supported by the considerations of duty, honour, and friendship, which are in the highest degree engaged in this alliance, there can nothing rise in the common course of life, or from the blows and favours of fortune, in which a man will not find matters of some delight unknown to a single condition.

SIR R. STEELE: *Spectator*, No. 479.

Marriage is an institution calculated for a constant scene of as much delight as our being is capable of. Two persons who have chosen each other out of all the species, with design to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humoured, affable, discreet, forgiving, patient, and joyful, with respect to other's frailties and perfections, to the end of their lives. The wiser of the two (and it always happens one of them is such) will, for her or his own sake, keep things from outrage with the utmost sanctity. When this union is thus preserved (as I have often said), the most indifferent circumstance administers delight. Their condition is an endless source of new gratifications.

SIR R. STEELE: *Spectator*, No. 490.

The marriage-life is always an *insipid*, a *vexatious*, or a *happy* condition. The first is, when two people of no genius or taste for themselves meet together upon such a settlement as has been thought reasonable by parents and conveyancers, from an exact valuation of the lands and cash of both parties. In this case the young lady's person is no more regarded than the house and improvements in purchase of an estate; but she goes with her fortune, rather than her fortune with her. These make up the crowd or vulgar of the rich, and fill up the

lumber of the human race, without beneficence towards those below them, or respect towards those above them.

The *vexatious* life arises from a conjunction of two people of quick taste and resentment, put together for reasons well known to their friends, in which especial care is taken to avoid (what they think the chief of evils) poverty, and insure to them riches, with every evil besides. These good people live in a constant constraint before company, and too great familiarity alone. When they are within observation, they fret at each other's carriage and behaviour; when alone, they revile each other's person and conduct. In company, they are in purgatory; when alone together, in a hell.

The *happy* marriage is where two persons meet and voluntarily make choice of each other without principally regarding and neglecting the circumstances of fortune or beauty. These may still love in spite of adversity or sickness: the former we may, in some measure, defend ourselves from; the other is the portion of our very make. SIR R. STEELE.

I have had joy given me as preposterously and as impertinently as they give it to men who marry where they do not love.

SIR J. SUCKLING.

The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.

SWIFT.

The state of marriage fills up the numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than the single life; it hath more care, but less danger; it is more merry, and more sad; it is fuller of sorrows, and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, churches, and heaven itself.

JEREMY TAYLOR:
Twenty-five Sermons Preached at Golden Grove: XVII., *The Marriage Ring.*

Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation: every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine when first they begin to curl like the locks of a new-weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage: watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. . . . After the hearts of the man and the wife are endeared and hardened by a mutual confidence, and experience longer than artifice and pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces. JEREMY TAYLOR:
Twenty-five Sermons Preached at Golden Grove: XVII., *The Marriage Ring.*

Husbands must give to their wives love, maintenance, duty, and the sweetnesses of conversation; and wives must pay to them all they have or can, with the interest of obedience and reverence: and they must be complicated in affections and interest, that there be no distinction between them of mine and thine.

JEREMY TAYLOR:
Holy Living: Rules for Married Persons.

Some married persons, even in their marriage, do better please God than some virgins in their state of virginity: they, by giving great examples of conjugal affection, by preserving their faith unbroken, and by educating children in the fear of God, please God in a higher degree than those virgins whose piety is not answerable to their opportunities. JEREMY TAYLOR.

MATTER.

Matter, abstractly and absolutely considered, cannot have borne an infinite duration now past and expired. BENTLEY: *Sermons.*

Atheists must confess that, before that assigned period matter had existed eternally, inseparably endued with this principle of attraction; and yet had never attracted or convened before, during that infinite attraction.

BENTLEY.

It is utterly unconceivable that inanimate brute matter, without the mediation of some immaterial being, should operate upon other matter without mutual contact. BENTLEY.

It seems probable to me that God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them; and that those primitive particles, being solids, are incomparably harder than any porous bodies compounded of them: even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God himself made one in the first creation.

SIR ISAAC NEWTON.

These nobler faculties of the mind, matter organized could never produce. RAY.

Some have dimensions of length, breadth, and depth, and have also a power of resistance, or exclude everything of the same kind from being in the same place: this is the proper character of matter or body. DR. I. WATTS.

An accidental mode, or an accident, is such a mode as is not necessary to the being of a thing; for the subject may be without it and yet remain of the same nature that it was before; or it is that mode which may be separated or abolished from its subject.

DR. I. WATTS: *Logic.*

MAXIMS.

A maxim is a conclusion upon observation of matters of fact, and is merely speculative; a "principle" carries knowledge within itself, and is prospective. COLERIDGE.

He that will improve every matter of fact into a maxim will abound in contrary observations, that can be of no other use but to perplex and pudder him. LOCKE.

Where we use words of a loose and wandering signification, hence follows mistake and error, which those maxims brought as proofs to establish propositions wherein the words stand for undetermined ideas, do by their authority confirm and rivet. LOCKE.

If speculative maxims have not an active universal assent from all mankind, practical principles come short of an universal reception. LOCKE.

Every man who has seen the world knows that nothing is so useless as a general maxim. If it be very moral and very true, it may serve for a copy to a charity-boy. If, like those of Rochefoucault, it be sparkling and whimsical, it may make an excellent motto for an essay. But few indeed of the wise apothegms which have been uttered, from the time of the Seven Sages of Greece to that of Poor Richard, have prevented a single foolish action. We give the highest and the most peculiar praise to the precepts of Machiavelli when we say that they may frequently be of real use in regulating conduct, not so much because they are more just or more profound than those which might be culled from other authors, as because they can be more readily applied to the problems of real life.

LORD MACAULAY: *Machiavelli*, March, 1827.

Maxims are the condensed good sense of nations. SIR J. MACKINTOSH.

MEDALS.

Medals are so many monuments consigned over to eternity, that they may last when all other memorials of the same age are worn out or lost. ADDISON.

Medals give a very great light to history in confirming such passages as are true in old authors, and settling such as are told after different manners. ADDISON.

If we consider the different occasions of ancient and modern medals, we shall find that they both agree in recording the great actions and successes in war; allowing still for the different ways of making it and the circumstances that attended it. ADDISON.

The Roman medals were their current money. when an action deserved to be recorded on a coin, it was stamped, and issued out of the mint. ADDISON.

Among the Romans, to preserve great events upon their coins, when any particular piece of money grew very scarce it was often recoined by a succeeding emperor. ADDISON.

What a majesty and force does one meet with in these short inscriptions: are not you amazed to see so much history gathered into so small a compass? ADDISON.

One may often find as much thought on the reverse of a medal as in a canto of Spenser. ADDISON.

A reverse often clears up the passage of an old poet, as the poet often serves to unriddle the reverse. ADDISON.

The figures of many ancient coins rise up in a much more beautiful relief than those on the modern; the face sinking by degrees in the several declensions of the empire till, about Constantine's time, it lies almost even with the surface of the medal. ADDISON.

As a medallist, you are not to look upon a cabinet of medals as a treasury of money, but of knowledge. ADDISON.

Nothing can be more pleasant than to see virtuosos about a cabinet of medals, descanting upon the value, rarity, and authenticalness of the several pieces. ADDISON.

Medallions, in respect of the other coins, were the same as modern medals in respect of modern money. ADDISON.

MEDIOCRITY.

How many of these minds are there to whom scarcely any good can be done! They have no excitability. You are attempting to kindle a fire of stones. You must leave them as you find them, in permanent mediocrity. You waste your time if you do not employ it on materials which you can actually modify, while such can be found. I find that most people are made only for the common uses of life.

JOHN FOSTER: *Journal.*

Among many parallels which men of imagination have drawn between the natural and moral state of the world, it has been observed that happiness, as well as virtue, consists in mediocrity; that to avoid every extreme is necessary, even to him that has no other care than to pass through the present state with ease and safety; and that the middle path is the road of

security, on either side of which are not only the pitfalls of vice, but the precipice of ruin.

Thus the maxim of Cleobulus, the Lindian, *μέτρον ἄριστον*, "Mediocrity is best," has been long considered a universal principle, extended through the whole compass of life and nature. The experience of every age seems to have given it new confirmation, and to show that nothing, however specious or alluring, is pursued with propriety, or enjoyed with safety, beyond certain limits.

DR. S. JOHNSON: *Rambler*, No. 38.

MEDITATION.

Frequency in heavenly contemplation is particularly important to prevent a shyness between God and thy soul. BAXTER.

There is scarce anything that nature has made, or that men do suffer, whence the devout reflector cannot take an occasion of an aspiring meditation. BOYLE.

For meditation is, I presume, that act of the mind by which it seeks within, either the law of the phenomena which it has contemplated without, or semblances, symbols, and analogies corresponsive to the same. COLERIDGE.

Meditation is the soul's perspective glass: whereby, in her long remove, she discerneth God as if he were nearer hand. I persuade no man to make it his whole life's business. We have bodies as well as souls; and even this world, while we are in it, ought somewhat to be cared for. As those states are likely to flourish where execution follows sound advisements, so is man when contemplation is seconded by action. FELLTHAM: *Resolves.*

It is not, I suppose, a more bold than profitable labour, after the endeavours of so many contemplative men to teach the art of meditation: an heavenly business as any belongeth either to man or Christian, and such as whereby the soul doth unspeakably benefit itself.

BISHOP J. HALL: *Of Divine Meditation.*

Let us beseech you then to make them [religion and eternity] familiar with your minds, and mingle them with the ordinary stream of your thoughts: retiring often from the world, and conversing with God and your own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from your view, and you will feel yourselves left alone with God; you will walk as in his sight; you will stand, as it were, at his tribunal. Illusions will then vanish apace, and everything will appear in its true proportion and proper colour. You will estimate human life, and the work of it, not by fleeting and momentary sensations, but by the light of reflection and steady faith. You will see little in the past to please, or in the future to flatter: its feverish dreams will subside and its enchantment be dissolved.

ROBERT HALL:
Excellency of the Christian Dispensation.

Meditation will radicate these seeds, fix the transient gleam of light and warmth, confirm resolutions of good, and give them a double consistence in the soul. HAMMOND.

A constant residence amidst noise and pleasure invariably obliterates the impressions of piety, and a frequent abstraction of ourselves into a state, where this life, like the next, operates only upon the reason, will reinstate religion in its just authority, even without those irradiations from above, the hope of which I have no intention to withdraw from the sincere and the diligent. DR. S. JOHNSON: *Rambler*, No. 8.

A man used to such sort of reflections sees as much at one glimpse as would require a long discourse to lay before another and make out in one entire and gradual deduction.

LOCKE.

Frequent consideration of a thing wears off the strangeness of it; and shows it in its several lights, and various ways of appearance, to the view of the mind. SOUTH.

There can be no study without time; and the mind must abide and dwell upon things, or be always a stranger to the inside of them.

SOUTH.

Meditate till you make some act of piety upon the occasion of what you meditate: either get some new arguments against a sin or some new encouragements to virtue.

JEREMY TAYLOR.

Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; and according as we neglect meditation so are our prayers imperfect,—meditation being the soul of prayer and the intention of our spirit.

JEREMY TAYLOR.

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.

DR. I. WATTS.

We must learn to be deaf and regardless of other things besides the present subject of our meditation. DR. I. WATTS.

MELANCHOLY.

I might likewise observe, that the gloominess in which sometimes the minds of the best men are involved very often stands in need of such little incitements to mirth and laughter, as are apt to disperse melancholy and put our faculties in good humour. To which some will add, that the British climate, more than any other, makes entertainments of this nature in a manner necessary. ADDISON: *Spectator*, No. 179.

I the more inculcate this cheerfulness of temper, as it is a virtue in which our countrymen

are observed to be more deficient than any other nation. Melancholy is a kind of demon that haunts our island, and often conveys himself to us in an easterly wind. A celebrated French novelist, in opposition to those who begin their romances with the flowery season of the year, enters on his story thus: "In the gloomy month of November, when the people of England hang and drown themselves, a disconsolate lover walked out into the fields," etc.

Every one ought to fence against the temper of his climate or constitution, and frequently to indulge in himself those considerations which may give him a serenity of mind, and enable him to bear up cheerfully against those little evils and misfortunes which are common to human nature, and which, by a right improvement of them, will produce a satiety of joy, and an uninterrupted happiness.

ADDISON: *Spectator*, No. 387.

I shall not here mention the several entertainments of art, with the pleasures of friendship, books, conversation, and other accidental diversions of life, because I would only take notice of such incitements to a cheerful temper as offer themselves to persons of all ranks and conditions, and which may sufficiently show us that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy.

ADDISON: *Spectator*, No. 387.

Shining landskips, gilded triumphs, and beautiful faces, disperse that gloominess which is apt to hang upon the mind in those dark disconsolate seasons. ADDISON.

Some that are of an ill and melancholy nature incline the company into which they come to be sad and ill disposed; and others that are of a jovial nature do dispose the company to be merry and cheerful. LORD BACON.

The water of Nilus is excellent good for hypochondriac melancholy. LORD BACON.

The devil [is] best able to work upon them [melancholy persons], but whether by obsession or possession I will not determine.

ROBERT BURTON.

Scoffs, calumnies, and jests are frequently the causes of melancholy. It is said that "a blow with a word strikes deeper than a blow with a sword;" and certainly there are many men whose feelings are more galled by a calumny, a bitter jest, a libel, a pasquil, a squib, a satire, or an epigram, than by any misfortune whatsoever.

ROBERT BURTON.

There are moments of despondency when Shakespeare thought himself no poet, and Raphael no painter; when the greatest wits have doubted the excellence of their happiest efforts. COLTON: *Lacon.*

The victims of ennui paralyze all the grosser feelings by excess, and torpify all the finer by disuse and inactivity. Disgusted with this world, and indifferent about another, they at last lay violent hands upon themselves, and assume no small credit for the *sang-froid* with which they meet death. But, alas! such beings can scarcely be said to die, for they have never *truly lived.*

COLTON: *Lacon.*

The three first parts I dedicate to my old friends, to take off those melancholy reflections which the sense of age, infirmity, and death may give them. SIR J. DENHAM.

In the temperate zone of our life there are few bodies at such an equipoise of humours but that the prevalency of some one indisposeth the spirits. GLANVILL.

What amaritude or acrimony is deprehended in choler, it acquires from a commixture of melancholy, or external malign bodies.

DR. W. HARVEY.

It is reported of the Sybarites, that they destroyed all their cocks, that they might dream out their morning dreams without disturbance. Though I would not so far promote effeminacy as to propose the Sybarites for an example, yet since there is no man so corrupt or foolish but something useful may be learned from him, I could wish that, in imitation of a people not often to be copied, some regulations might be made to exclude screech-owls from all company, as the enemies of mankind, and confine them to some proper receptacle, where they may mingle sighs at leisure, and thicken the gloom of one another.

DR. S. JOHNSON: *Rambler*, No. 59.

A deep melancholy took possession of him, and gave a dark tinge to all his views of human nature and human destiny.

LORD MACAULAY.

We should not sadden the harmless mirth of others by suffering our own melancholy to be seen; and this species of exertion is, like virtue, its own reward; for the good spirits which are at first simulated become at length real.

DR. THOMAS SCOTT.

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty receipts against melancholy: one was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after-life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others. REV. SYDNEY SMITH.

Imaginary evils soon become real ones by indulging our reflections on them; as he who in a melancholy fancy sees something like a face on the wall or the wainscot, can, by two or three touches with a lead-pencil, make it look visible, and agreeing with what he fancied.

SWIFT.

Religion is no friend to laziness and stupidity, or to supine and sottish despondencies of mind.

JEREMY TAYLOR.

Is it a small crime to wound himself by anguish of heart, to deprive himself of all the pleasures, or eases, or enjoyments of life?

SIR W. TEMPLE.

When soured by disappointment, we must endeavour to pursue some fixed and pleasing course of study, that there may be no blank leaf in our book of life. . . . Painful and disagreeable ideas vanish from the mind that can fix its attention upon any subject. The sight of a noble and interesting object, the study of a useful science, the varied pictures of the different revolutions exhibited in the history of mankind, the improvements in any art, are capable of arresting the attention and charming every care; and it is thus that man becomes sociable with himself; it is thus that he finds his best friend within his own bosom.

ZIMMERMANN.

MEMORY.

The memory is perpetually looking back when we have nothing present to entertain us: it is like those repositories in animals that are filled with stores of food, on which they may ruminate when their present pasture fails.

ADDISON.

How are such an infinite number of things placed with such order in the memory, notwithstanding the tumult, marches, and countermarches of the animal spirits?

JEREMY COLLIER: *On Thought.*

Memory is the friend of wit, but the treacherous ally of invention; and there are many books that owe their success to two things: the good memory of those who write them and the bad memory of those who read them.

COLTON: *Lacon.*

Creditors have better memories than debtors; and creditors are a superstitious sect, great observers of set days and times.

B. FRANKLIN.

First, soundly infix in thy mind what thou desirest to remember. What wonder is it if agitation of business jog that out of thy head which was there rather tacked than fastened? Whereas those notions which get in by "violenta possessio" will abide there till "ejectio firma," sickness, or extreme age, dispossess them. It is best knocking in the nail over night, and clinching it the next morning.

Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Memory, like a purse, if it be over full that it cannot shut, all will drop out of it: take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof.

THOMAS FULLER:
The Holy and the Profane State.

If memory be made by the easy motions of the spirits through the opened passages, images (without doubt) pass through the same apertures.

GLANVILL.

Things are reserved in the memory by some corporeal exuviæ and material images which, having impinged on the common sense, rebound thence into some vacant cells of the brain.

GLANVILL.

Some associations may revivify it enough to make it flash, after a long oblivion, into consciousness.

SIR W. HAMILTON.

It is a fact well attested by experience, that the memory may be seriously injured by pressing upon it too hardly and continuously in early life. Whatever theory we hold as to this great function of our nature, it is certain that its powers are only gradually developed; and that if forced into premature exercise they are impaired by the effort. This is a maxim, indeed, of general import, applying to the condition and culture of every faculty of body and mind, but singularly to the one we are now considering, which forms, in one sense, the foundation of intellectual life. A regulated exercise, short of fatigue, is improving to it; but we are bound to refrain from goading it by constant and laborious efforts in early life, and before the instrument is strengthened to its work, or it decays under our hands.

SIR H. HOLLAND.

Strong and many are the claims made upon us by our mother Earth: the love of locality—the charm and attraction which some one homely landscape possesses to us, surpassing all stranger beauties, is a remarkable feature in the human heart. We who are not ethereal creatures, but of mixed and diverse nature; we who, when we look our clearest towards the skies, must still have our standing-ground of earth secure—it is strange what relations of personal love we enter into with the scenes of this lower sphere. How we delight to build our recollections upon some basis of reality—a place, a country, a local habitation: how the events of life, as we look back upon them, have grown into the well-remembered background of the places where they fell upon us! here is some sunny garden or summer lane beautified and canonized forever with the flood of a great joy; and here are dim and silent places, rooms always shadowed and dark to us, whatever they may be to others, where distress or death came once, and since then dwells for evermore.

WASHINGTON IRVING.

We owe to memory not only the increase of our knowledge, and our progress in rational inquiries, but many other intellectual pleasures. Indeed, almost all that we can be said to enjoy is past or future; the present is in perpetual motion, leaves us as soon as it arrives, ceases to

be present before its presence is well perceived, and is only known to have existed by the effects which it leaves behind. The greatest part of our ideas arises, therefore, from the view before or behind us, and we are happy or miserable, according as we are affected by the survey of our life, or our prospect of future existence.

DR. S. JOHNSON: *Rambler*, No. 41.

Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona. DR. S. JOHNSON.

I can repeat whole books that I have read, and poems of some selected friends, which I have liked to charge my memory with.

BEN JONSON.

"To love the little platoon we belong to in society is the germ of all public affections." True, most true! The innocent associations of childhood, the kind mother who taught us to whisper the first faint accents of prayer, and watched with anxious face over our slumbers, the ground on which our little feet first trod, the pew in which we first sat during public worship, the school in which our first rudiments were taught, the torn Virgil, the dog-eared Horace, the friends and companions of our young days, the authors who first told us the history of our country, the songs that first made our hearts throb with noble and generous emotions, the burying-place of our fathers, the cradles of our children, are surely the first objects which nature tells us to love. Philanthropy, like charity, must begin at home. From this centre our sympathies may extend in an ever-extending circle. LAMB.

Ideas quickly fade, and often vanish quite out of the understanding, leaving no more footsteps or remaining characters of themselves than shadows do flying over a field of corn. . . . The memory of some men is very tenacious, even to a miracle; but yet there seems to be a constant decay of all our ideas, even of those which are struck deepest, and in minds the most retentive; so that if they be not sometimes renewed by repeated exercise of the senses, or reflection on those kind of objects which at first occasioned them, the print wears out, and at last there remains nothing to be seen.

LOCKE.

Pictures drawn in our minds are laid in fading colours, and, unless sometimes refreshed, vanish and disappear. How much the constitution of our bodies and the make of our animal spirits are concerned in this, and whether the temper of the brain make this difference, that in some it retains the characters drawn on it like marble, in others like freestone, and in others little better than sand, I shall not here inquire: though it may seem probable that the constitution of the body does sometimes influence the memory; since we oftentimes find a disease quite strip the mind of all its ideas, and the flames of a fever in a few days calcine all those images to dust and confusion which seemed to be as lasting as if graved in marble.

LOCKE.

Memory is the power to revive again in our minds those ideas which after imprinting have disappeared, or have been laid aside out of sight. LOCKE.

Ideas are imprinted on the memory, some by an object affecting the senses only; others, that have more than once offered themselves, have yet been little taken notice of; the mind, intent only on one thing, not settling the stamp deep into itself. LOCKE.

In viewing again the ideas that are lodged in the memory the mind is more than passive.

LOCKE.

By the assistance of this faculty we have all those ideas in our understandings which, though we do not actually contemplate, yet we can bring in sight and make appear again, and be the objects of our thoughts. LOCKE.

That the soul in a sleeping man should be this moment busy thinking, and the next moment in a waking man not remember those thoughts, would need some better proof than bare assertion to make it be believed. LOCKE.

The chiming of some particular words in the memory, and making a noise in the head, seldom happens but when the mind is lazy, or very loosely or negligently employed. LOCKE.

It being granted that all our different perceptions are owing to changes happening in the fibres of the principal part of the brain, wherein the soul more immediately resides, the nature of the memory is obvious: for as the leaves of a tree that have been folded for some time in a certain manner preserve a facility of disposition to be folded again in the same manner, so the fibres of the brain, having once received certain impressions by the courses of the animal spirits, and by the action of objects, preserve for some time a facility to receive the same disposition. Now it is in this facility that memory consists; for we think the same things when the brain receives the same impressions.

MALEBRANCHE.

In my country when they would decypher a man that has no sense, they say, such a one has no memory; and when I complain of mine, they seem not to believe I am in earnest, and presently reprove me, as tho I accus'd myself for a fool, not discerning the difference between memory and understanding; wherein they are very wide of my intention, and do me wrong: experience rather daily shewing us the contrary,

that a strong memory is commonly coupled with infirm judgment. MONTAIGNE:
Essays, Cotton's 3d ed., ch. ix.

What can you expect from a man who has not talked these five days?—who is withdrawing his thoughts, as far as he can, from all the present world, its customs, and its manners, to be fully possessed and *absorpt* in the past?
POPE: *Letters.*

Memory is the only paradise out of which we cannot be driven away. Indeed, our first parents were not to be deprived of it.
RICHTER.

The Right Honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts. R. B. SHERIDAN.

No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.
REV. SYDNEY SMITH.

A man by revoking and recollecting within himself former passages will be apt still to inculcate these sad memoirs to his conscience.
SOUTH.

When a man shall be just about to quit the stage of this world, to put off his mortality, and to deliver up his last accounts to God, his memory shall serve him for little else but to terrify him with a frightful review of his past life. SOUTH.

It is commonly supposed that genius is seldom united with a very tenacious memory. So far, however, as my own observation has reached, I can scarcely recollect one person who possesses the former of these qualities, without a more than ordinary share of the latter. On a superficial view of the subject, indeed, the common opinion has some appearance of truth; for we are naturally led, in consequence of the topics about which conversation is usually employed, to estimate the extent of memory by the impression which trivial occurrences make upon it; and these in general escape the recollection of a man of ability, not because he is unable to retain them, but because he does not attend to them. DUGALD STEWART:
Elements of the Philos. of the Human Mind, ch. vi.

It is an old saying, that we forget nothing, as people in fever begin suddenly to talk the language of their infancy; we are stricken by memory sometimes, and old affections rush back on us as vivid as in the time when they were our daily talk; when their presence gladdened our eyes; when their accents thrilled in our ears; when, with passionate tears and grief, we flung ourselves upon their hopeless corpses. Parting is death,—at least as far as life is concerned. A passion comes to an end; it is carried off in a coffin, or weeping in a post-chaise; it drops out of life one way or the other, and the earth-clods close over it, and we see it no more. But it has been part of our souls, and it is eternal. THACKERAY.

The memory hath no special part of the brain devoted to its own service, but uses all those parts which subserve our sensations, as well as our thinking powers.
W. WALSH.

'Tis memory alone that enriches the mind by preserving what our labour and industry daily collect. DR. I. WATTS.

Use your memory; you will sensibly experience a gradual improvement while you take care not to overload it. DR. I. WATTS.

If we would fix in the memory the discourses we hear, or what we design to speak, let us abstract them into brief compends, and review them often. DR. I. WATTS:
Improvement of the Mind.

Use the most proper methods to retain the ideas you have acquired; for the mind is ready to let many of them slip, unless some pains be taken to fix them upon the memory.
DR. I. WATTS.

To impose on a child to get by heart a long scroll of phrases without any ideas is a practice fitter for a jackdaw than for anything that wears the shape of man. DR. I. WATTS.

A mind which is ever crowding its memory with things which it learns, may cramp the invention itself. DR. I. WATTS.

The case is with the memorial possessions of the greatest part of mankind: a few useful things mixed with many trifles fill up their memories. DR. I. WATTS.

Many are saved by the deficiency of their memory from being spoiled by their education; for those who have no extraordinary memory are driven to supply its defects by *thinking*. If they do not remember a mathematical demonstration, they are driven to devise one. If they do not exactly retain what Aristotle or Smith have said, they are driven to consider what they were *likely* to have said, or ought to have said. And thus their faculties are invigorated by exercise. WHATELY:
Annot. on Bacon's Essay, Of Studies

METAPHOR.

An epithet or metaphor drawn from nature ennobles art; an epithet or metaphor drawn from art degrades nature.
DR. S. JOHNSON.

Figured and metaphorical expressions do well to illustrate more abstruse and unfamiliar ideas, which the mind is not yet thoroughly accustomed to. LOCKE.

Of metaphors, those generally conduce most to energy or vivacity of style which illustrate an intellectual by a sensible object.

WHATELY.

METAPHYSICS.

The man is to be pitied who, in matters of moment, has to do with a staunch metaphysician: doubts, disputes, and conjectures will be the plague of his life. BEATTIE.

They [metaphysics] were carried still farther, and corrupted all real knowledge, as well as retarded the progress of it.

BOLINGBROKE.

Nothing can be conceived more hard than the heart of a thorough-bred metaphysician. It comes nearer to the cold malignity of a wicked spirit than to the frailty and passion of a man. It is like that of the Principle of Evil himself, incorporeal, pure, unmixed, dephlegmated, defecated evil! It is no easy operation to eradicate humanity from the human breast. What Shakspeare calls the "compunctious visitings of Nature" will sometimes knock at their hearts, and protest against their murderous speculations. But they have a means of compounding with their nature. Their humanity is not dissolved; they only give it a long prorogation. They are ready to declare that they do not think two thousand years too long a period for the good that they pursue. It is remarkable that they never see any way to their projected good but by the road of some evil. Their imagination is not fatigued with the contemplation of human suffering through the wild waste of centuries added to centuries of misery and desolation. Their humanity is at their horizon,—and, like the horizon, it always flies before them. The geometricians and the chemists bring, the one from the dry bones of their diagrams, and the other from the soot of their furnaces, dispositions that make them worse than indifferent about those feelings and habitudes which are the supports of the moral world. Ambition is come upon them suddenly; they are intoxicated with it, and it has rendered them fearless of the danger which may thence arise to others or to themselves. These philosophers consider men in their experiments no more than they do mice in air-pumps or in a recipient of mephitic gas. Whatever his Grace may think of himself, they look upon him, and everything that belongs to him, with no more regard than they do upon the whiskers of that little long-tailed animal that has long been the game of the grave, demure, insidious, spring-nailed, velvet-pawed, green-eyed philosophers, whether going upon two legs or upon four. BURKE:

Letter to a Noble Lord upon the Attacks upon his Pension, 1796.

Metaphysics are [is] the science which determines what can and what can not be known of being, and the laws of being, a priori.

COLERIDGE.

The science of the mathematics performs *more* than it promises, but the science of metaphysics promises more than it *performs*. The study of the mathematics, like the Nile, begins in minuteness but ends in magnificence; but the study of metaphysics begins with a torrent of tropes, and a copious current of words, yet loses itself at last in obscurity and conjecture, like the Niger in his barren deserts of sand.

COLTON: *Lacon*.

All parts of knowledge have their origin in metaphysics, and finally, perhaps, revolve into it. DE QUINCEY.

Metaphysical inquiry attempts to trace things to the very first stage in which they can, even to the most penetrating intelligences, be the subjects of a thought, a doubt, or a proposition; that profoundest abstraction, where they stand on the first step of distinction from nonentity, and where that one question might be put concerning them, the answer to which would leave no further question possible. And having thus abstracted and penetrated to the state of pure entity, the speculation would come back, tracing it into all its modes and relations; till at last metaphysical truth, approaching nearer and nearer to the sphere of our immediate knowledge, terminates on the confines of distinct sciences and obvious realities. Now, it would seem evident that this inquiry into primary truth must surpass, in point of dignity, all other speculations. If any man could carry his discoveries as far, and make his proofs as strong, in the metaphysical world, as Newton did in the physical, he would be an incomparably greater man than even Newton. JOHN FOSTER:

Life and Thoughts, by W. W. Everts, 295.

When the inductive and experimental philosophy recommended by Bacon had, in the hands of Boyle and Newton, led to such brilliant discoveries in the investigation of matter, an attempt was soon made to transfer the same method of proceeding to the mind.

Hobbes, a man justly infamous for his impiety, but of extraordinary penetration, first set the example; which was not long after followed by Locke, who was more indebted to his predecessor than he had the candour to acknowledge. His celebrated Essay has been generally considered as the established code of metaphysics. ROBERT HALL:

Review of Foster's Essays.

The fame of Locke is visibly on the decline; the speculations of Malebranche are scarcely heard of in France; and Kant, the greatest metaphysical name on the continent, sways a doubtful sceptre amidst a host of opponents.

ROBERT HALL:

Review of Foster's Essays.

Now the science conversant about all such inferences of unknown being from its known manifestations, is called ontology, or metaphysics proper. SIR W. HAMILTON.

Metaphysics, in whatever latitude the term be taken, is a science or complement of sciences exclusively occupied with mind.

SIR W. HAMILTON.

[This] is commonly, in the schools, called metaphysics, as being part of the philosophy of Aristotle, which hath that for title; but it is in another sense; for there it signifieth as much as "books written or placed after his natural philosophy." But the schools take them for "books of supernatural philosophy;" for the word metaphysic will bear both these senses.

T. HOBBES.

Accustomed to retired speculations, they run natural philosophy into metaphysical notions.

LOCKE.

All the great enigmas which perplex the natural theologian are the same in all ages. The ingenuity of a people just emerging from barbarism is quite sufficient to propound them. The genius of Locke or Clarke is quite unable to solve them. It is a mistake to imagine that subtle speculations touching the Divine attributes, the origin of evil, the necessity of human actions, the foundation of moral obligation, imply any high degree of intellectual culture. Such speculations, on the contrary, are in a peculiar manner the delight of intelligent children and of half-civilized men. The number of boys is not small who, at fourteen, have thought enough on these questions to be fully entitled to the praise which Voltaire gives to Zadig: "Il en savait ce qu'on en a su dans tous les âges; c'est-à-dire, fort peu de chose." The book of Job shows that long before letters and arts were known to Ionia these vexing questions were debated with no common skill and eloquence under the tents of the Idumean Emirs; nor has human reason in the course of three thousand years discovered any satisfactory solution of the riddles which perplexed Eliphaz and Zophar. LORD MACAULAY:

Ranke's History of the Popes, Oct. 1840.

The topics of ontology, or metaphysic, are cause, effect, action, passion, identity, opposition, subject, adjunct, and sign.

DR. I. WATTS: *Logic.*

MICROSCOPE.

But another microscopic era—an epoch of absolute regeneration—has commenced, dating from about twenty years ago. The real improvements effected of late in the instrument have justly raised it into high favour, both with learned inquirers into the mysteries of nature, and with amateurs, who seek no more than the means of interesting information and varied amusement. Glasses have been made truly achromatic; that is, they show objects clearly, without any coloured fringe or burr around them; several clever contrivances for making the most of light have been adopted; and, besides all that, the mechanical working of the instrument has been made so steady, delicate, and true, that a very little practice renders the student competent to make the most of his tools.

Household Words, Nov. 1, 1856.

The deeper we penetrate inwardly, the more finely we subdivide, the wider we separate atomic particles and dissect them by the scalpel of microscopic vision, the more we want to subdivide and analyze still. We find living creatures existing which bear about the same relation to a flea, in respect to size, as the flea does to the animal whose juices it sucks. The most powerful microscopes, so far from giving a final answer to our curious inquiries, only serve to make us cognizant of organized beings whose anatomy and even whose general aspect we shall never discover till we can bring to bear upon them, in their magnified state, another microscope concentrated within the microscope, by which alone we are enabled to view them at all. In short, as there is clearly no boundary to infinite space, above, below, and around; so, there would appear to be no discoverable limit to the inconceivable multiplicity of details of minuteness. A drop of water is a universe. The weakness of our eyes and the imperfection of our instruments, and not the physical constitution of the drop itself, are the sole reasons, as far as we know at present, why we do not behold infinity within the marvellous drop.

Household Words.

MILITARY SCIENCE.

The Swiss and the Spaniards were, at that time, regarded as the best soldiers in Europe. The Swiss battalion consisted of pikemen, and bore a close resemblance to the Greek phalanx. The Spaniards, like the soldiers of Rome, were armed with the sword and the shield. The victories of Flaminius and Æmilius over the Macedonian kings seem to prove the superiority of the weapons used by the legions. The same experiment had been recently tried with the same result at the battle of Ravenna, one of those tremendous days into which human folly and wickedness compressed the whole devastation of a famine or a plague. In that memorable conflict, the infantry of Arragon, the old companions of Gonsalvo, deserted by all their allies, hewed a passage through the thickest of the imperial pikes, and effected an unbroken retreat, in the face of the gendarmerie of De Foix, and the renowned artillery of Este. Fabrizio, or rather Machiavelli, proposes to combine the two systems, to arm the foremost lines with the pike for the purpose of repulsing cavalry, and those in the rear with the sword, as being a weapon better adapted for every other purpose. Throughout the work the author expresses the highest admiration of the military science of the ancient Romans, and the greatest contempt for the

maxims which had been in vogue amongst the Italian commanders of the preceding generation. He prefers infantry to cavalry, and fortified camps to fortified towns. He is inclined to substitute rapid movements and decisive engagements for the languid and dilatory operations of his countrymen. He attaches very little importance to the invention of gunpowder. Indeed, he seems to think it ought scarcely to produce any change in the mode of arming or of disposing troops. The general testimony of historians, it must be allowed, seems to prove that the ill-constructed and ill-served artillery of those times, though useful in a siege, was of little value on the field of battle.

LORD MACAULAY:
Machiavelli, March, 1827.

Examples have demonstrated to us, that in military affairs, and all others of the like active nature, the study of science does more soften and untemper the courages of men, than any way fortify and incite them. The most potent empire that at this day appears to be in the whole world is that of the Turks, a people equally inclined to the estimation of the arms and the contempt of letters. I find Rome was more valiant before she grew so learned; and the most warlike nations at this time in being are the most ignorant: of which the Scythians, Parthians, and the great Tamerlane, may serve for sufficient proof. When the Goths over-ran Greece, the only thing that preserved all the libraries from fire was that some one possessed them with an opinion that they were to leave this kind of furniture entire to the enemy, as being most proper to divert them from the exercise of arms, and to fix them to a lazy and sedentary life. When our King Charles the Eighth, almost without striking a blow, saw himself possessed of the kingdom of Naples, and a considerable part of Tuscany, the nobility about him attributed this unexpected facility of conquest to this, that the princes and nobles of Italy more studied to render themselves ingenious and learned than vigorous and warlike.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxiv.

Alexander, the most adventurous captain that ever was, very seldom wore arms, and such amongst us as slight them, do not by that much harm the main concern; for if we see some killed for want of them, there are few less whom the lumber of arms help to destroy, either by being overburthened, crushed, and cramped with their weight by a rude shock or otherwise. For, in plain truth, to observe the weight and thickness of those we have now in use, it seems as if we only pretend to defend ourselves, and that we are rather loaded than secured by them. We have enough to do to support their weight, being so manacled and immured, as if we were only to contend with our own arms; and as if we had not the same obligation to defend them that they have to defend us.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxvi.

MILTON.

If we look into the characters of Milton, we shall find that he has introduced all the variety his fable was capable of receiving. The whole species of mankind was in two persons at the time to which the subject of his poem is confined. We have, however, four distinct characters in these two persons. We see man and woman in the highest innocence and perfection, and in the most abject state of guilt and infirmity. The two last characters are, indeed, very common and obvious, but the two first are not only more magnificent, but more new than any characters either in Virgil or Homer, or indeed in the whole circle of nature.

ADDISON: *Spectator*, No. 273.

Milton's poem is admirable in this respect, since it is impossible for any of its readers, whatever nation, country, or people he may belong to, not to be related to the persons who are the principal actors in it; but what is still infinitely more to its advantage, the principal actors in this poem are not only our progenitors, but our representatives. We have an actual interest in everything they do, and no less than our utmost happiness is concerned and lies at stake in all their behaviour.

ADDISON: *Spectator*, No. 273.

Milton's chief talent, and indeed his distinguishing excellence, lies in the sublimity of his thoughts. There are others of the moderns who rival him in every other part of poetry; but in the greatness of his sentiments he triumphs over all the poets both modern and ancient, Homer only excepted. It is impossible for the imagination of man to distend itself with greater ideas than those which he has laid together in his first, second, and sixth books.

ADDISON: *Spectator*, No. 279.

I have before observed in general, that the persons whom Milton introduces into his poem always discover such sentiments and behaviour as are in a peculiar manner conformable to their respective characters. Every circumstance in their speeches and actions is with great justice and delicacy adapted to the persons who speak and act. ADDISON: *Spectator*, No. 309.

Horace advises a poet to consider thoroughly the nature and force of his genius. Milton seems to have known perfectly well wherein his strength lay, and has therefore chosen a subject entirely conformable to those talents of which he was master. As his genius was wonderfully turned to the sublime, his subject was the noblest that could have entered into the thoughts of man. Everything that is truly great and astonishing has a place in it. The whole system of the intellectual world; the chaos and the creation; heaven, earth, and hell; enter into the constitution of his poem.

ADDISON: *Spectator*, No. 315.

The Paradise Lost is looked upon, by the best judges, as the greatest production, or at least the noblest work of genius, in our lan-

guage, and therefore deserves to be set before an English reader in its full beauty.

ADDISON: *Spectator*, No. 321.

If I were to name a poet that is a perfect master in all these arts of working on the imagination, I think Milton may pass for one; and if his Paradise Lost falls short of the Æneid or Iliad in this respect, it proceeds rather from the fault of the language in which it is written, than from any defect of genius in the author. So divine a poem in English is like a stately palace built of brick, where one may see architecture in as great a perfection as one of marble, though the materials are of a coarser nature.

ADDISON: *Spectator*, No. 417.

Observe the effect of argumentation in poetry: we have too much of it in Milton; it transforms the noblest thoughts into drawling inferences, and the most beautiful language into prose. BEATTIE.

Though Milton is most distinguished for his sublimity, yet there is also much of the beautiful, the tender, and the pleasing in many parts of his work. BLAIR.

Shakspeare has portrayed female character, and described the passion of love, with greater perfection than any other writer of the known world, perhaps with the single exception of Milton in the delineation of Eve.

COLERIDGE.

I have often wondered that Dryden's illustrious epigram on Milton (in my mind the second-best that ever was made) has never been translated into Latin for the admiration of the learned in other countries. I have at last presumed to venture upon the task myself. The great closeness of the original [Three poets, in three distant ages born], which is equal in that respect to the most compact Latin I ever saw, made it extremely difficult. COWPER:

To Rev. W. Unwin, July 11, 1780.

Milton was not an extensive or discursive thinker, as Shakspeare was: for the motions of his mind were slow, solemn, and sequacious, like those of the planets. DE QUINCEY.

Milton's Paradise Lost is admirable: but cannot I admire the height of his invention, and the strength of his expression, without defending his antiquated words and the perpetual harshness of their sound? . . . Am I therefore bound to maintain that there are no flats amongst his elevations, when it is evident he creeps along sometimes for above an hundred lines together?

DRYDEN.

I have been reading some of Milton's amazing descriptions of spirits, of their manner of life, their powers, their boundless liberty, and the scenes which they inhabit or traverse; and my wonted enthusiasm kindled high. I almost wished for death; and wondered with great admiration what that life, and what those strange regions, really are, into which death will turn the spirit free. JOHN FOSTER: *Journal.*

He [Milton] was born for whatever is arduous, and his work is not the greatest of heroic poems only because it is not the first.

DR. S. JOHNSON.

Before the greatness displayed in Milton's poem, all other greatness shrinks away.

DR. S. JOHNSON.

The poetry of Milton differs from that of Dante as the hieroglyphics of Egypt differed from the picture-writing of Mexico. The images which Dante employs speak for themselves; they stand simply for what they are. Those of Milton have a signification which is often discernible only to the initiated. Their value depends less on what they directly represent than on what they remotely suggest. However strange, however grotesque, may be the appearance which Dante undertakes to describe, he never shrinks from describing it. He gives us the shape, the colour, the sound, the smell, the taste; he counts the numbers; he measures the size. His similes are the illustrations of a traveller. Unlike those of other poets, and especially of Milton, they are introduced in a plain, business-like manner; not for the sake of any beauty in the objects from which they are drawn; not for the sake of any ornament which they may impart to the poem; but simply in order to make the meaning of the writer as clear to the reader as it is to himself. The ruins of the precipice which led from the sixth to the seventh circle of hell were like those of the rock which fell into the Adige on the south of Trent. The cataract of Phlegethon was like that of Aqua Cheta at the monastery of St. Benedict. The place where the heretics were confined in burning tombs resembled the vast cemetery of Arles.

LORD MACAULAY:
Milton, Aug. 1825.

Milton did not strictly belong to any of the classes which we have described. He was not a Puritan. He was not a free thinker. He was not a Royalist. In his character the noblest qualities of every party were combined in harmonious union. From the Parliament and from the Court, from the conventicle and from the Gothic cloister, from the gloomy and sepulchral circles of the Roundheads, and from the Christmas revel of the hospitable Cavalier, his nature selected and drew to itself whatever was great and good, while it rejected all the base and pernicious ingredients by which those finer elements were defiled. Like the Puritans, he lived

"As ever in his great Task-master's eye."

Like them, he kept his mind continually fixed on an Almighty Judge and an eternal reward. And hence he acquired their contempt of external circumstances, their fortitude, their tranquillity, their inflexible resolution. But not the coolest sceptic or the most profane scoffer was more perfectly free from the contagion of their frantic delusions, their savage manners, their

ludicrous jargon, their scorn of science, and their aversion to pleasure. Hating tyranny with a perfect hatred, he had nevertheless all the estimable and ornamental qualities which were almost entirely monopolized by the party of the tyrant. There was none who had a stronger sense of the value of literature, a finer relish for every elegant amusement, or a more chivalrous delicacy of honour and love. Though his opinions were democratic, his tastes and his associations were such as harmonize best with monarchy and aristocracy. He was under the influence of all the feelings by which the gallant Cavaliers were misled. But of those feelings he was the master and not the slave. Like the hero of Homer, he enjoyed all the pleasures of fascination; but he was not fascinated. He listened to the song of the Syrens; yet he glided by without being seduced to their fatal shore. He tasted the cup of Circe; but he bore about him a sure antidote against the effects of its bewitching sweetness. The illusions which captivated his imagination never impaired his reasoning powers. The statesman was proof against the splendour, the solemnity, and the romance which enchanted the poet.

LORD MACAULAY: *Milton.*

But there are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High. These great men we trust that we know how to prize; and of these was Milton. The sight of his books, the sound of his name, are pleasant to us. His thoughts resemble those celestial fruits and flowers which the Virgin Martyr of Massinger sent down from the gardens of Paradise to the earth, and which were distinguished from the productions of other soils, not only by superior bloom and sweetness, but by miraculous efficacy to invigorate and to heal. They are powerful, not only to delight, but to elevate and purify. Nor do we envy the man who can study either the life or the writings of the great poet and patriot, without aspiring to emulate, not indeed the sublime works with which his genius has enriched our literature, but the zeal with which he laboured for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptations and dangers, the deadly hatred which he bore to bigots and tyrants, and the faith which he so sternly kept with his country and with his fame.

LORD MACAULAY:
Milton, Aug. 1825.

Far be it from me to possess so little spirit as not to be able without difficulty to despise the revilers of my blindness, or so little placability as not to be able, with still less difficulty, to forgive them. MILTON.

I might, perhaps, leave something so written to after-times, as they should not willingly let it die. MILTON.

MIND.

When we turn our serious attention to the economy of the mind, we perceive that it is capable of a variety of processes of the most remarkable and most important nature. We find, also, that we can exert a voluntary power over these processes by which we control, direct, and regulate them at our will,—and that when we do not exert this power the mind is left to the influence of external impressions, or casual trains of association, often unprofitable, and often frivolous. We thus discover that the mind is the subject of culture and discipline, which, when duly exercised, must produce the most important results on our condition as rational and moral beings; and that the exercise of them involves a responsibility of the most solemn kind, which no man can possibly put away from him. DR. ABERCROMBIE.

If the minds of men were laid open, we should see but little difference between that of the wise and that of the fool: there are infinite reveries and numberless extravagancies pass through both. ADDISON.

If the human intellect hath once taken a liking to any doctrine, . . . it draws everything else into harmony with that doctrine, and to its support. LORD BACON.

The mind of man is able to discern universal propositions . . . by its native force, without any previous notion or applied reasoning, which method of attaining truth is by a peculiar name styled intellection. BARROW.

The dimness of our intellectual eyes Aristotle fitly compares to those of an owl at noonday. BOYLE.

I strongly recommend you to follow the analogy of the body in seeking the refreshment of the mind. Everybody knows that both man and horse are very much relieved and rested if, instead of lying down and falling asleep, or endeavouring to fall asleep, he changes the muscles he puts in operation; if instead of level ground he goes up and down hill, it is a rest both to the man walking and the horse which he rides: a different set of muscles is called into action. So I say, call into action a different class of faculties, apply your minds to other objects of wholesome food to yourselves as well as of good to others, and, depend upon it, that is the true mode of getting repose in old age. Do not overwork yourselves: do everything in moderation. LORD BROUGHAM.

The days of men are cast up by septenaries, and every seventh year conceived to carry some altering character in temper of mind or body. SIR T. BROWNE.

Besides this, the mind of man itself is too active and restless a principle ever to settle on the true point of quiet. It discovers every day some craving want in a body which really wants but little. It every day invents some new artificial rule to guide that nature which, if left to itself, were the best and surest guide. It finds out imaginary beings prescribing imaginary laws; and then it raises imaginary terrors to support a belief in the beings, and an obedience to the laws. Many things have been said, and very well, undoubtedly, on the subjection in which we should preserve our bodies to the government of our understanding; but enough has not been said upon the restraint which our bodily necessities ought to lay on the extravagant sublimities and eccentric rovings of our minds. The body, or, as some love to call it, our inferior nature, is wiser in its own plain way, and attends to its own business more directly, than the mind with all its boasted subtlety.

BURKE:
Vindic. of Nat. Society, 1756.

The more accurately we search into the human mind, the stronger traces we everywhere find of His wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, cannot be barren of praise to him, nor unproductive to ourselves of that noble and uncommon union of science and admiration, which a contemplation of the works of infinite wisdom alone can afford to a rational mind; whilst, referring to him whatever we find of right or good or fair in ourselves, discovering his strength and wisdom even in our own weakness and imperfection, honouring them where we discover them clearly, and adoring their profundity where we are lost in our search, we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare to say so, into the counsels of the Almighty by a consideration of his works. BURKE:
Essay on the Sublime and Beautiful, 1756.

We say that destruction is the order of nature, and some say that men must not hope to escape the universal law. Now we deceive ourselves in this use of words; there is in reality no destruction in the material world. True, the tree is resolved into its elements, but its elements survive; and, still more, they survive to fulfil the same end which they before accomplished. Not a power of nature is lost. The particles of the destroyed tree are left at liberty to form new, perhaps more beautiful and useful, combinations; they may shoot up into more luxuriant foliage, or enter into the structure of the highest animals. But were mind to perish, there would be absolute, irretrievable destruction; for mind, from its nature, is something individual, an uncompounded essence, which cannot be broken into parts and enter into union with other minds. I am myself, and can become no other being. My experience, my history, cannot become my neighbour's. My consciousness, my memory, my interest in my past life, my affections, cannot be transferred. If in any instance I have withstood temptation, and through such resistance have acquired power over myself and a claim to the approbation of my fellow-beings, this resistance, this power, this claim, are my own; I cannot make them another's. I can give away my property, my limbs; but that which makes myself—in other words, my consciousness, my recollections, my feelings, my hopes—these can never become parts of another mind. In the extinction of a thinking, moral being, who has gained truth and virtue, there would be an absolute destruction. This event would not be as the setting of the sun, which is a transfer of light to new regions; but a quenching of the light. It would be a ruin such as Nature nowhere exhibits: a ruin of what is infinitely more precious than the outward universe, and is not, therefore, to be inferred from any of the changes of the material world.

W. ELLERY CHANNING.

The understanding can conceive the whole world, and paint in itself the invisible pictures of all things. It is capable of apprehending and discoursing of things superior to its own nature. It is suited to all objects, as the eye to all colours, or the ear to all sounds. How great is the memory to retain such varieties, such diversities! The will also can accommodate other things to itself. It invents arts for the use of man; prescribes rules for the government of states; ransacks the bowels of nature; makes endless conclusions, and steps in reasoning from one thing to another, for the knowledge of truth. It can contemplate and form notions of things higher than the world.

CHARNOCK: *Attributes.*

Who ever knew mere matter understand, think, will? and what it hath not, it cannot give. That which is destitute of reason and will, could never reason and will. It is not the effect of the body; for the body is fitted with members to be subject to it. It is in part ruled by the activity of the soul, and in part by the counsel of the soul; it is used by the soul, and knows not how it is used. Nor could it be from the parents, since the souls of the children often transcend those of the parents in vivacity, acuteness, and comprehensiveness. One man is stupid, and begets a son with a capacious understanding; one is debauched and beastly in morals, and begets a son who from his infancy testifies some virtuous inclinations, which sprout forth in delightful fruit with the ripeness of his age. Whence should this difference arise,—a fool beget the wise man, and a debauched the virtuous man?

CHARNOCK: *Attributes.*

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and, upon that account, must necessarily be eternal. CICERO.

Cultivation to the mind is as necessary as food is to the body. CICERO.

Pleasures of the mind are more at command than those of the body. A man may think of a handsome performance, or of a notion that pleases him, at his leisure. This entertainment is ready with little warning or expense; a short recollection brings it upon the stage, brightens the idea, and makes it shine as much as when it was first stamped upon the memory.

JEREMY COLLIER.

Mental pleasures never cloy: unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment. COLTON.

The mind of man is too light to bear much certainty among the ruffling winds of passion and opinion; and if the luggage be prized equally with the jewels, none will be lost out till all be shipwrecked.

GLANVILL.

The proper acts of the intellect are intellection, deliberation, and determination or decision.

SIR M. HALE.

The intellectual faculty is a goodly field, capable of great improvement; and it is the worst husbandry in the world to sow it with trifles or impertinences.

SIR M. HALE.

If we consider the mind merely with a view of observing and generalizing the various phenomena it reveals, that is, of analyzing them into capacities or faculties, we have one mental science, or one department of mental science; and this we may call the phenomenology of mind. SIR W. HAMILTON.

Modes or modifications of mind, in the Cartesian school, mean merely what some recent philosophers express by states of mind.

SIR W. HAMILTON.

Toil of the mind destroys health by attracting the spirits from their task of concoction to the brain; whither they carry along with them clouds of vapours and excrementitious humours.

DR. W. HARVEY.

The truly strong and sound mind is the mind that can embrace equally great things and small. I would have a man great in great things, and elegant in little things. DR. S. JOHNSON.

The mind and memory are more sharply exercised in comprehending another man's things than our own. BEN JONSON.

The mind is not always in the same state; being at times cheerful, melancholy, severe, peevish. These different states may not improperly be denominated tones.

LORD KAMES.

The blessings of fortune are the lowest; the next are the bodily advantages of strength and health; but the superlative blessings, in fine, are those of the mind. L'ESTRANGE.

There are not more differences in men's faces, and the outward lineaments of their bodies, than there are in the makes and tempers of their minds; only there is this difference, that the distinguishing characters of the face, and the lineaments of the body, grow more plain with time, but the peculiar physiognomy of the mind is most discernible in children. LOCKE.

Whatever ideas the mind can receive and contemplate without the help of the body, it can retain without the help of the body too; or else the soul, or any separate spirit, will have but little advantage by thinking. LOCKE.

The mind by being engaged in a task beyond its strength, like the body strained by lifting at a weight too heavy, has often its force broken, and thereby gets an unaptness or an aversion to any vigorous attempt ever after. LOCKE.

He that procures his child a good mind makes a better purchase for him than if he laid out the money for an addition to his former acres.

LOCKE.

The mind upon the suggestion of any new notion runs after similes to make it the clearer to itself; which, though it may be useful in explaining our thoughts to others, is no right method to settle true notions in ourselves. LOCKE.

When men are grown up, and reflect on their own minds, they cannot find anything more ancient there than those opinions which were taught them before their memory began to keep a register of their actions. LOCKE.

Less terrible is it to find the body wasted, the features sharp with the great life-struggle, than to look on the face from which the mind is gone —the eyes in which there is no recognition. Such a sight is a startling shock to that unconscious habitual materialism with which we are apt familiarly to regard those we love: for, in thus missing the mind, the heart, the affection that sprung to ours, we are suddenly made aware that it was the something within the form, and not the form itself, that was so dear to us. The form itself is still, perhaps, little altered; but that lip which smiles no welcome, that eye which wanders over us as strangers, that ear which distinguishes no more our voices—the *friend* we sought is not there! Even our own love is chilled back—grows a kind of vague superstitious terror. Yes! it was not the matter, still present to us, which had conciliated all those subtle nameless sentiments which are classed and fused in the word "*affection*,"—it was the airy, intangible, electric *something*—the absence of which now appalls us.

LORD E. G. E. L. B. LYTTON:
The Caxtons.

Mankind are in the end always governed by superiority of intellectual qualities, and none are more sensible of this than the military profession. When, on my return from Italy, I assumed the dress of the Institute, and associated with men of science, I knew what I was doing; I was sure of not being misunderstood by the lowest drummer in the army. NAPOLEON I.

In the anatomy of the mind, as of the body, more good will accrue to mankind by attending to the large, open, and perceptible parts, than by studying too much finer nerves. POPE.

The mind of man hath two parts: the one always frequented by the entrance of manifold varieties; the other desolate and overgrown with grass, by which enter our charitable thoughts and divine contemplations.

SIR W. RALEIGH.

Logicians distinguish two kinds of operations of the mind: the first kind produces no effect without the mind; the last does. The first they call immanent acts, the second transitive. Conceiving, as well as projecting or resolving, are what the schoolmen called immanent acts of the mind, which produce nothing beyond themselves. But painting is a transitive act, which produces an effect distinct from the operation, and this effect is the picture. T. REID.

Aristotle affirms the mind to be at first a mere *rasa tabula*; and that notions are not ingenite, and imprinted by the finger of nature, but by the latter and more languid impressions of sense, being only the reports of observation, and the result of so many repeated experiments.

SOUTH.

When age itself, which will not be defied, shall begin to arrest, seize, and remind us of our mortality by pains and dulness of senses; yet then the pleasure of the mind shall be in its full vigour. . . . SOUTH.

When the purpose we aim at does not ensue upon our first endeavours, the mind redoubles her efforts, under an apprehension that a stronger exertion may succeed where a weaker did not.

ABRAHAM TUCKER.

The ample mind keeps the several objects all within sight and present to the soul.

DR. I. WATTS.

MIRACLES.

The miracles of our Lord are peculiarly eminent above the lying wonders of demons, in that they were not made out of vain ostentation of power, and to raise unprofitable amazement; but for the real benefit and advantage of men, by feeding the hungry, healing all sorts of diseases, ejecting of devils, and reviving the dead.

BENTLEY.

A miracle is a work exceeding the power of any created agent, consequently being an effect of the divine omnipotence. SOUTH.

MIRTH.

Man is the merriest species of the creation: all above and below him are serious. He sees things in a different light from other beings, and finds his mirth arising from objects that perhaps cause something like pity or displeasure in higher natures. Laughter is indeed a very good counterpoise to the spleen; and it seems but reasonable that we should be capable of receiving joy from what is no real good to us, since we can receive grief from what is no real evil.

ADDISON: *Spectator*, No. 249.

I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy. On the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

ADDISON: *Spectator*, No. 381.

MISERY.

It is a celebrated thought of Socrates, that if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy would prefer the share they are already possessed of, before that which would fall to them by such a division. Horace [1 Sat. i. 1.] has carried this thought a great deal farther in the motto of my paper, which implies that the hardships or misfortunes we lie under are more easy to us than those of any other person would be, in case we could change conditions with him.

ADDISON: *Spectator*, No. 558.

The misery of human life is made up of large masses, each separated from the other by certain intervals. One year the death of a child; years after, a failure in trade; after another longer or shorter interval, a daughter may have married unhappily;—in all but the singularly unfortunate the integral parts that comprise the sum total of the unhappiness of a man's life are easily counted and distinctly remembered. The *happiness of life*, on the contrary, is made up of minute fractions: the little soon-forgotten charities of a kiss, a smile, a kind look, a heart-felt compliment in the disguise of playful raillery, and the countless other infinitesimals of pleasurable thought and genial feeling.

COLERIDGE.

Most of our misfortunes are more supportable than the comments of our friends upon them.

COLTON: *Lacon*.

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face. SAINT JEROME.

Misery is caused for the most part not by a heavy crush of disaster, but by the corrosion of

less visible evils, which canker enjoyment and undermine security. The visit of an invader is necessarily rare, but domestic animosities allow no cessation. DR. S. JOHNSON.

Perhaps it may be found more easy to forget the language than to part entirely with those tempers which we learnt in misery. LAW.

The chief part of the misery of wicked men and those accursed spirits the devils is this: that they are of a disposition contrary to God. TILLOTSON.

MODERATION.

A zeal in things pertaining to God, according to knowledge, and yet duly tempered with candour and prudence, is the true notion of that much talked of, most misunderstood, virtue, moderation. ATTERBURY.

This virtue and moderation (which times and situations will clearly distinguish from the counterfeits of pusillanimity and indecision) is the virtue only of superior minds. It requires a deep courage, and full of reflection, to be temperate when the voice of multitudes (the specious mimic of fame and reputation) passes judgment against you. The impetuous desire of an unthinking public will endure no course but what conducts to splendid and perilous extremes. Then, to dare to be fearful, when all about you are full of presumption and confidence, and when those who are bold at the hazard of others would punish your caution and disaffection, is to show a mind prepared for its trial; it discovers, in the midst of general levity, a self-possessing and collected character, which, sooner or later, bids fair to attract everything to it, as to a centre.

BURKE: *To M. Dupont, Oct.* 1789.

MODESTY.

A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glaring, as they would be without it.

Modesty is not only an ornament, but also a guard, to virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from everything that has danger in it. It is such an exquisite sensibility, as warns her to shun the first appearance of everything which is hurtful.

ADDISON: *Spectator*, No. 231.

Nothing is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it. True modesty is ashamed to do anything that is repugnant to the rules of right reason: false modesty is ashamed to do anything that is opposite to the humour of the company. True modesty avoids everything that is criminal, false modesty everything that is unfashionable. The latter is only a general undetermined instinct; the former is that instinct limited and circumscribed by the rules of prudence and religion.

We may conclude that modesty to be false and vicious which engages a man to do anything that is ill or indiscreet, or which restrains him from doing anything that is of a contrary nature. ADDISON:

Spectator, No. 458.

If I was put to define modesty, I would call it the reflection of an ingenuous mind, either when a man has committed an action for which he censures himself, or fancies that he is exposed to the censure of others.

For this reason a man truly modest is as much so when he is alone as in company, and as subject to a blush in his closet as when the eyes of multitudes are upon him.

BUDGELL: *Spectator*, No. 373.

Modesty is a kind of shame or bashfulness proceeding from the sense a man has of his own defects compared with the perfections of him whom he comes before. SOUTH.

I have observed that under the notion of modesty men have indulged themselves in a spiritless sheepishness, and been forever lost to themselves, their families, their friends, and their country. When a man has taken care to pretend to nothing but what he may justly aim at, and can execute as well as any other, without injustice to any other, it is ever want of breeding, or courage, to be browbeaten, or elbowed out of his honest ambition. I have said often, modesty must be an act of the will, and yet it always implies self-denial: for if a man has an ardent desire to do what is laudable for him to perform, and from an unmanly bashfulness shrinks away, and lets his merit languish in silence, he ought not to be angry at the world that a more unskilful actor succeeds in his part, because he has not confidence to come upon the stage himself.

SIR R. STEELE: *Spectator*, No. 485.

It is to be noted that modesty in a man is never to be allowed as a good quality, but a weakness, if it suppresses his virtue, and hides it from the world, when he has at the same time a mind to exert himself. A French author says, very justly, that modesty is to the other virtues in a man, what shade in a picture is to the parts of the thing represented. It makes all the other beauties conspicuous, which would otherwise be but a wild heap of colours. This shade in our actions must, therefore, be very justly applied: for if there be too much, it hides our good qualities, instead of showing them to advantage.

SIR R. STEELE: *Tatler*, No. 52.

Modesty and humility are the sobriety of the mind; temperance and chastity are the sobriety of the body. WHICHCOTE.

MONEY.

Gold is a wonderful clearer of the understanding: it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.

ADDISON: *Spectator*, No. 239.

The first coin being made of brass gave the denomination to money among the Romans, and the whole turn of their expressions is derived from it. ARBUTHNOT.

Chilon would say, that gold was tried with the touchstone, and men with gold.

LORD BACON.

Usury dulls and damps all industries, improvements, and new inventions.

LORD BACON.

Money does all things; for it gives and it takes away, it makes honest men and knaves, fools and philosophers; and so forward, *mutatis mutandis*, to the end of the chapter.

L'ESTRANGE.

It is wonderful to consider how a command or call to be liberal, either upon a civil or religious account, all of a sudden impoverishes the rich, breaks the merchant, shuts up every private man's exchequer, and makes those men in a minute have nothing who, at the very same instant, want nothing to spend. So that, instead of relieving the poor, such a command strangely increases their number, and transforms rich men into beggars presently. SOUTH: *Sermons*.

A wise man should have money in his head; but not in his heart. SWIFT.

The love of money is a vertiginous pool, sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy motion. But the love of God is a holy fountain, limpid and pure, sweet and salutary, lasting and eternal. The love of God spends itself upon Him, to receive again the reflections of grace and benediction: the love of money spends all its desires upon itself, to purchase nothing but unsatisfying instruments of exchange or supernumerary provisions, and ends in dissatisfaction, emptiness of spirit, and a bitter curse. JEREMY TAYLOR.

MORALS.

There is nothing which strengthens faith more than morality. Faith and morality naturally produce each other. A man is quickly convinced of the truth of religion who finds it is not against his interest that it should be true. The pleasure he receives at present, and the happiness which he promises himself from it hereafter, will both dispose him very powerfully to give credit to it, according to the ordinary observation, that we are easy to believe what we wish. It is very certain that a man of sound reason cannot forbear closing with religion upon an impartial observation of it; but at the same time it is as certain that faith is kept alive in us and gathers strength from practice more than from speculation.

ADDISON: *Spectator*, No. 466.

Precepts of morality, besides the natural corruption of our tempers which makes us averse to them, are so abstracted from ideas of sense that they seldom get an opportunity for descriptions and images.

ADDISON: *On the Georgics*.

The moral perfections of the Deity, the more attentively we consider, the more perfectly still shall we know them. ATTERBURY.

To derive [as Dr. Adam Smith does] our moral sentiments, which are as universal as the actions of mankind that come under our review, from the occasional sympathies that warm or sadden us with joys, and griefs, and resentments which are not our own, seems to me very nearly the same sort of error as it would be to derive the waters of an overflowing stream from the sunshine or shade which may occasionally gleam over it. DR. THOMAS BROWN.

Men that live according to the right rule and law of reason live but in their own kind, as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as only obeying the natural dictates of their reason. It will therefore, and must at last, appear that all salvation is through Christ.

SIR T. BROWNE: *Relig. Med.*, Pt. I., liv.

Live by old ethics and the classical rules of honesty. Put no new names or notions upon authentic virtues and vices. Think not that morality is ambulatory; that vices in one age are not vices in another; or that virtues which are under the everlasting seal of right reason may be stamped by opinion. And therefore, though vicious times invert the opinions of things, and set up new ethics against virtue, yet hold thou unto old morality; and rather than follow a multitude to do evil, stand like Pompey's pillar conspicuous by thyself, and single in integrity. SIR T. BROWNE: *Christian Morals*, Pt. I., xii.

Look through the whole of life and the whole system of duties. Much the strongest moral obligations are such as were never the results of our option. I allow, that, if no Supreme Ruler exists, wise to form, and potent to enforce, the moral law, there is no sanction to any contract, virtual or even actual, against the will of preva-

lent power. On that hypothesis, let any set of men be strong enough to set their duties at defiance, and they cease to be duties any longer.

BURKE:
Appeal from the New to the Old Whigs, 1791.

As to the right of men to act anywhere according to their pleasure, without any moral tie, no such right exists. Men are never in a state of *total* independence of each other. It is not the condition of our nature: nor is it conceivable how any man can pursue a considerable course of action without its having some effect upon others, or, of course, without producing some degree of responsibility for his conduct. The *situations* in which men relatively stand produce the rules and principles of that responsibility, and afford directions to prudence in exacting it.

BURKE:
Letters on a Regicide Peace, Letter I., 1796.

In moral reflections there must be heat, as well as dry reason, to inspire this cold clod of clay which we carry about with us.

BURNET: *Theory of the Earth.*

By the very constitution of our nature, moral evil is its own cure. DR. T. CHALMERS.

The moral law is not properly a mere act of God's will considered in itself, or a tyrannical edict, like those of whom it may well be said *stat pro ratione voluntas:* but it commands those things which are good in their own nature, and prohibits those things which are in their own nature evil; and therefore is an act of his wisdom and righteousness; the result of his wise counsel, and an extract of his pure nature; as all the laws of just lawgivers are not only the acts of their will, but of a will governed by reason and justice, and for the good of the public, whereof they are conservators.

CHARNOCK: *Attributes.*

Moral Order is the harmony of intelligent beings in respect to one another, and to their Creator, and is founded upon those relations in which they respectively stand to each other. Thus, Reverence, Adoration, and Gratitude from creatures correspond or harmonize with the idea of a self-existent, omnipotent, and benevolent Being, on whom they depend, and from whom they derive every enjoyment, and love, and good will, and a desire to promote each other's happiness, harmonize with the idea of intelligences of the same species mingling together in social intercourses. For it will at once be admitted that affections directly opposite to these, and universally prevalent, would tend to destroy the moral harmony of the intelligent universe, and to introduce anarchy and confusion, and consequently *misery*, among all the rational inhabitants of the material world.

DR. T. DICK:
Philosophy of Religion, Sect. I.

To take away rewards and punishments is only pleasing to a man who resolves not to live morally. DRYDEN.

A moral agent is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense, virtuous or vicious, commendable or faulty.

JONATHAN EDWARDS.

What can laws do without morals?

B. FRANKLIN.

The moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last.

J. A. FROUDE:
On Great Subjects: Science of History in Short Studies.

The moral goodness and congruity, or evilness, unfitness, and unseasonableness, of moral and natural action, falls not within the verge of a brutal faculty. SIR M. HALE.

Whoever attentively peruses his [Aristotle's] Treatise—the Nicomachian Morals, I mean—will find a perpetual reference to the inward sentiments of the breast. He builds everything on the human constitution. He all along takes it for granted that there is a moral impress on the mind, to which, without looking abroad, we may safely appeal. In a word, Aristotle never lost the moralist in the accountant. He has been styled the Interpreter of Nature, and has certainly shown himself a most able commentator on the *law written on the heart.* For Cicero—in all his philosophical works, as well as in his Offices, where he treats more directly on these subjects, he shows the most extreme solicitude, as though he had a prophetic glance of what was to happen, to keep the moral and natural world apart, to assert the supremacy of virtue, and to recognize those sentiments and vestiges from which he educes, with the utmost elevation, the *contempt of human things.* How humiliating the consideration that, with superior advantages, our moral systems should be infinitely surpassed in warmth and grandeur by those of pagan times; and that the most jejune and comfortless that ever entered the mind of man, and the most abhorrent from the spirit of religion, should have ever become popular in a Christian country! ROBERT HALL:
Sentiments Proper to the Present Crisis.

The sceptical or irreligious system subverts the whole foundation of morals. It may be assumed as a maxim, that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest *partially*, to sacrifice a smaller pleasure for the sake of a greater, to incur a present evil in pursuit of a distant good of more consequence. In a word, to arbitrate among interfering claims of inclination is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, were it possible, would be foolish; because the

sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

"As the present world, on sceptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good,—cases which often occur in reality, and much oftener in appearance,—every motive to virtuous conduct is superseded; a deviation from rectitude becomes the part of wisdom; and should the path of virtue, in addition to this, be obstructed by disgrace, torment, or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue, on these principles, being in numberless instances at war with self-preservation, never can, or ought to, become a fixed habit of the mind.

ROBERT HALL: *Modern Infidelity.*

The oracle was enforced to proclaim Socrates to be the wisest man in the world; because he applied his studies to the moral part, the squaring men's lives. HAMMOND.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere. SIR ARTHUR HELPS.

Of those things which are for direction of all the parts of our life needful, and not impossible to be discerned by the light of nature itself, are there not many which few men's natural capacity hath been able to find out? HOOKER.

In moral actions divine law helpeth exceedingly the law of reason to guide life, but in supernatural it alone guideth. HOOKER.

I am apt to suspect . . . that reason and sentiment concur in almost all moral determinations and conclusions. HUME.

Where there is a moral right on the one hand, no secondary right can discharge it.

L'ESTRANGE.

The true ground of morality can only be the will and law of a God who sees men in the dark, has in his hands rewards and punishments, and power enough to call to account the proudest offender. LOCKE.

Moral principles require reasoning and discourse to discover the certainty of their truths: they lie not open as natural characters engraven on the mind. LOCKE.

I cannot see how any men should ever transgress those moral rules with confidence and serenity. LOCKE.

Such are the opposite errors which men commit when their morality is not a science but a taste, when they abandon eternal principles for accidental associations. We have illustrated our meaning by an instance taken from history. We will select another from fiction. Othello murders his wife; he gives orders for the murder of his lieutenant; he ends by murdering himself. Yet he never loses the esteem and affection of Northern readers. His intrepid and ardent spirit redeems everything. The unsuspecting confidence with which he listens to his adviser, the agony with which he shrinks from the thought of shame, the tempest of passion with which he commits his crimes, and the haughty fearlessness with which he avows them, give an extraordinary interest to his character. Iago, on the contrary, is the object of universal loathing. Many are inclined to suspect that Shakspeare has been seduced into an exaggeration unusual with him, and has drawn a monster who has no archetype in human nature. Now we suspect that an Italian audience in the fifteenth century would have felt very differently. Othello would have inspired nothing but detestation and contempt. The folly with which he trusts the friendly professions of a man whose promotion he had obstructed, the credulity with which he takes unsupported assertions, and trivial circumstances, for unanswerable proofs, the violence with which he silences the exculpation till the exculpation can only aggravate his misery, would have excited the abhorrence and disgust of the spectators. The conduct of Iago they would assuredly have condemned; but they would have condemned it as we condemn that of his victim. Something of interest and respect would have mingled with their disapprobation. The readiness of the traitor's wit, the clearness of his judgment, the skill with which he penetrates the dispositions of others and conceals his own, would have insured to him a certain portion of their esteem.

LORD MACAULAY:
Machiavelli, March, 1827.

Every age and every nation has certain characteristic vices, which prevail almost universally, which scarcely any person scruples to avow, and which even rigid moralists but faintly censure. Succeeding generations change the fashion of their morals with the fashion of their hats and their coaches; take some other kind of wickedness under their patronage, and wonder at the depravity of their ancestors. Nor is this all. Posterity, that high court of appeal which is never tired of eulogizing its own justice and discernment, acts on such occasions like a Roman dictator after a general mutiny. Finding the delinquents too numerous to be all punished, it selects some of them at hazard, to bear the whole penalty of an offence in which they are not more deeply implicated than those who escape. Whether decimation be a convenient mode of military execution, we know not; but we solemnly protest against the introduction of such a principle into the philosophy of history.

LORD MACAULAY: *Machiavelli.*

We know no spectacle so ridiculous as the British public in one of its periodical fits of morality. In general, elopements, divorces, and family quarrels pass with little notice. We read the scandal, talk about it for a day, and forget it. But once in six or seven years our virtue becomes

outrageous. We cannot suffer the laws of religion and decency to be violated. We must make a stand against vice. We must teach libertines that the English people appreciate the importance of domestic ties. Accordingly, some unfortunate man, in no respect more depraved than hundreds whose offences have been treated with lenity, is singled out as an expiatory sacrifice. If he has children, they are to be taken from him. If he has a profession, he is to be driven from it. He is cut by the higher orders and hissed by the lower. He is, in truth, a sort of whipping-boy, by whose vicarious agonies all the other transgressors of the same class are, it is supposed, sufficiently chastised. We reflect very complacently on our own severity, and compare with great pride the high standard of morals established in England with the Parisian laxity. At length our anger is satiated. Our victim is ruined and heart-broken. And our virtue goes quietly to sleep for seven years more.

It is clear that those vices which destroy domestic happiness ought to be as much as possible repressed. It is equally clear that they cannot be repressed by penal legislation. It is therefore right and desirable that public opinion should be directed against them. But it should be directed against them uniformly, steadily, and temperately, not by sudden fits and starts. There should be one weight and one measure. Decimation is always an objectionable mode of punishment. It is the resource of judges too indolent and hasty to investigate facts and to discriminate nicely between shades of guilt. It is an irrational practice, even when adopted by military tribunals. When adopted by the tribunal of public opinion, it is infinitely more irrational. It is good that a certain portion of disgrace should constantly attend on certain bad actions. But it is not good that the offenders should merely have to stand the risks of a lottery of infamy, that ninety-nine out of every hundred should escape, and that the hundredth, perhaps the most innocent of the hundred, should pay for all. MACAULAY:

Moore's Life of Byron, June, 1831.

A mere bookish learning is both troublesome and ungraceful; and though it may serve for some kind of ornament, there is yet no foundation for any superstructure to be built upon it, according to the opinion of Plato, who says that constancy, faith, and sincerity are the true philosophy, and the other sciences, that are directed to other ends, to be adulterate and false.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxv.

There is in every moral being a faculty or sense by which he is enabled to distinguish right from wrong. There have been a great number of theories among those who have rejected the doctrine of a moral sense. They have succeeded each man in showing every other theory but his own to be baseless. The *reductio ad absurdum* of every other system which ingenuity has ever framed would alone seem to leave the advocates of a moral sense in possession of the field. The appeal, after all, must be made to every man's consciousness. And why not? Every other faculty is proved in the same way. Let any one attempt to demonstrate that there is in men a natural taste for beauty. He will be met by precisely the same course of argument as that which attacks the existence of the moral sense, or, as it may well be termed, the taste for moral beauty. All men have it not in the same perfection. In some it is undeveloped, in some it is corrupted. Indeed, the same objections may be urged against the perceptions of the palate or of any other natural sense. That some men love the taste of tobacco by no means proves that there is not a natural faculty in all men which distinguishes between the qualities of sweet and bitter.

JUDGE GEORGE SHARSWOOD:

Blackstone's Comment. : Of the Nature of Laws in General, note.

The regard to the general rules of morality is what is properly called a sense of duty; a principle of the greatest consequence in human life, and the only principle by which the bulk of mankind are capable of directing their actions. There is scarce any man who, by discipline, education, and example, may not be impressed with a regard to those general rules of conduct as to act upon almost every occasion with tolerable decency, and through the whole of his life avoid a tolerable degree of blame. Without this sacred regard to the general rules of morality, there is no man whose conduct can be much depended upon. It is this which constitutes the most essential difference between a man of principle and honour and a worthless fellow. The one adheres on all occasions steadily and resolutely to his maxims, and preserves through the whole of his life one even tenor of conduct. The other acts variously and accidentally, as humour, inclination, or interest chance to be uppermost. ADAM SMITH.

The morality of an action is founded in the freedom of that principle by virtue of which it is in the agent's power, having all things ready and requisite to the performance of an action, either to perform or not perform it.

SOUTH.

It holds in all operative principles whatsoever, but especially in such as relate to morality; in which not to proceed is certainly to go backward.

SOUTH.

Good and evil in morality, as the east and west are in the frame of the world, founded in and divided by that unalterable situation which they have respectively in the whole body of the universe. SOUTH.

Envy, malice, covetousness, and revenge are abolished: a new race of virtues and graces, more divine, more moral, more humane, are planted in their stead. SPRAT.

To Mr. Locke the writings of Hobbes suggested much of the sophistry displayed in the first book of his essay on the factitious nature of our moral principles. DUGALD STEWART.

It is found by experience, those men who set up for morality without regard to religion are generally but virtuous in part. SWIFT.

The system of morality to be gathered from the . . . ancient sages falls very short of that delivered in the gospel. SWIFT.

What is called by the Stoics apathy, or dispassion, is called by the Sceptics indisturbance, by the Molinists quietism, by common men peace of conscience. SIR W. TEMPLE.

Suppose the reverse of virtue were solemnly enacted, and the practice of fraud and rapine, and perjury and falseness to a man's word, and all vice, were established by law, would that which we now call vice gain the reputation of virtue, and that which we now call virtue grow odious to human nature? TILLOTSON.

The moralist, though he always prefers substantials before forms, yet, where the latter affect the former, he will stickle as earnestly for them. A. TUCKER.

A "positive" precept concerns a thing that is right because it is commanded; a moral respects a thing commanded because it is right. A Jew was bound to honour his parents, and also to worship at Jerusalem: the former was commanded because it was right, and the latter was right because it was commanded. WHATELY.

MOTHER.

This mother and her son,—they will be together, that is something, at least for this one journey. Her loving eyes, her clasping hand, are making very much of him while he is yet within her gaze and grasp. Tearless eyes and steady hands she has. She comes of a sturdy race; an Englishwoman born and bred: sorrow and she have been far too long acquainted for her to fear him now. By the delicate white fingers, by the grace about the silvering hair, by the voice so low and musical, she has been nurtured tenderly, and known ease and comfort, if not wealth; but by those well-worn and coarse widow's-weeds, there has been a long divorcement. The boy has everything about him bright and new: the blue jacket and the band of gold round his cap—which he especially delights in—proclaim the middy; and he is going to join his ship for the first time. There will be a little trembling of the lip at the very last, but that will be all. He is his mother's son, and, if I read him aright, he will not fear the wildest of seas nor the fiercest of battles; and what would I not give to see his mother's looks when first she reads his name in the Gazette of victory! *Household Words.*

The tie which links mother and child is of such pure and immaculate strength as to be never violated, except by those whose feelings are withered by vitiated society. Holy, simple, and beautiful in its construction, it is the emblem of all we can imagine of fidelity and truth; is the blessed tie whose value we feel in the cradle, and whose loss we lament on the verge of the very grave, where our mother moulders in dust and ashes. In all our trials, amid all our afflictions, she is still by our side: if we sin, she reproves more in sorrow than in anger; nor can she tear us from her bosom, nor forget we are her child. WASHINGTON IRVING.

There is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him. WASHINGTON IRVING.

The love of a mother is never exhausted; it never changes, it never tires. A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands: but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways, and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy. WASHINGTON IRVING.

The loss of a mother is always severely felt: even though her health may incapacitate her from taking any active part in the care of her family, still she is a sweet rallying-point, around which affection and obedience, and a thousand tender endeavours to please, concentrate; and dreary is the blank when such a point is withdrawn! It is like that lonely star before us: neither its heat nor light are anything to us in themselves; yet the shepherd would feel his heart sad if he missed it, when he lifts his eye to the brow of the mountain over which it rises when the sun descends. LAMARTINE.

As the health and strength or weakness of our bodies is very much owing to their methods of treating us when we were young, so the soundness or folly of our minds is not less owing to those first tempers and ways of thinking which we eagerly received from the love, tenderness, authority, and constant conversation of our mothers. LAW.

Even He that died for us upon the cross, in the last hour, in the unutterable agony of death,

was mindful of His mother, as if to teach us that this holy love should be our last worldly thought,—the last point of earth from which the soul should take its flight for heaven.

LONGFELLOW.

The child taketh most of his nature of the mother, besides speech, manners, and inclination, which are agreeable to the conditions of their mothers.

EDMUND SPENSER: *On Ireland.*

MOURNING.

In the mean time, I cannot but consider, with much commiseration, the melancholy state of one who has had such a part of himself torn from him, and which he misses in every circumstance of life. His condition is like that of one who has lately lost his right arm, and is every moment offering to help himself with it. He does not appear to himself the same person in his house, at his table, in company, or in retirement; and loses the relish of all the pleasures and diversions that were before entertaining to him by her participation of them. The most agreeable objects recall the sorrow for her with whom he used to enjoy them. This additional satisfaction from the taste of pleasures in the society of one we love, is admirably described by Milton, who represents Eve, though in Paradise itself, no farther pleased with the beautiful objects around her, than as she sees them in company with Adam.

ADDISON and STEELE: *Tatler*, No. 114.

The true way to mourn the dead is to take care of the living who belong to them. These are the pictures and statues of departed friends which we ought to cultivate, and not such as can be had for a few guineas from a vulgar artist. BURKE:

To the Comte d'Artois (*Charles X.*), *Nov.* 6, 1793.

To be left alone in the wide world, with scarcely a friend,—this makes the sadness which, striking its pang into the minds of the young and the affectionate, teaches them too soon to watch and interpret the spirit-signs of their own heart. The solitude of the aged, when, one by one, their friends fall off, as fall the sere leaves from the trees in autumn,—what is it to the overpowering sense of desolation which fills almost to breaking the sensitive heart of youth when the nearest and dearest ties are severed? Rendered callous by time and suffering, the old feel less, although they complain more: the young, "bearing a grief too deep for tears," shrine in their bosoms sad memories and melancholy anticipations, which often give dark hues to their feelings in after-life.

HAWTHORNE.

With regard to the sharpest and most melting sorrow, that which arises from the loss of those whom we have loved with tenderness, it may be observed that friendship between mortals can be contracted on no other terms than that one must sometime mourn for the other's death: and this grief will always yield to the survivor one consolation proportionate to his affliction; for the pain, whatever it be, that he himself feels, his friend has escaped.

DR. S. JOHNSON: *Rambler*, No. 17.

My only consolation is in that Being under whose severe but paternal chastisement I am bent down to the ground. The philosophy which I have learned only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by these feelings, which have in every age and region of the world actuated the human mind, I seek relief and I find it in the soothing hope and consolatory opinion that a Benevolent Wisdom inflicts the chastisement as well as bestows the enjoyments of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling-place prepared for the spirits of the just, and that the ways of God will yet be vindicated to man.

SIR J. MACKINTOSH:

On the death of his wife, to Rev. Dr. Parr.

Solon being importun'd by his friends not to shed powerless and unprofitable tears for the death of his son, "It is for that reason that I the more justly shed them," said he, "because they are powerless and unprofitable." Socrates his wife exasperated her grief by this circumstance, "Oh, how unjustly do these wicked judges put him to death!" "Why," replied he, "hadst thou rather they should justly execute me?" MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxix.

If there be any honour in lamenting a husband, it only appertains to those who smil'd upon them whilst they had them: let those who wept during their lives laugh at their deaths, as well outwardly as within. Moreover, never regard those blubber'd eyes, and that pitiful voice; but consider her deportments, her complexion, and the plumpness of her cheeks under all those formal veils: 'tis there the discovery is to be made. There are few who do not mend upon't, and health is a quality that cannot lye: that starch'd and ceremonious countenance looks not so much back as forward, and is rather intended to get a new one than to lament the old.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. xcii.

To be impatient at the death of a person concerning whom it was certain he must die, is to mourn because thy friend was not born an angel. JEREMY TAYLOR.

Excess of grief for the deceased is madness; for it is an injury to the living, and the dead know it not. XENOPHON.

MUSIC.

Music, among those who were styled the chosen people, was a religious art. The songs of Sion, which we have reason to believe were in high repute among the courts of the Eastern monarchs, were nothing else but psalms and pieces of poetry that adored or celebrated the Supreme Being. The greatest conqueror in this holy nation, after the manner of the old Grecian lyrics, did not only compose the words of his divine odes, but generally set them to music himself: after which, his works, though they were consecrated to the tabernacle, became the national entertainment as well as the devotion of his people. ADDISON: *Spectator*, No. 405.

Music when thus applied raises in the mind of the hearer great conceptions: it strengthens devotion, and advances praise into rapture. ADDISON.

Tunes and airs have in themselves some affinity with the affections; as, merry tunes, doleful tunes, solemn tunes, tunes inclining men's minds to pity, warlike tunes; so as it is no marvel if they alter the spirits, considering that tunes have a predisposition to the motion of the spirits. LORD BACON.

That which I have found the best recreation both to my mind and body, whensoever either of them stands in need of it, is music, which exercises at once both body and soul; especially when I play myself; for then, methinks, the same motion that my hand makes upon the instrument, the instrument makes upon my heart. It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after business, but fills my heart at the present with pure and useful thoughts; so that when the music sounds the sweetliest in my ears, truth commonly flows the clearest into my mind. And hence it is that I find my soul is become more harmonious by being accustomed so much to harmony, and so averse to all manners of discord that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me. BISHOP BEVERIDGE.

An ancient musician informed me, that there were some famous lutes that attained not their full seasoning and best resonance till they were about fourscore years old. BOYLE.

The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that! CARLYLE.

How sweetly doth this music sound in this dead season! In the daytime it would not, it could not, so much affect the ear. All harmonious sounds are advanced by a silent darkness: thus it is with the glad tidings of salvation: the gospel never sounds so sweet as in the night of preservation, or of our own private affliction; it is ever the same, the difference is in our disposition to receive it. O God, whose praise it is to give songs in the night, make my prosperity conscionable, and my crosses cheerful. BISHOP J. HALL.

Again, in music, the Don Giovanni of Mozart, which is the admiration even of the direst pedant producible from the ranks of musical connoisseurs, is also the irresistible popular attraction which is always sure to fill the pit and gallery at the opera. *Household Words.*

Above all, those insufferable concertos, and pieces of music, as they are called, do plague and embitter my apprehension.—Words are something; but to be exposed to an endless battery of mere sounds; to be long a dying; to lie stretched upon a rack of roses; to keep up languor by unintermitted effort; to pile honey upon sugar, and sugar upon honey, to an interminable tedious sweetness; to fill up sound with feeling, and strain ideas to keep pace with it; to gaze on empty frames, and be forced to make the pictures for yourself; to read a book *all stops*, and be obliged to supply the verbal matter; to invent extempore tragedies to answer to the vague gestures of an inexplicable rambling mime,—these are faint shadows of what I have undergone from a series of the ablest-executed pieces of this empty *instrumental* music. LAMB:
Essays of Elia: A Chapter on Ears.

I have amongst men of parts and business seldom heard any one commended for having an excellency in music. LOCKE.

Music is the art of the prophets, the only art that can *calm* the agitations of the soul: it is one of the most magnificent and delightful presents God has given us. LUTHER.

He defended the use of instrumental music in public, on the ground that the notes of the organ had a power to counteract the influence of devils. LORD MACAULAY.

Music would not be unexpedient after meat to assist and cherish nature in her first concoction, and send their minds back to study in good tune. MILTON.

Of all the liberal arts, music has the greatest influence over the passions, and is that to which the legislator ought to give the greatest encouragement. A well-composed song strikes and softens the mind, and produces a greater effect than a moral work, which convinces our reason, but does not warm our feelings, nor effect the slightest alteration in our habits. NAPOLEON I., at St. Helena.

It was customary, on some occasions, to dance round the altars whilst they sang the sacred hymns, which consisted of three stanzas

or parts: the first of which, called strophe, was sung in turning from east to west; the other, named antistrophe, in returning from west to east; then they stood before the altar, and sung the epode, which was the last part of the song.
ARCHBISHOP JOHN POTTER.

MYSTERIES.

Mysteries held by us have no power, pomp, or wealth, but have been maintained by the universal body of true believers from the days of the apostles, and will be to the resurrection. Neither will the gates of hell prevail against them. SWIFT.

I do not attempt explaining the mysteries of the Christian religion: since Providence intended there should be mysteries it cannot be agreeable to piety, orthodoxy, or good sense to go about it. SWIFT.

If God should please to reveal unto us this great mystery of the Holy Trinity, or some other mysteries in our holy religion, we should not be able to understand them unless he would bestow on us some new faculties of the mind.
SWIFT.

MYTHOLOGY.

Anaximander's opinion is, that the gods are native, rising and vanishing again in long periods of time. R. CUDWORTH.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none.
WHATELY.

NAMES.

For it is association which gives all their music, and all their poetry, and all their proud significance, to territorial and family names, as to other things. Coward and Howard are nearly identical in sound. If Howard had been the expression for a craven, and Coward had been the surname of the Norfolk dukedom, Pope's lines might have remained, with a very slight alteration:—

"What can ennoble fools, or sots, or Howards?
Not all the noble blood of all the Cowards!"

Make Hamilton, Bamilton; make Douglas, Puglas; make Percy, Bercy; and Stanley, Tanley; and where would be the long-resounding march and energy divine of the roll-call of the peerage? Why, exactly where they are now: the dark Puglas and the Hotspur Bercy would be the heroes of Chevy Chace; the princely Bamilton would head the nobility of Scotland, and the noble Tanley would be the fierce Rupert of debate. Since this is the case, why should one of the quiet patronymics—the Snookses, Timses, Tubbses—repine? The time may come when a conqueror of India, of our race and family, will make the title of Tubbs as grand in men's ears as Wellington. *Household Words.*

Names must be of very unsteady meaning if the ideas be referred to standards without us that cannot be known at all, or but very imperfectly or uncertainly. That which makes doubtfulness and uncertainty in the signification of some more than other words, is the difference of ideas they stand for. LOCKE.

He that has complex ideas, without particular names for them, would be in no better case than a bookseller who had volumes that lay unbound and without titles, which he could make known to others only by showing the loose sheets.
LOCKE.

The generality of men are wholly governed by names, in matters of good and evil, so far as these qualities relate to and affect the actions of men. SOUTH.

NATURAL RELIGION.

As concerning Divine Philosophy, or Natural Theology, it is that knowledge or rudiment of knowledge concerning God which may be obtained by the contemplation of his creatures; which knowledge may be truly termed divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion. LORD BACON:
Advancement of Learning, B. ii.

A few sensual and voluptuous persons may, for a season, eclipse this native light of the soul, but can never so wholly smother and extinguish it but that, at some lucid intervals, it will recover itself again, and shine forth to the conviction of the conscience. BENTLEY.

In everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God. CICERO.

We may discover by the light of nature the existence of a Being who is possessed of all possible perfection. The works of God sufficiently display his goodness, wisdom, and power; but with respect to the application of these in

any particular instance it leaves us entirely at a loss. We have no measure which we can apply to the operations of an infinite mind; and therefore, though we may be assured that the Divine Being possesses all the attributes which compose supreme excellence, it is impossible for us to say, in particular instances, what path of conduct may best consist with those perfections in their most extensive operation. Indeed, to discover not only the leading attributes of the Divine Nature, but to be acquainted beforehand with every direction they will take, would be fully to comprehend the Most High.

ROBERT HALL:
Excellency of the Christian Dispensation.

No man can attain belief by the bare contemplation of heaven and earth, for they neither are sufficient to give us as much as the least spark of light concerning the very principal mysteries of our faith. HOOKER.

The existence of God is so many ways manifest, and the obedience we owe him so congruous to the light of reason, that a great part of mankind give testimony to the law of nature.
LOCKE.

I call that natural religion which men might know, and should be obliged to know, by the mere principles of reason, improved by consideration and experience, without the help of revelation. BISHOP WILKINS.

NATURE.

There is something unspeakably cheerful in a spot of ground which is covered with trees, that smiles amidst all the rigours of winter, and gives us a view of the most gay season in the midst of that which is the most dead and melancholy.
ADDISON.

They follow Nature in their desires, carrying them no farther than she directs, and leaving off at the point at which excess would grow troublesome. . . . ADDISON.

The works of nature will bear a thousand views and reviews: the more frequently and narrowly we look into them, the more occasion we shall have to admire their beauty. ATTERBURY.

When we contemplate the wonderful works of Nature, and, walking about at leisure, gaze upon this ample theatre of the world, considering the stately beauty, constant order, and sumptuous furniture thereof; the glorious splendour and uniform motion of the heavens; the pleasant fertility of the earth; the curious figure and fragrant sweetness of plants; the exquisite frame of animals; and all other amazing miracles of nature, wherein the glorious attributes of God, especially His transcendent goodness, are more conspicuously displayed: so that by them, not only large acknowledgments, but even gratulatory hymns, as it were, of praise have been extorted from the mouths of Aristotle, Pliny, Galen, and such like men, never suspected guilty of an excessive devotion: then should our hearts be affected with thankful sense, and our lips break forth in praise. BARROW.

This happy sensibility to the beauties of nature should be cherished in young persons. It engages them to contemplate the Creator in his wonderful works; it purifies and harmonizes the soul, and prepares it for moral and intellectual discipline; it supplies a never-failing source of amusement; it contributes even to bodily health; and, as a strict analogy subsists between material and moral beauty, it leads the heart by an easy transition from the one to the other, and thus recommends virtue for its transcendent loveliness, and makes vice appear the object of contempt and abomination. An intimate acquaintance with the best descriptive poets—Spenser, Milton, and Thomson, but above all with the divine Georgic—joined to some practice in the art of drawing, will promote this amiable sensibility in early years; for then the face of nature has novelty superadded to its other charms, the passions are not pre-engaged, the heart is free from care, and the imagination warm and romantic. BEATTIE: *Essays.*

It is strange to observe the callousness of some men, before whom all the glories of heaven and earth pass in daily succession without touching their hearts, elevating their fancy, or leaving any durable remembrance. Even of those who pretend to sensibility, how many are there to whom the lustre of the rising or setting sun, the sparkling concave of the midnight sky, the mountain forest tossing and roaring to the storm, or warbling with all the melodies of a summer evening; the sweet interchange of hill and dale, shade and sunshine, grove, lawn, and water, which an extensive landscape offers to the view; the scenery of the ocean, so lovely, so majestic, and so tremendous, and the many pleasing varieties of the animal and vegetable kingdoms, could never afford so much real satisfaction as the steam and noise of a ball-room, the insipid fiddling and squeaking of an opera, or the vexations and wranglings of a card-table!
BEATTIE: *Essays.*

I hope to make it appear that in the great dramatic poem of nature is a necessity of introducing a God. . . . BENTLEY.

Nature sometimes means the Author of Nature, or *Natura naturans;* as, Nature hath made man partly corporeal and partly immaterial. For *Nature,* in this sense, may be used the word "Creator." Nature sometimes means that on whose account a thing is what it is and is called; as when we define the nature of an angle. For nature, in this sense, may be used, essence or quality. Nature sometimes means what belongs to a living creature at its nativity, or accrues to it at its birth; as when we say, a man is noble by nature; a child is naturally forward. This may be expressed by saying, the man was born so, the thing was generated such. Nature sometimes means an internal principle of locomo-

tion; as we say, the stone falls, or the flame rises, by nature. For this we may say, that the motion up or down is spontaneous, or produced by its proper cause. Nature sometimes means the established course of things corporeal; as, nature makes the night succeed the day. This may be termed established order, or settled course. Nature sometimes means the aggregate of the powers belonging to a body, especially a living one; as when physicians say that nature is strong, or nature left to herself will do the cure. For this may be used, constitution, temperament, or structure of the body. Nature is put likewise for the system of the corporeal works of God; as, there is no phœnix or chimera in nature. For nature, thus applied, we may use, the world, or the universe. Nature is sometimes, indeed, taken for a kind of semi-duty. In this sense it is better not to use it at all. BOYLE.

Nor do I so forget God as to adore the name of nature; which I define, not, with the schools, to be the principle of motion and rest, but that straight and regular line, that settled and constant course, the wisdom of God hath ordained the actions of his creatures, according to their several kinds. . . . And thus I call the effects of nature the works of God, whose hand and instrument she only is: and therefore to ascribe his actions unto her, is to devolve the honour of the principal agent upon the instrument; which if with reason we may do, then let our hammers rise up and boast they have built our houses, and our pens receive the honour of our writing. SIR T. BROWNE:
Religio Medici, Part I., xvi.

Never was there a jar or discord between genuine sentiment and sound policy. Never, no, never, did Nature say one thing and Wisdom say another. Nor are sentiments of elevation in themselves turgid and unnatural. Nature is never more truly herself than in her grandest forms. The Apollo of Belvedere (if the universal robber has yet left him at Belvedere) is as much in Nature as any figure from the pencil of Rembrandt or any clown in the rustic revels of Teniers. Indeed, it is when a great nation is in great difficulties that minds must exalt themselves to the occasion, or all is lost.
BURKE:
Letters on a Regicide Peace, Letter III., 1797.

It is truly a most Christian exercise to extract a sentiment of piety from the works and appearances of Nature. Our Saviour expatiates on a flower, and draws from it the delightful argument of confidence in God. He gives us to see that taste may be combined with piety, and that the same heart may be occupied with all that is serious in the contemplation of religion, and be, at the same time, alive to the charms and loveliness of Nature.
DR. T. CHALMERS.

There is no such thing as what men commonly call the course of nature, or the power of nature. The course of nature, truly and properly speaking, is nothing else but the will of God producing certain effects in a continued, regular, constant, and uniform manner,—which course or manner of acting, being in every movement perfectly arbitrary, is as easy to be altered any time as to be preserved.
DR. S. CLARKE.

The word nature has been used in two senses; viz., actively and passively, energetic and material. In the first it signifies the inward principle of whatever is requisite for the reality of a thing as existent. . . . In the second or material sense of the word nature, we mean by it the sum total of all things, so far as they are objects of our senses, and consequently of possible experience,—the aggregate of phenomena, whether existing for our outward senses or for our inner sense. COLERIDGE.

Nature never deceives you: the rocks, the mountains, the streams, always speak the same language; a shower of snow may hide the verdant woods in spring, a thunder-storm may render the blue limpid streams foul and turbulent; but these effects are rare and transient: in a few hours, or at most in a few days, all the sources of beauty are renovated. And nature affords no continued trains of misfortunes and miseries, such as depend upon the constitution of humanity; no hopes forever blighted in the bud, no beings, full of life, beauty, and promise, taken from us in the prime of youth. Her fruits are all balmy and sweet; she affords none of those blighted ones, so common in the life of man, and so like the fabled apples of the Dead Sea, fresh and beautiful to the sight, but, when tasted, full of bitterness and ashes.
SIR H. DAVY.

I grant that nature all poets ought to study; but then this also undeniably follows, that those things which delight all ages must have been an imitation of nature. DRYDEN.

Since a true knowledge of nature gives us pleasure, a lively imitation of it in poetry or painting must produce a much greater.
DRYDEN.

Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts: the sight of the deep-blue sky, and the clustering stars above, seem to impart a quiet to the mind. JONATHAN EDWARDS.

Pantheism, when explained to mean the absorption of the infinite in the finite, of God in nature, is atheism; and the doctrine of Spinosa has been so regarded by many. When explained to mean the absorption of nature in God, of the finite in the infinite, it amounts to an exaggeration of atheism. FLEMING.

To say the principles of nature must needs be such as philosophy makes it, is to set bounds to omnipotence. GLANVILL.

It is a greater credit to know the ways of captivating Nature, and making her subserve our purposes, than to have learned all the intrigues of policy. GLANVILL.

Nature knows no pause in progress and development, and attaches her curse on all inaction. GOETHE.

Many excellent things are in nature which by reason of the remoteness from us, and unaccessibleness to them, are not within any of our faculties to apprehend. SIR M. HALE.

The term nature is used sometimes in a wider, sometimes in a narrower extension. When employed in its most extensive meaning, it embraces the two worlds of mind and matter. When employed in its most restricted signification, it is a synonyme for the latter only, and is then used in contradistinction to the former.
SIR W. HAMILTON.

The knowledge of that which a man is in reference unto himself and other things in relation unto man, I may term the mother of all those principles which are decrees in that law of nature; whereby human actions are framed.
HOOKER.

Who the guide of nature, but only the God of nature? In him we live, move, and are. Those things which nature is said to do are by divine art performed, using nature as an instrument: nor is there any such knowledge divine in nature herself working, but in the guide of nature's work. HOOKER.

Nature, the handmaid of God Almighty, doth nothing but with good advice, if we make researches into the true reason of things.
JAMES HOWELL.

It is a great mortification to the vanity of man that his utmost art and industry can never equal the meanest of nature's productions either for beauty or value. HUME.

I am persuaded that the more we inquire and search into the economy of Nature, so far from finding any defects, we shall have more and more reason to be convinced that not only every bird, but every animal, from the highest to the lowest in the scale of creation, is equally well adapted for the purpose for which it is intended. The chief object of a naturalist should be always to "look through Nature up to Nature's God;" and if we do so with a sincere desire to be benefited by the survey, we shall have fresh cause for wonder and admiration, and find our minds more fitted to receive the good impressions which such a study must produce.
E. JESSE.

A man finds in the productions of Nature an inexhaustible stock of material upon which he can employ himself, without any temptation to envy or malevolence; and has always a certain prospect of discovering new reasons for adoring the Sovereign Author of the universe.
DR. S. JOHNSON.

The principal operations of nature are not the absolute annihilation and new creation of what we call material substances, but the temporary extinction and reproduction—or rather, in one word, the transmutation—of forms.
SIR W. JONES.

To counsel others, a man must be furnished with an universal store in himself to the knowledge of all nature: that is the matter and seed-plot: these are the seats of all argument and invention. BEN JONSON.

Persons and humours may be jumbled and disguised; but nature, like quicksilver, will never be killed. L'ESTRANGE.

The works of nature and the works of revelation display religion to mankind in characters so large and visible that those who are not quite blind may in them see and read the first principles and most necessary parts of it, and from thence penetrate into those infinite depths filled with the treasures of wisdom and knowledge.
LOCKE.

So true is it that nature has caprices which art cannot imitate. LORD MACAULAY.

Nature will be reported: all things are engaged in writing its history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channels in the soil, the animal its bones in the stratum, the fern and leaf their modest epitaph in the coal. The fallen drop makes its sculpture in the sand or stone; not a footstep in the snow, or along the ground, but prints in characters more or less lasting a map of its march; every act of man inscribes itself in the memories of his fellows, and in his own face. The air is full of sounds, the sky of tokens, the ground of memoranda and signatures; and every object is covered over with hints which speak to the intelligent.
HUGH MILLER.

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake of her rejoicing with heaven and earth. MILTON.

But whoever shall represent to his fancy, as in a picture, that great image of our mother nature, pourtrayed in her full majesty and lustre; whoever in her face shall read so general and so constant a variety; whoever shall observe himself in that figure, and not himself, but a whole kingdom, no bigger than the least touch or prick of a pencil in comparison of the whole; that man alone is able to value things according to their true estimate and grandeur.
MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Divine Providence has spread her table everywhere, not with a juiceless green carpet, but with succulent herbage and nourishing grass, upon which most beasts feed.
SIR T. MORE.

He who believes the Scripture to have proceeded from Him who is the Author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of Nature. ORIGEN:
Philocal. (*The text of Bishop Butler's Analogy of Religion*).

The Author of nature has not given laws to the universe which, like the institutions of men, carry in themselves the elements of their own destruction. He has not permitted in his works any symptom of infancy or old age, or any sign by which we may estimate either their future or their past duration. He may put an end, as he no doubt gave a beginning, to the present system at some determinate period of time; but we may rest assured that this great catastrophe will not be brought about by the laws now existing, and that it is not indicated by anything which we perceive.

JOHN PLAYFAIR: *Works*, iv. 55.

Nature and truth, though never so low or vulgar, are yet pleasing, when openly and artlessly represented. POPE.

Our senses, however armed or assisted, are too gross to discern the curiosity of the workmanship of nature. RAY.

The laws of nature are the rules according to which effects are produced; but there must be a cause which operates according to these rules. The rules of navigation never steered a ship, nor the law of gravity never moved a planet.

T. REID.

The works, whether of poets, painters, moralists, or historians, which are built upon general nature, live forever; while those which depend for their existence on particular customs and habits, a partial view of nature, or the fluctuation of fashion, can only be coeval with that which first raised them from obscurity.

SIR J. REYNOLDS.

There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom, in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions, of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness. RUSKIN.

Nature affords plenty of beauties, that no man need complain if the deformed are cloistered up.

RYMER: *Tragedies.*

In nature, all is managed for the best, with perfect frugality and just reserve, profuse to none, but bountiful to all; never employing on one thing more than enough, but with exact economy retrenching the superfluous, and adding force to what is principal in everything.

SHAFTESBURY.

The consequence has been (in too many physical systems), to level the study of nature, in point of moral interest, with the investigations of the algebraist.

DUGALD STEWART.

NECESSITY.

I would have no man discouraged with that kind of life or series of actions in which the choice of others or his own necessities may have engaged him. ADDISON.

If there be no true liberty, but all things come to pass by inevitable necessity, then what are all interrogations and objurgations, and reprehensions and expostulations?

BISHOP BRAMHALL.

A man can no more justly make use of another's necessity than he that has more strength can seize upon a weaker, master him to his obedience, and, with a dagger at his throat, offer him death or slavery. LOCKE.

NEIGHBOURS.

In a great town, where it is said no man knows his neighbour, less is to be observed of nature; more of man. It is well not to know one's neighbours; but it is ill not to observe them. Friends and associates are chosen in a great town upon higher grounds than the mere accident of the position of a house; and, if there be no perfectly distinct reason for a personal acquaintance, it is best not to know so much as the names of those persons who live within sight of one's windows. But they should all be studied carefully as problems through the window-pane. But why they, rather than other people? Because they are there. *Household Words.*

Watching them in that manner, we can care much about their births, marriages, and deaths; can become strongly interested in them, living, working, loving, erring, shifting out of sight, and giving place to others. The row of homes over the way adds, thus, to the ever-changing problem offered by the stream of people passing up and down the street, not a few of the mysteries attached to men and women gathered in a settled habitation. *Household Words.*

NIGHT.

Why does the evening, does the night, put warmer love in our hearts? Is it the nightly

pressure of helplessness? or is it the exalting separation from the turmoils of life, that veiling of the world in which for the soul nothing then remains but souls?—is it therefore that the letters in which the loved name stands written on our spirit appear like phosphorous writing by night, *on fire*, while by day, in their cloudy traces, they but smoke?

RICHTER.

NOBILITY.

A great and potent nobility addeth majesty to a monarch, but diminisheth power; and putteth life and spirit into the people, but presseth their fortune. It is well when nobles are not too great for sovereignty nor for justice; and yet maintained in that height as the insolency of inferiors may be broken upon them before it come on too fast upon the majesty of kings. A numerous nobility causeth poverty and inconvenience in a state, for it is a surcharge of expense; and, it being of necessity that many of the nobility fall in time to be weak in fortune, it maketh a kind of disproportion between honour and means.

LORD BACON:
Essay XV., Of Nobility.

As for nobility in particular persons: it is a reverend thing to see an ancient castle, or building, not in decay, or to see a fair timber tree sound and perfect; how much more to behold an ancient noble family, which hath stood against the waves and weathers of time? for new nobility is but the act of power, but ancient nobility is the act of time. Those that are first raised to nobility are commonly more virtuous, but less innocent, than their descendants: for there is rarely any rising but by a commixture of good and evil arts: but it is reason the memory of their virtues remain to their posterity, and their faults die with themselves. Nobility of birth commonly abateth industry; and he that is not industrious envieth him that is: besides, noble persons cannot go much higher: and he that standeth at a stay when others rise, can hardly avoid motions of envy. On the other side, nobility extinguisheth the passive envy from others towards them, because they are in possession of honour. Certainly, kings that have able men of their nobility shall find ease in employing them, and a better slide into their business: for people naturally bend to them as born in some sort to command.

LORD BACON:
Essay XV., Of Nobility.

He valued ancient nobility; and he was not disinclined to augment it with new honours. He valued the old nobility and the new, not as an excuse for inglorious sloth, but as an incitement to virtuous activity. He considered it as a sort of cure for selfishness and a narrow mind, —conceiving that a man born in an elevated place in himself was nothing, but everything in what went before and what was to come after him. Without much speculation, but by the sure instinct of ingenuous feelings, and by the dictates of plain, unsophisticated, natural understanding, he felt that no great commonwealth could by any possibility long subsist without a body of some kind or other of nobility decorated with honour and fortified by privilege. This nobility forms the chain that connects the ages of a nation, which otherwise (with Mr. Paine) would soon be taught that no one generation can bind another. He felt that no political fabric could be well made, without some such order of things as might, through a series of time, afford a rational hope of securing unity, coherence, consistency, and stability to the state.

BURKE:
Letter to a Noble Lord on the Attacks upon his Pension, 1796.

Time hath his revolutions: there must be a period and an end to all temporal things—*finis rerum*—an end of names and dignities, and whatsoever is terrene;—and why not of De Vere?—for where is Bohun? Where is Mowbray? Where is Mortimer? Nay, which is more, and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality. Yet let the name of De Vere stand so long as it pleaseth God.

LORD CHIEF-JUSTICE CREWE:
Oxford Peerage Case, A.D. 1625.

We must have kings, we must have nobles; nature is always providing such in every society: only let us have the real instead of the titular. In every society some are born to rule, and some to advise. The chief is the chief all the world over, only not his cap and plume. It is only this dislike of the pretender which makes men sometimes unjust to the true and finished man.

R. W. EMERSON.

It was not only by the efficacy of the restraints imposed on the royal prerogative that England was advantageously distinguished from most of the neighbouring countries. A peculiarity equally important, though less noticed, was the relation in which the nobility stood here to the community. There was a strong hereditary aristocracy: but it was of all hereditary aristocracies the least insolent and exclusive. It had none of the invidious character of a caste. It was constantly receiving members from the people, and constantly sending down members to mingle with the people. Any gentleman might become a peer. The younger son of a peer was but a gentleman. Grandsons of peers yielded precedence to newly-made knights. The dignity of knighthood was not beyond the reach of any man who could by diligence and thrift realize a good estate, or who could attract notice by his valour in a battle or a siege. It was regarded as no disparagement for the daughter of a Duke, nay, of a royal Duke, to espouse a distinguished commoner. Thus, Sir John Howard married the daughter of Thomas Mowbray, Duke of Norfolk. Sir Richard Pole married the Countess of Salisbury, daughter of George, Duke of Clarence. Good blood was indeed held in high respect: but between good blood and the privi-

leges of peerage there was, most fortunately for our country, no necessary connection. Pedigrees as long, and scutcheons as old, were to be found out of the House of Lords as in it. There were new men who bore the highest titles. There were untitled men well known to be descended from knights who had broken the Saxon ranks at Hastings and scaled the walls of Jerusalem. There were Bohuns, Mowbrays, De Veres, nay, kinsmen of the House of Plantagenet, with no higher addition than that of Esquire, and with no civil privileges beyond those enjoyed by every farmer and shopkeeper. There was therefore here no line like that which in some other countries divided the patrician from the plebeian. The yeoman was not inclined to murmur at dignities to which his own children might rise. The grandee was not inclined to insult a class into which his own children must descend.

After the wars of York and Lancaster, the links which connected the nobility and the commonalty became closer and more numerous than ever. LORD MACAULAY:
History of England, i. ch. i.

NOBODY.

The power of Nobody is becoming so enormous in England, and he alone is responsible for so many proceedings, both in the way of commission and omission; he has so much to answer for, and is so constantly called to account; that a few remarks upon him may not be ill-timed.

The hand which this surprising person had in the late war is amazing to consider. It was he who left the tents behind, who left the baggage behind, who chose the worst possible ground for encampments, who provided no means of transport, who killed the horses, who paralyzed the commissariat, who knew nothing of the business he proposed to know and monopolized, who decimated the English army. It was Nobody who gave out the famous unroasted coffee, it was Nobody who made the hospitals more horrible than language can describe, it was Nobody who occasioned all the dire confusion of Balaklava harbor, it was even Nobody who ordered the fatal Balaklava cavalry charge. The non-relief of Kars was the work of Nobody, and Nobody has justly and severely suffered for that infamous transaction.

It is difficult for the mind to span the career of Nobody. The sphère of action opened to this wonderful person so enlarges every day, that the limited faculties of Anybody are too weak to compass it.
Household Words, August 30, 1856.

NOVELS.

The earliest modern romances were collections of chivalrous adventures, chiefly founded on the lives and achievements of the warlike adherents of two sovereigns, one of whom, perhaps, had only a fabulous existence, while the annals of the other have given rise to a wonderful series of fables,—Arthur and Charlemagne.
BRANDE.

It cannot but be injurious to the human mind never to be called into effort. The habit of receiving pleasure without any exertion of thought, by the mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel-reading. Like idle morning visitors, the brisk and breathless periods hurry in and hurry off in quick and profitless succession; each, indeed, for the moment of its stay, prevents the pain of vacancy, while it indulges the love of sloth; but altogether they leave the mistress of the house—the soul, I mean—flat and exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests.
COLERIDGE.

I have often maintained that fiction *may* be much more instructive than real history. I think so still; but viewing the vast rout of novels *as they are*, I do think they do incalculable mischief. I wish we could collect them all together, and make one vast fire of them; I should exult to see the smoke of them ascend like that of Sodom and Gomorrah: the judgment would be as just. JOHN FOSTER: *Journal.*

Thackeray and Balzac will make it possible for our descendants to live over again in the England and France of to-day. Seen in this light, the novelist has a higher office than merely to amuse his contemporaries: he hands them down all living and talking together to the remotest ages.
P. G. HAMERTON:
Thoughts about Art.

A novelist of genius, who has closely observed human nature, is able to assume mentally the characteristics of the leading varieties of mankind. A Thackeray, a Balzac, a Molière, a Shakspere, can be for a time murderers, misers, heartless worldlings, weak hypochondriacs, ambitious prelates, heart-broken parents, delicate-minded women. Every phase of life is theirs to learn, to put on, and to wear, as they were to the manner born. *Household Words.*

The dull people decided years and years ago, as every one knows, that novel-writing was the lowest species of literary exertion, and that novel-reading was a dangerous luxury and an utter waste of time. They gave, and still give, reasons for this opinion, which are very satisfactory to persons born without Fancy or Imagination, and which are utterly inconclusive to every one else. But, with reason or without it, the dull people have succeeded in affixing to our novels the stigma of being a species of contraband goods.
Household Words, Dec. 1856.

I may mention, as a rule, that our novel-reading enjoyments have hitherto been always

derived from the same sort of characters and the same sort of stories, varied, indeed, as to names and minor events, but fundamentally always the same, through hundreds on hundreds of successive volumes, by hundreds on hundreds of different authors. We none of us complain of this, so far; for we like to have as much as possible of any good thing; but we beg deferentially to inquire whether it might not be practicable to give us a little variety for the future. We believe we have only to prefer our request to the literary ladies and gentlemen who are so good as to interest and amuse us, to have it granted immediately. They cannot be expected to know when the reader has had enough of one set of established characters and events, unless the said reader takes it on himself to tell them.

Household Words, Dec. 6, 1856.

A word—one respectful word—of remonstrance to the lady-novelists especially. We think they have put our Hero on horseback often enough. For the first five hundred novels or so, it was grand, it was thrilling, when he threw himself into the saddle after the inevitable quarrel with his lady-love, and galloped off madly to his bachelor home. It was grand to read this: it was awful to know, as we came to know at last by long experience, that he was sure before he got home to be spilt—no, not spilt; that is another word suggestive of jocularity—thrown, and given up as dead.

Household Words, Dec. 6, 1856.

I know that it is a rule that, when two sisters are presented in a novel, one must be tall and dark, and the other short and light. I know that five-feet-eight of female flesh and blood, when accompanied by an olive complexion, black eyes, and raven hair, is synonymous with strong passions and an unfortunate destiny. I know that five-feet-nothing, golden ringlets, soft blue eyes, and a lily brow, cannot possibly be associated, by any well-constituted novelist, with anything but ringing laughter, arch innocence, and final matrimonial happiness.

Household Words, Dec. 6, 1856.

No man who is thoroughly aware of what Prose Fiction has now become, of its dignity—of its influence—of the manner in which it has gradually absorbed all similar departments of literature—of its power in teaching as well as amusing—can so far forget its connection with History—with Philosophy—with Politics—its utter harmony with Poetry, and obedience to Truth, as to debase its nature to the level of scholastic frivolities: he raises scholarship to the creative, and does not bow the creative to the scholastic.

LORD E. G. E. L. B. LYTTON:
Last Days of Pompeii, Preface.

There is little skill in the delineation of the characters [of the Castle of Otranto]. Manfred is as commonplace a tyrant, Jerome as commonplace a confessor, Theodore as commonplace a young gentleman, Isabella and Matilda as commonplace a pair of young ladies, as are to be found in any of the thousand Italian castles in which *condottieri* have revelled, or in which imprisoned duchesses have pined. We cannot say that we much admire the big man whose sword is dug up in one quarter of the globe, whose helmet drops from the clouds in another, and who, after clattering and rustling for some days, ends by kicking the house down. But the story, whatever its value may be, never flags for a single moment. There are no digressions, or unreasonable descriptions, or long speeches. Every sentence carries the action forward. The excitement is constantly renewed. Absurd as is the machinery, insipid as are the human actors, no reader probably ever thought the book dull.

LORD MACAULAY:
Horace Walpole, Oct. 1833.

Shakspeare has had neither equal nor second. But among the writers who, in the point which we have noticed, have approached nearest to the manner of the great master, we have no hesitation in placing Jane Austen, a woman of whom England is justly proud. She has given us a multitude of characters, all, in a certain sense, commonplace, all such as we meet every day. Yet they are all as perfectly discriminated from each other as if they were the most eccentric of human beings. There are, for example, four clergymen, none of whom we should be surprised to find in any parsonage of the kingdom, Mr. Edward Ferrars, Mr. Henry Tilney, Mr. Edmund Bertram, and Mr. Elton. They are all specimens of the upper part of the middle class. They have all been liberally educated. They all lie under the restraints of the same sacred profession. They are all young. They are all in love. Not one of them has any hobby-horse, to use the phrase of Sterne. Not one has a ruling passion, such as we read of in Pope. Who would not have expected them to be insipid likenesses of each other? No such thing. Harpagon is not more unlike to Jourdain, Joseph Surface is not more unlike to Sir Lucius O'Trigger, than every one of Miss Austen's young divines to all his reverend brethren. And almost all this is done by touches so delicate that they elude analysis, that they defy the powers of description, and that we know them to exist only by the general effect to which they have contributed.

LORD MACAULAY:
Madame D'Arblay, Jan. 1843.

Indeed, most of the popular novels which preceded Evelina were such as no lady would have written; and many of them were such as no lady could without confusion own that she had read. The very name of novel was held in horror among religious people. In decent families, which did not profess extraordinary sanctity, there was a strong feeling against all such works. Sir Anthony Absolute, two or three years before Evelina appeared, spoke the sense of the great body of sober fathers and husbands, when he pronounced the circulating library an evergreen tree of diabolical knowledge. This feeling, on the part of the grave and reflecting, increased the evil from which it had

sprung. The novelist, having little character to lose, and having few readers among serious people, took without scruple liberties which in our generation seem almost incredible.

Miss Burney did for the English novel what Jeremy Collier did for the English drama; and she did it in a better way. She first showed that a tale might be written in which both the fashionable and the vulgar life of London might be exhibited with great force and with broad comic humour, and which yet should not contain a single line inconsistent with rigid morality, or even with virgin delicacy. She took away the reproach which lay on a most useful and delightful species of composition. She vindicated the right of her sex to an equal share in a fair and noble province of letters. Several accomplished women have followed in her track. At present, the novels which we owe to English ladies form no small part of the literary glory of our country. No class of works is more honourably distinguished by fine observation, by grace, by delicate wit, by pure moral feeling. Several among the successors of Madame D'Arblay have equalled her; two, we think, have surpassed her. But the fact that she has been surpassed gives her an additional claim to our respect and gratitude; for, in truth, we owe to her not only Evelina, Cecilia, and Camilla, but also Mansfield Park and The Absentee.

LORD MACAULAY: *Madame D'Arblay.*

The plan of the Spectator must be allowed to be both original and eminently happy. Every valuable essay in the series may be read with pleasure separately; yet the five or six hundred essays form a whole, and a whole which has the interest of a novel. It must be remembered, too, that at that time no novel, giving a lively and powerful picture of the common life and manners of England, had appeared. Richardson was working as a compositor. Fielding was robbing birds' nests. Smollett was not yet born. The narrative, therefore, which connects together the Spectator's Essays, gave to our ancestors the first taste of an exquisite and untried pleasure. That narrative was indeed constructed with no art or labour. The events were such events as occur every day. Sir Roger comes up to town to see Eugenio, as the worthy baronet always calls Prince Eugene, goes with the Spectator on the water to Spring Gardens, walks among the tombs in the Abbey, and is frightened by the Mohawks, but conquers his apprehension so far as to go to the theatre, when the Distressed Mother is acted. The Spectator pays a visit in the summer to Coverley Hall, is charmed with the old house, the old butler, and the old chaplain, eats a jack caught by Will Wimble, rides to the assizes, and hears a point of law discussed by Tom Touchy. At last a letter from the honest butler brings to the club the news that Sir Roger is dead. Will Honeycomb marries and reforms at sixty. The club breaks up, and the Spectator resigns his functions. Such events can hardly be said to form a plot; yet they are related with such truth, such grace, such wit, such humour, such pathos, such knowledge of the human heart, such knowledge of the ways of the world, that they charm us on the hundredth perusal. We have not the least doubt that, if Addison had written a novel, on an extensive plan, it would have been superior to any that we possess. As it is, he is entitled to be considered not only as the greatest of the English essayists, but as the forerunner of the great English novelists.

LORD MACAULAY:
Life and Writings of Addison, July, 1843.

It has been remarked by Hallam, and by others, how particularly useful in this way for the historian, as furnishing him with social details of past times, are popular books; more especially of the humorous order, comic dramas and farces, poems of occasion, and novels and works of prose fiction generally.

DAVID MASSON.

Writers of novels and romances in general bring a double loss on their readers—they rob them both of their time and money; representing men, manners, and things, that never have been, nor are likely to be; either confounding or perverting history and truth, inflating the mind, or committing violence upon the understanding. LADY M. W. MONTAGU.

Historical novels may operate advantageously on the minds of two classes of readers: first, upon those whose attention to history is awakened by the fictitious narrative, and whom curiosity stimulates to study, for the purpose of removing the wheat from the chaff, the true from the fabulous. Secondly, those who are too idle to read, save for the purpose of amusement, may in these works acquire some acquaintance with history, which, however inaccurate, is better than none. SIR WALTER SCOTT.

It is true that I neither can nor do pretend to the observation of complete accuracy even in matters of outward costume, much less in the more important points of language and manners. But the same motive which prevents my writing the dialogue of the piece in Anglo-Saxon or in Norman French, and which prohibits my sending forth this essay printed with the types of Caxton or Wynken de Worde, prevents my attempting to confine myself within the limits of the period to which my story is laid. It is necessary for exciting interest of any kind that the subject assumed should be, as it were, translated into the manners as well as the language of the age we live in. . . . In point of justice therefore to the multitudes who will, I trust, devour this book with avidity, I have so far explained ancient manners in modern language, and so far detailed the characters and sentiments of my persons, that the modern reader will not find himself, I should hope, much trammelled by the repulsive dryness of mere antiquity. In this, I respectfully contend, I have in no respect exceeded the fair license due to the author of a fictitious composition. . . . It is true that this license is confined

within legitimate bounds: the author must introduce nothing inconsistent with the manners of the age.

SIR WALTER SCOTT: *Ivanhoe, Preface.*

Out of the fictitious book I get the expression of the life, of the times, of the manners, of the merriment, of the dress, the pleasure, the laughter, the ridicules, of society; the old times live again, and I travel in the old country of England. Can the heaviest historian do more for me? THACKERAY.

Novels are sweets. All people with healthy literary appetites love them; almost all women; a vast number of clever, hard-headed men. Judges, bishops, chancellors, mathematicians, are notorious novel-readers, as well as young boys and girls, and their kind, tender mothers.

THACKERAY: *Roundabout Papers.*

Novels do not force their fair readers to sin—they only instruct them how to sin; the consequences of which are fully detailed, and not in a way calculated to seduce any but weak minds: few of their heroines are happily disposed of.

ZIMMERMANN.

NOVELTY.

Everything that is new or uncommon raises a pleasure in the imagination, because it fills the soul with an agreeable surprise, gratifies its curiosity, and gives it an idea of which it was not before possessed. We are indeed so often conversant with one set of objects, and tired out with so many repeated shows of the same things, that whatever is new or uncommon contributes a little to vary human life, and to divert our minds for a while with the strangeness of its appearance. It serves us for a kind of refreshment, and takes off from that satiety we are apt to complain of, in our usual and ordinary entertainments. It is this that bestows charms on a monster, and makes even the imperfections of nature please us. It is this that recommends variety, where the mind is every instant called off to something new, and the attention not suffered to dwell too long and waste itself on any particular object. It is this, likewise, that improves what is great or beautiful, and makes it afford the mind a double entertainment.

ADDISON: *Spectator*, No. 412.

Whatever is new is unlooked for; and even it mends some, and impairs others: and he that is holpen takes it for a fortune, and he that is hurt for a wrong. LORD BACON.

Novelty is the great-parent of pleasure.

SOUTH.

Novelty has charms that our minds can hardly withstand. The most valuable things, if they have for a long while appeared among us, do not make any impression as they are good, but give us a distaste as they are old. But when the influence of this fantastical humour is over, the same men or things will come to be admitted again by a happy return of our good taste.

THACKERAY.

OBSERVATION.

The honest and just bounds of observation by one person upon another extend no further but to understand him sufficiently, whereby not to give him offence, or whereby to be able to give him faithful counsel, or whereby to stand upon reasonable guard and caution in respect of a man's self: but to be speculative into another man to the end to know how to work him, or wind him, or govern him, proceedeth from a heart that is double and cloven, and not entire and ingenuous. LORD BACON.

You should not only have attention to everything, but a quickness of attention, so as to observe, at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought, a madman has lost it; and an absent man is, for the time, without it.

LORD CHESTERFIELD:
To his Son, July 25, N. S., 1741.

How little of our knowledge of mankind is derived from *intentional* accurate observation! Most of it has, unsought, found its way into the mind from the continual presentations of the objects to our unthinking view. It is a knowledge of *sensation* more than of *reflection*. Such knowledge is vague and superficial. There is no science of human nature in it.

JOHN FOSTER: *Journal.*

An observant man, in all his intercourse with society and the world, carries a *pencil* constantly in his hand, and, unperceived, marks on every person and thing the figure expressive of its value, and therefore instantly on meeting that

person or thing again knows what kind and degree of attention to give it. This is to make something of experience.

JOHN FOSTER: *Journal.*

To behold is not necessarily to observe, and the power of comparing and combining is only to be obtained by education. It is much to be regretted that habits of exact observation are not cultivated in our schools: to this deficiency may be traced much of the fallacious reasoning, the false philosophy, which prevails.

HUMBOLDT.

Accustom him to make judgment of men by their inside, which often shows itself in little things, when they are not in parade, and upon their guard. LOCKE.

We pass by common objects or persons without noticing them, whereas we turn back to look again at those which deserve our admiration, our regard, our respect. This was the original meaning of "respect" and "respectable."

MAX MÜLLER.

When general observations are drawn from so many particulars as to become certain and indubitable, these are jewels of knowledge.

DR. I. WATTS.

OBSTINACY.

I believe that obstinacy, or the dread of control and discipline, arises not so much from self-willedness, as from a conscious defect of voluntary power; as foolhardiness is not seldom the disguise of conscious timidity.

COLERIDGE.

Obstinacy is an affection immovable, fixed to will, abandoning reason, which is engendered of pride: that is to say, when a man esteemeth so much himself above any other that he reputeth his own wit only to be in perfection, and contemneth all other counsel.

SIR T. ELYOT.

Obstinacy in opinions holds the dogmatist in the chains of error, without hope of emancipation. GLANVILL.

There is something in obstinacy which differs from every other passion. Whenever it fails, it never recovers, but either breaks like iron, or crumbles sulkily away, like a fractured arch. Most other passions have their periods of fatigue and rest, their sufferings and their cure; but obstinacy has no resource, and the first wound is mortal. DR. S. JOHNSON.

Firmness or stiffness of the mind is not from adherence to truth, but submission to prejudice.

LOCKE.

Narrowness of mind is often the cause of obstinacy: we do not easily believe beyond what we see. ROCHEFOUCAULD.

OCEAN.

Of all objects which I have ever seen, there is none which affects my imagination so much as the sea, or ocean. I cannot see the heavings of this prodigious bulk of waters, even in a calm, without a very pleasing astonishment; but when it is worked up in a tempest, so that the horizon on every side is nothing but foaming billows and floating mountains, it is impossible to describe the agreeable horror that rises from such a prospect.

ADDISON: *Spectator*, No. 489.

By how much they would diminish the present extent of the sea, so much they would impair the fertility, and fountains, and rivers, of the earth. BENTLEY.

A lady, on seeing the sea at Brighton for the first time, exclaimed, "What a beautiful field!" She had never seen such a beautiful green, moving, sparkling, grassy prairie. Mr. Leigh Hunt lavished a page of admiration in The Liberal upon a line of Ariosto's describing the waves as

"Neptune's white herds lowing o'er the deep."

Anacreon exclaims, in language appropriate to calm seas and smooth sand-beaches, "How the waves of the sea kiss the shore!" Saint-Lambert, in his Saisons, has four lines descriptive of the waves of a stormy sea dashing upon the beach, which have been much admired by writers upon imitative harmony. "Neptune has raised up his turbulent plains, the sea falls and leaps upon the trembling shores. She remounts, groans, and with redoubled blows makes the abyss and the shaken mountains resound."

Household Words.

Whosoever commands the sea commands the trade; whosoever commands the trade of the world commands the riches of the world, and, consequently, the world itself.

SIR WALTER RALEIGH.

OFFICE.

He who performs his duty in a station of great power must needs incur the utter enmity of many, and the high displeasure of more.

ATTERBURY.

Office of itself does much to equalize politicians. It by no means brings all characters to a level: but it does bring high characters down and low characters up towards a common standard. In power the most patriotic and most enlightened statesman finds that he must disappoint the expectations of his admirers: that if he effects any good, he must effect it by compromise; that he must relinquish many favourite schemes; that he must bear with many abuses. On the other hand, power turns the very vices of the most worthless adventurer, his selfish ambition, his sordid cupidity, his vanity, his cowardice, into a sort of public spirit. The most greedy and cruel wrecker that ever put up

false lights to lure mariners to their destruction will do his best to preserve a ship from going to pieces on the rocks, if he is taken on board of her and made pilot: and so the most profligate Chancellor of the Exchequer must wish that trade may flourish, that the revenue may come in well, and that he may be able to take taxes off instead of putting them on. The most profligate First Lord of the Admiralty must wish to receive news of a victory like that of the Nile rather than of a mutiny like that at the Nore. There is therefore a limit to the evil which is to be apprehended from the worst ministry that is likely ever to exist in England. But to the evil of having no ministry, to the evil of having a House of Commons permanently at war with the executive government, there is absolutely no limit. This was signally proved in 1699 and 1700. LORD MACAULAY:

History of England, ch. xxiv.

It seems necessary in the choice of persons for greater employments to consider their bodies as well as their minds, and ages and health as well as their abilities. SIR W. TEMPLE.

OPINION.

It is sometimes pleasant enough to consider the different notions which different persons have of the same thing. ADDISON.

To be distracted with many opinions, makes men to be of the last impression, and full of change. LORD BACON.

Opinion rides upon the neck of reason; and men are happy, wise, or learned, according as that empress shall set them down in the register of reputation. However, weigh not thyself in the scales of thy own opinion, but let the judgment of the judicious be the standard of thy merit.

SIR T. BROWNE: *Chris. Morals*, Pt. II., viii.

The degree of estimation in which any profession is held becomes the standard of the estimation in which the professors hold themselves. BURKE:

Reflections on the Revolution in France, 1790.

No liberal man would impute a charge of unsteadiness to another for having changed his opinion. CICERO.

Opinion is, when the assent of the understanding is so far gained by evidence of probability that it rather inclines to one persuasion than to another, yet not altogether without a mixture of uncertainty or doubting.

SIR M. HALE.

But the circumstances under which we ponder over any piece of information may make a vast difference in our estimate of the said piece of information—especially if it come to us through that doubtful and convertible medium which we call historic lore. According as we are sick, in love, and have not dined, or as we are stout, heart-whole, and in that replenished mood which Shakespeare says inclines great men to grant favours—I mean full of a good dinner (barring indigestion)—according, I say, as we are thus depressed or cheered, we are apt to look upon the dark or bright side of things, to go even beyond the gloomy decisions of the historian, or to take up the cudgel in defence of the very man whom he loads with obloquy—in short, to doubt a Trajan, or to acquit a Nero.

That I am correct in these views is proved by the fact that both the best and the worst of historic personages have never wanted either a detractor or an apologist; and how account for such a phenomenon otherwise than by supposing, in each case, the judge to have been biased either ab extra or ad intra? And what bias is so great as that of a man's own mood and temper, especially if lashed up and exasperated by Circumstance—that unspiritual god?

Household Words.

Opinion is a light, vain, crude, and imperfect thing, settled in the imagination, but never arriving at the understanding, there to obtain the tincture of reason. BEN JONSON.

Men indulge those opinions and practices that favour their pretensions. L'ESTRANGE.

Where the mind does not perceive probable connection, there men's opinions are the effects of chance and hazard; of a mind floating at all adventures, without choice and without direction. LOCKE.

Now, of these objects there is none which men in general seem to desire more than the good opinion of others. The hatred and contempt of the public are generally felt to be intolerable. It is probable that our regard for the sentiments of our fellow-creatures springs, by association, from a sense of their ability to hurt or to serve us. But, be this as it may, it is notorious that, when the habit of mind of which we speak has once been formed, men feel extremely solicitous about the opinions of those by whom it is most improbable, nay, absolutely impossible, that they should ever be in the slightest degree injured or benefited. The desire of posthumous fame and the dread of posthumous reproach and execration are feelings from the influence of which scarcely any man is perfectly free, and which in many men are powerful and constant motives of action.

LORD MACAULAY:

Mill's Essay on Government, March, 1829.

The opinions of that class of the people who are below the middle rank are formed, and their minds are directed, by that intelligent, that virtuous rank, who come the most immediately in contact with them, who are in the constant habit of intimate communication with them, to whom they fly for advice and assistance in all their numerous difficulties, upon whom they feel an immediate and daily dependence in health and in sickness, in infancy and in old age, to

whom their children look up as models for their imitation, whose opinions they hear daily repeated, and account it their honour to adopt. There can be no doubt that the middle rank, which gives to science, to art, and to legislation itself their most distinguished ornaments, and is the chief source of all that has exalted and refined human nature, is that portion of the community, of which, if the basis of representation were ever so far extended, the opinion would ultimately decide. Of the people beneath them, a vast majority would be sure to be guided by their advice and example. JAMES MILL:
Essay on Government, 1828.

Pains from the moral source are the pains derived from the unfavourable sentiments of mankind. . . . These pains are capable of rising to a height with which hardly any other pains incident to our nature can be compared. There is a certain degree of unfavourableness in the sentiments of his fellow-creatures, under which hardly any man, not below the standard of humanity, can endure to live.

The importance of this powerful agency, for the prevention of injurious acts, is too obvious to need to be illustrated. If sufficiently at command, it would almost supersede the use of other means.

To know how to direct the unfavourable sentiments of mankind, it is necessary to know in as complete, that is, in as comprehensive, a way as possible, what it is which gives them birth. Without entering into the metaphysics of the question, it is a sufficient practical answer, for the present purpose, to say that the unfavourable sentiments of man are excited by everything which hurts them. JAMES MILL:
Essay on Government.

Men (says an ancient Greek sentence) are tormented with the opinions they have of things, and not by the things themselves. It were a great victory obtain'd for the relief of our miserable human condition could this proposition be establish'd for certain, and true throughout. For if evils have no admission into us but by the judgment we ourselves make of them, it should seem that it is then in our power to despise them, or to turn them to good. If things surrender themselves to our mercy, why do we not convert and accommodate them to our advantage? MONTAIGNE:
Essays, Cotton's 3d ed., ch. xl.

A man who thinks he is guarding himself against prejudices by resisting the authority of others, leaves open every avenue to singularity, vanity, self-conceit, obstinacy, and many other vices, all tending to warp the judgment and prevent the natural operation of his faculties. We are not, indeed, satisfied with our own opinions, whatever we may pretend, till they are satisfied and confirmed by suffrage of the rest of mankind. We dispute and wrangle forever; we endeavour to get men to come to us when we do not go to them.
SIR JOSHUA REYNOLDS.

When men first take up an opinion, and then afterwards seek for reasons for it, they must be contented with such as the absurdity of it will afford. SOUTH.

Opinions, like fashions, always descend from those of quality to the middle sort; and thence to the vulgar, where they are dropped and vanish. SWIFT.

That was excellently observed, says I, when I read a passage in an author where his opinion agrees with mine. SWIFT.

If a man would register all his opinions upon love, politics, religion, and learning, what a bundle of inconsistencies and contradictions would appear at last! SWIFT.

Our belief or disbelief of a thing does not alter the nature of the thing. TILLOTSON.

Time wears out the fictions of opinion, and doth by degrees discover and unmask that fallacy of ungrounded persuasions; but confirms the dictates and sentiments of nature.
BISHOP WILKINS.

OPPORTUNITY.

Every one has a fair turn to be as great as he pleases. JEREMY COLLIER.

Opportunity has hair in front, behind she is bald: if you seize her by the forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.
From the Latin.

Opportunity is in respect to time, in some sense, as time is in respect to eternity: it is the small moment, the exact point, the critical minute, on which every good work so much depends. SPRAT.

OPPRESSION.

The poorest being that crawls on earth, contending to save itself from injustice and oppression, is an object respectable in the eyes of God and man. But I cannot conceive any existence under heaven (which in the depths of its wisdom tolerates all sorts of things) that is more truly odious and disgusting than an impotent, helpless creature, without civil wisdom or military skill, without a consciousness of any other qualification for power but his servility to it, bloated with pride and arrogance, calling for battles which he is not to fight, contending for a violent dominion which he can never exercise, and satisfied to be himself mean and miserable, in order to render others contemptible and wretched. BURKE:
Letter to the Sheriffs of Bristol, April 3, 1777.

ORATORY.

Alcibiades was one of the best orators of his age, notwithstanding he lived when learning was at its highest pitch. ADDISON.

Most foreign writers, who have given any character of the English nation, whatever vices they ascribe to it, allow, in general, that the people are naturally modest. It proceeds perhaps from this our national virtue, that our orators are observed to make less gesture or action than those of other countries. Our preachers stand stock-still in the pulpit, and will not so much as move a finger to set off the best sermons in the world. We meet with the same speaking statues at our bars, and in all public places of debate. Our words flow from us in a smooth continued stream, without those strainings of the voice, motions of the body, and majesty of the hand, which are so much celebrated in the orators of Greece and Rome. We can talk of life and death in cold blood, and keep our temper in a discourse which turns upon everything that is dear to us. Though our zeal breaks out in the finest tropes and figures, it is not able to stir a limb about us.

ADDISON: *Spectator*, No. 407.

We are told that the great Latin orator very much impaired his health by the *laterum contentio*, the vehemence of action, with which he used to deliver himself. The Greek orator was likewise so very famous for this particular in rhetoric, that one of his antagonists, whom he had banished from Athens, reading over the oration which had procured his banishment, and seeing his friends admire it, could not forbear asking them, if they were so much affected by the bare reading of it, how much more they would have been alarmed had they heard him actually throwing out such a storm of eloquence?

How cold and dead a figure, in comparison of these two great men, does an orator often make at the British bar! holding up his head with the most insipid serenity, and stroking the sides of a long wig that reaches down to his middle!

ADDISON: *Spectator*, No. 407.

Question was asked of Demosthenes what was the chief part of an orator? He answered, Action: what next? Action: what next again? Action. He said it that knew it best, and had by nature himself no advantage in that he commended. A strange thing, that that part of an orator which is but superficial, and rather the virtue of a player, should be placed so high above those other noble parts of invention, elocution, and the rest; nay, almost alone, as if it were all in all. But the reason is plain: there is in human nature generally more of the fool than of the wise: and therefore those faculties by which the foolish parts of men's minds is taken, are most potent.

LORD BACON: *Essay XII., Of Boldness.*

Short speeches fly about like darts, and are thought to be shot out of secret intentions; but as for large discourses they are flat things, and not so much noted. LORD BACON.

His enthusiasm kindles as he advances; and when he arrives at his peroration it is in full blaze. BURKE.

The business of oratory is to persuade people; and you easily feel that to please people is a great step towards persuading them. You must then, consequently, be sensible how advantageous it is for a man who speaks in public, whether it be in Parliament, in the pulpit, or at the bar (that is, in the courts of law), to please his hearers so much as to gain their attention: which he can never do without the help of oratory. It is not enough to speak the language he speaks in its utmost purity, and according to the rules of grammar; but he must speak it elegantly; that is, he must choose the best and most expressive words, and put them in the best order. He should likewise adorn what he says by proper metaphors, similes, and other figures of rhetoric; and he should enliven it, if he can, by quick and sprightly turns of wit.

LORD CHESTERFIELD:
Letters to his Son, Nov. 1739.

Scaliger, comparing the two orators, says that nothing can be taken from Demosthenes nor added to Tully. SIR J. DENHAM.

We could not allow him an orator who had the best thoughts, and who knew all the rules of rhetoric, if he had not acquired the art of using them. DRYDEN.

Eloquence, which consists more in the dexterous structure of periods, and in the powers of harmony of delivery, than in the extraordinary vigour of the understanding, may be compared to a human body, not so much surpassing the dimensions of ordinary nature, as remarkable for the symmetry and beauty of its parts. If the short-hand writer, like the statuary or painter, has made no memorial of such an orator, little is left to distinguish him;—but in the most imperfect reliques of Fox's speeches the bones of a giant are to be discovered.

LORD-CHANCELLOR ERSKINE:
Letter to Mr. John Wright, Editor of Fox's Speeches.

We have long considered this distinguished counsellor [Curran] as possessed of a higher genius than any one in his profession within the British empire. The most obvious difference between these two great orators is, that Curran is more versatile, rising often to sublimity, and often descending to pleasantry, and even drollery; whereas Grattan is always grave and austere. They both possess that order of intellectual powers of which the limits cannot be assigned. No conception could be so brilliant or original that we should confidently pronounce that neither of these men could have uttered it. We regret to imagine how many admirable thoughts, which such men must have expressed in the lapse of many years, have been unrecorded, and are lost forever. JOHN FOSTER:
Life and Thoughts, by W. W. Everts, 230.

It was reckoned the fault of the orators at the decline of the Roman empire, when they had been long instructed by rhetoricians, that their periods were so harmonious as that they could be sung as well as spoken. What a ridiculous figure must one of these gentlemen cut, thus measuring syllables, and weighing words, when he should plead the cause of his client!

GOLDSMITH: *Essays*, No. VII.

This discourse of Cyprian, and the excellent flowers of rhetoric in it, show him to have been a sweet and powerful orator.

HAKEWILL.

In oratory, affectation must be avoided; it being better for a man by a native and clear eloquence to express himself than by those words which may smell either of the lamp or inkhorn.

LORD HERBERT OF CHERBURY.

We must have all observed that a speaker agitated with passion is perpetually changing the tone and pitch of his voice.

SIR W. JONES.

The poet is the nearest borderer upon the orator. BEN JONSON.

There is almost no man but sees clearlier and sharper the vices in a speaker than the virtues.

BEN JONSON.

The names of the figures that embellished the discourses of those that understood the art of speaking are not the art and skill of speaking well. LOCKE.

It may be doubted whether any compositions which have ever been produced in the world are equally perfect in their kind with the great Athenian orations. Genius is subject to the same laws which regulate the production of cotton and molasses. The supply adjusts itself to the demand. The quantity may be diminished by restrictions and multiplied by bounties. The singular excellence to which eloquence attained at Athens is mainly to be attributed to the influence which it exerted there. In turbulent times, under a constitution purely democratic, among a people educated exactly to that point at which men are most susceptible of strong and sudden impressions, acute but not sound reasoners, warm in their feelings, unfixed in their principles, and passionate admirers of fine composition, oratory received such encouragement as it has never since obtained.

LORD MACAULAY:
On the Athenian Orators, Aug. 1824.

Horace has prettily compared poems to those paintings of which the effect varies as the spectator changes his stand. The same remark applies with at least equal justice to speeches. They must be read with the temper of those to which they are addressed, or they must necessarily appear to offend against the laws of taste and reason; as the finest picture seen in a light different from that for which it was designed, will appear only fit for a sign. This is perpetually forgotten by those who criticise oratory. Because they are reading at leisure, pausing at every line, reconsidering every argument, they forget that the hearers were hurried from point to point too rapidly to detect the fallacies through which they were conducted; that they had no time to disentangle sophisms, or to notice slight inaccuracies of expression; that elaborate excellence, either of reasoning or of language, would have been absolutely thrown away. To recur to the analogy of the sister art, these connoisseurs examine a panorama through a microscope, and quarrel with a scene-painter because he does not give to his work the exquisite finish of Gerard Dow. LORD MACAULAY:
On the Athenian Orators.

Oratory is to be estimated on principles different from those which are applied to other productions. Truth is the object of philosophy and history. Truth is the object even of those works which are peculiarly called works of fiction, but which, in fact, bear the same relation to history which algebra bears to arithmetic. The merit of poetry, in its wildest forms, still consists in its truth,—truth conveyed to the understanding, not directly by the words, but circuitously by means of imaginative associations, which serve as its conductors. The object of oratory alone is not truth, but persuasion. The admiration of the multitude does not make Moore a greater poet than Coleridge, or Beattie a greater philosopher than Berkeley. But the criterion of eloquence is different. A speaker who exhausts the whole philosophy of a question, who displays every grace of style, yet produces no effect on his audience, may be a great essayist, a great statesman, a great master of composition; but he is not an orator. If he miss the mark, it makes no difference whether he have taken aim too high or too low.

The effect of the great freedom of the press in England has been, in a great measure, to destroy this distinction, and to leave among us little of what I call Oratory Proper. Our legislators, our candidates, on great occasions even our advocates, address themselves less to the audience than to the reporters. They think less of the few hearers than of the innumerable readers. At Athens the case was different; there the only object of the speaker was immediate conviction and persuasion. He, therefore, who would justly appreciate the merit of the Grecian orators should place himself, as nearly as possible, in the situation of their auditors: he should divest himself of his modern feelings and acquirements, and make the prejudices and interests of the Athenian citizen his own. He who studies their works in this spirit will find that many of those things which to an English reader appear to be blemishes—the frequent violation of those excellent rules of evidence by which our courts of law are regulated,—the introduction of extraneous matter,—the reference to considerations of political expediency in judicial investigations,—the assertions without proof,—the passionate entreaties,—the furi-

ous invectives,—are really proofs of the prudence and address of the speakers. He must not dwell maliciously on arguments or phrases, but acquiesce in his first impressions. It requires repeated perusal and reflection to decide rightly on any other portion of literature. But with respect to works of which the merit depends on their instantaneous effect, the most hasty judgment is likely to be the best.

LORD MACAULAY:
On the Athenian Orators.

The history of eloquence at Athens is remarkable. From a very early period great speakers had flourished there. Pisistratus and Themistocles are said to have owed much of their influence to their talents for debate. We learn, with more certainty, that Pericles was distinguished by extraordinary oratorical powers. The substance of some of his speeches is transmitted to us by Thucydides; and that excellent writer has doubtless faithfully reported the general line of his arguments. But the manner, which in oratory is at least of as much consequence as the matter, was of no importance to his narration. It is evident that he has not attempted to preserve it. Throughout his work, every speech on every subject, whatever may have been the character of the dialect of the speaker, is in exactly the same form. The grave king of Sparta, the furious demagogue of Athens, the general encouraging his army, the captive supplicating for his life, all are represented as speakers in one unvaried style,—a style, moreover, wholly unfit for oratorical purposes. His mode of reasoning is singularly elliptical,—in reality most consecutive, yet in appearance often incoherent. His meaning, in itself sufficiently perplexing, is compressed into the fewest possible words. His great fondness for antithetical expressions has not a little conduced to this effect. Every one must have observed how much more the sense is condensed in the verses of Pope and his imitators, who never ventured to continue the same clause from couplet to couplet, than in those of poets who allow themselves that license. Every artificial division which is strongly marked, and which frequently recurs, has the same tendency. The natural and perspicuous expression which spontaneously rises to the mind will often refuse to accommodate itself to such a form. It is necessary either to expand it into weakness, or to compress it into almost impenetrable density. The latter is generally the choice of an able man, and was assuredly the choice of Thucydides.

It is scarcely necessary to say that such speeches could never have been delivered. They are perhaps among the most difficult passages in the Greek language, and would probably have been scarcely more intelligible to an Athenian auditor than to a modern reader. Their obscurity was acknowledged by Cicero, who was as intimate with the literature and language of Greece as the most accomplished of its natives, and who seems to have held a respectable rank among the Greek authors. Their difficulty to a modern reader lies, not in the words, but in the reasoning. A dictionary is of far less use in studying them than a clear head and a close attention to the context. They are valuable to the scholar as displaying beyond almost any other compositions the powers of the finest of languages: they are valuable to the philosopher as illustrating the morals and manners of a most interesting age: they abound in just thought and energetic expression. But they do not enable us to form any accurate opinion on the merits of the early Greek orators.

LORD MACAULAY:
On the Athenian Orators.

Though it cannot be doubted that, before the Persian wars, Athens had produced eminent speakers, yet the period during which eloquence most flourished among her citizens was by no means that of her greatest power and glory. It commenced at the close of the Peloponnesian war. In fact, the steps by which Athenian oratory approached to its finished excellence seem to have been almost contemporaneous with those by which the Athenian character and the Athenian empire sunk to degradation. At the time when the little commonwealth achieved those victories which twenty-five eventful centuries have left unequalled, eloquence was in its infancy. The deliverers of Greece became its plunderers and oppressors. Unmeasured exaction, atrocious vengeance, the madness of the multitude, the tyranny of the great, filled the Cyclades with tears, and blood, and mourning. The sword unpeopled whole islands in a day. The plough passed over the ruins of famous cities. The imperial republic sent forth her children by thousands to pine in the quarries of Syracuse, or to feed the vultures of Ægospotami. She was at length reduced by famine and slaughter to humble herself before her enemies, and to purchase existence by the sacrifice of her empire and her laws. During these disastrous and gloomy years oratory was advancing towards its highest excellence. And it was when the moral, the political, and the military character of the people was most utterly degraded, it was when the viceroy of a Macedonian sovereign gave law to Greece, that the courts of Athens witnessed the most splendid contest of eloquence that the world has ever known.

LORD MACAULAY:
On the Athenian Orators.

In our time, the audience of a member of Parliament is the nation. The three or four hundred persons who may be present while a speech is delivered may be pleased or disgusted by the voice and action of the orator; but, in the reports which are read the next day by hundreds of thousands, the difference between the noblest and the meanest figure, between the richest and the shrillest tones, between the most graceful and the most uncouth gesture, altogether vanishes. A hundred years ago scarcely any report of what passed within the walls of the House of Commons was suffered to get abroad. In those times,

therefore, the impression which a speaker might make on the persons who actually heard him was everything. His fame out of doors depended entirely on the report of those who were within the doors. In the Parliaments of that time, therefore, as in the ancient commonwealths, those qualifications which enhance the immediate effect of a speech were far more important ingredients in the composition of an orator than at present. All those qualifications Pitt possessed in the highest degree. On the stage he would have been the finest Brutus or Coriolanus ever seen.

LORD MACAULAY:
The Earl of Chatham, Jan. 1834.

There was Burke, ignorant, indeed, or negligent, of the art of adapting his reasonings and his style to the capacity and taste of his hearers, but in amplitude of comprehension and richness of imagination superior to every orator, ancient or modern. . . . The charges and the answers of Hastings were first read. The ceremony occupied two whole days, and was rendered less tedious than it would otherwise have been by the silver voice and just emphasis of Cowper, the clerk of the court, a near relation of the amiable poet. On the third day Burke rose. Four sittings were occupied by his opening speech, which was intended to be a general introduction to all the charges. With an exuberance of thought and a splendour of diction which more than satisfied the highly-raised expectation of the audience, he described the character and institutions of the natives of India, recounted the circumstances in which the Asiatic empire of Britain had originated, and set forth the constitution of the Company and of the English Presidencies. Having thus attempted to communicate to his hearers an idea of Eastern society, as vivid as that which existed in his own mind, he proceeded to arraign the administration of Hastings as systematically conducted in defiance of morality and public law. The energy and pathos of the great orator extorted expressions of unwonted admiration from the stern and hostile Chancellor, and, for a moment, seemed to pierce even the resolute heart of the defendant. The ladies in the galleries, unaccustomed to such displays of eloquence, excited by the solemnity of the occasion, and perhaps not unwilling to display their taste and sensibility, were in a state of uncontrollable emotion. Handkerchiefs were pulled out; smelling-bottles were handed about; hysterical sobs and screams were heard; and Mrs. Sheridan was carried out in a fit. At length the orator concluded. Raising his voice till the old arches of Irish oak resounded, "Therefore," said he, "hath it with all confidence been ordered by the Commons of Great Britain, that I impeach Warren Hastings of high crimes and misdemeanours. I impeach him in the name of the Commons' House of Parliament, whose trust he has betrayed. I impeach him in the name of the English nation, whose ancient honour he has sullied. I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has turned into a desert. Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all!"

LORD MACAULAY:
Warren Hastings, Oct. 1841.

"A contemporary historian," says Mr. Thackeray, "describes Mr. Pitt's first speech as superior even to the models of ancient eloquence. According to Tindal, it was more ornamented than the speeches of Demosthenes and less diffuse than those of Cicero." This unmeaning phrase has been a hundred times quoted. That it should ever have been quoted, except to be laughed at, is strange. The vogue which it has obtained may serve to show in how slovenly a way most people are content to think. Did Tindal, who first used it, or Archdeacon Coxe and Mr. Thackeray, who have borrowed it, ever in their lives hear any speaking which did not deserve the same compliment? Did they ever hear speaking less ornamented than that of Demosthenes, or more diffuse than that of Cicero? We know no living orator, from Lord Brougham down to Mr. Hunt, who is not entitled to the same eulogy. It would be no very flattering compliment to a man's figure to say that he was taller than the Polish Count, and shorter than Giant O'Brien, fatter than the Anatomie Vivante, and more slender than Daniel Lambert.

LORD MACAULAY:
The Earl of Chatham, Jan. 1834.

It was a fashion among those Greeks and Romans who cultivated rhetoric as an art, to compose epistles and harangues in the names of eminent men. Some of these counterfeits are fabricated with such exquisite taste and skill that it is the highest achievement of criticism to distinguish them from originals. Others are so feebly and rudely executed that they can hardly impose on an intelligent school-boy. The best specimen which has come down to us is perhaps the oration of Marcellus, such an imitation of Tully's eloquence as Tully himself would have read with wonder and delight. The worst specimen is perhaps a collection of letters purporting to have been written by that Phalaris who governed Agrigentum more than 500 years before the Christian era. The evidence, both internal and external, against the genuineness of these letters is overwhelming. When, in the fifteenth century, they emerged, in company with much that was far more valuable, from their obscurity, they were pronounced spurious by Politian, the greatest scholar of Italy, and by Erasmus, the greatest scholar on our side of the Alps. In truth, it would be as easy to persuade an educated Englishman that one of Johnson's Ramblers was the work of William Wallace as to persuade a man like Erasmus that a pedantic exercise, composed in the trim and artificial Attic of the time of Julian, was a dispatch written by a crafty and ferocious Dorian who roasted people alive many

years before there existed a volume of prose in the Greek language.

LORD MACAULAY:
Francis Atterbury: Encyc. Brit., 8th edit., Dec. 1853.

Parliamentary government is government by speaking. In such a government the power of speaking is the most highly prized of all the qualities which a politician can possess; and that power may exist in the highest degree without judgment, without fortitude, without skill in reading the characters of men or the signs of the times, without any knowledge of the principles of legislation or of political economy, and without any skill in diplomacy or in the administration of war. Nay, it may well happen that those very intellectual qualities which give a peculiar charm to the speeches of a public man may be incompatible with the qualities which would fit him to meet a pressing emergency with promptitude and firmness. It was thus with Charles Townshend. It was thus with Windham. It was a privilege to listen to those accomplished and ingenious orators. But in a perilous crisis they would have been far inferior in all the qualities of rulers to such a man as Oliver Cromwell, who talked nonsense, or to William the Silent, who did not talk at all. When parliamentary government is established, a Charles Townshend or a Windham will almost always exercise much greater influence than such men as the great protector of England or as the founder of the Batavian commonwealth. In such a government parliamentary talent, though quite distinct from the talents of a good executive or judicial officer, will be a chief qualification for executive and judicial office. From the Book of Dignities a curious list might be made out of Chancellors ignorant of the principles of equity and First Lords of the Admiralty ignorant of the principles of navigation, of Colonial ministers who could not repeat the names of the Colonies, of Lords of the Treasury who did not know the difference between funded and unfunded debt, and of Secretaries of the India Board who did not know whether the Mahrattas were Mahometans or Hindoos.

LORD MACAULAY:
William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

The republicks that have maintained themselves in a regular and well modell'd government, such as those of Lacedæmon and Crete, had orators in no very great esteem. Aristo did wisely define Rhetorick to be a science to perswade the people; Socrates and Plato, an art to flatter and deceive. And those who deny it in the general description, verifie it throughout in their precepts. The Mahometans will not suffer their children to be instructed in it, as being useless; and the Athenians perceiving of how pernicious consequence the practice of it was, being in their city of universal esteem, order'd the principal part, which is to move affections with their exordiums and perorations, to be taken away. 'Tis an engine invented to manage and govern a disorderly and tumultuous rabble, and that never is made use of but like physick to the sick, in the paroxisms of a discompos'd estate. In those, where the vulgar, or the ignorant, or both together, have been all powerful, and able to give the law, as in those of Athens, Rhodes and Rome, and where the publick affairs have been in a continual tempest of commotion, to such places have the orators always repair'd. And in truth, we shall find few persons in those republicks, who have push'd their fortunes to any great degree of eminence, without the assistance of elocution: Pompey, Cæsar, Crassus, Lucullus, Lentulus and Metellus, have thence taken their chiefest spring to mount to that degree of authority to which they did at last arrive: making it of greater use to them than arms, contrary to the opinion of better times.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. li.

It was with no small pleasure I lately met with a fragment of Longinus, which is preserved, as a testimony of that critic's judgment, at the beginning of a manuscript of the New Testament in the Vatican library. After that author has numbered up the most celebrated orators among the Grecians, he says, "Add to these Paul of Tarsus, the patron of an opinion not yet fully proved." As a heathen he condemns the Christian religion; and as an impartial critic, he judges in favour of the promoter and preacher of it. To me it seems that the latter part of his judgment adds great weight to his opinion of St. Paul's abilities, since, under all the prejudice of opinions directly opposite, he is constrained to acknowledge the merit of that apostle.

DR. ZACHARY PEARCE: (*Editor of Longinus*)
Spectator, No. 633.

The constant design of both these orators in all their speeches was to drive some one particular point. SWIFT.

Poesy and oratory omit things not essential, and insert little beautiful digressions, in order to place everything in the most affecting light.

DR. I. WATTS.

Those who speak in public are better heard when they discourse by a lively genius and ready memory than when they read all they would communicate to their hearers.

DR. I. WATTS.

It is a well-known and common art of the orator to extol the ingenuity and eloquence of an opponent, that the effect of what he says may be attributed rather to his ability than to the strength of his cause, and that the hearers may even be led to feel a distrust and dread of him. We commonly find a barrister—especially when he has a weak cause—complimenting his "learned brother" on the skill with which he has pleaded. WHATELY:
Annot. on Bacon's Essay, Of Cunning.

There are two kinds of orators, the distinction between whom might be thus illustrated. When the moon shines brightly we are apt to say,

"How beautiful is this *moonlight!*" but in the daytime, "How beautiful are the trees, the fields, the mountains!"—and, in short, all the *objects* that are illuminated; we never speak of the sun that makes them so. Just in the same way, the really greatest orator shines like the sun, making you think much of the *things* he is speaking of; the second-best shines like the moon, making you think much of *him* and his eloquence. WHATELY:

Annot. on Bacon's Essay, Of Discourse.

It would be altogether vain and improper in matters belonging to an orator to pretend to strict demonstration. BISHOP WILKINS.

ORDER.

If it be done without order the mind comprehendeth less that which is set down; and besides, it leaveth a suspicion, as if more might be said than is expressed. LORD BACON.

Fretfulness of temper will generally characterize those who are negligent of order.

BLAIR.

Good order is the foundation of all good things. BURKE.

Order is an effect of reason and counsel; this reason and counsel must have its residence in some being before this order was fixed: the things ordered are always distinct from that reason and counsel whereby they are ordered, and also after it, as the effect is after the cause. No man begins a piece of work but he hath the model of it in his own mind; no man builds a house, or makes a watch, but he hath the idea or copy of it in his own head. This beautiful world bespeaks an idea of it, or a model: since there is such a magnificent wisdom in the make of each creature, and the proportion of one creature to another, this model must be before the world, as the pattern is always before the thing that is wrought by it. This, therefore, must be in some intelligent and wise agent, and this is God.

CHARNOCK: *Attributes.*

There are persons who are never easy unless they are putting your books and papers in order—that is, according to their notions of the matter,—and hide things lest they should be lost, where neither the owner nor anybody else can find them. This is a sort of magpie faculty. If anything is left where you want it, it is called litter. There is a pedantry in housewifery, as well as in the gravest concerns. Abraham Tucker complained that whenever his maid-servant had been in his library, he could not set comfortably to work again for several days.

HAZLITT.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things.

SOUTHEY.

ORIGINALITY.

People are always talking about originality; but what do they mean? As soon as we are born the world begins to work upon us; and this goes on to the end. And, after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favour. GOETHE.

Millions of people are provided with their thoughts as with their clothes; authors, printers, booksellers, and newsmen stand, in relation to their minds, simply as shoemakers and tailors stand, to their bodies. Certain ideas come up and are adopted, as long-tailed great coats or skeleton petticoats are adopted. No doubt, if we all thought—each man only a little—of the spirit and meaning of each act of life, the business of life would be done with an earnestness quite frightful to be told about; though glorious to think about, if one were by chance to think.

Household Words.

Among gentlemen, the power to quote certain scraps of Horace, to repeat as intelligent conversation what has been read in last week's newspaper, are common things; but the power of independent thought—which ought to be the commonest of things among our educated classes—is so rare, that a man passes into an exceptional class, and makes or mars his fortune, when he thus marches out of the ranks and becomes a thinker. The naked little worm found under water, that spends all its life in the collection of morsels of sticks and chips, which it glues round about its person, accurately typifies our own intellectual career. We are constantly seeking, under a pool of printer's ink, a stick from this book, or a chip from that journal, covering ourselves with what we might call information, and thus casing our minds with mere fragments. We are well content to be as caddis worms, and to count him the best informed, who yields most of the glue of memory with which to fix the particles that form his intellectual surroundings. *Household Words.*

OVID.

Ovid ranged over all Parnassus with great nimbleness and agility; but as he did not much care for the toil requisite to climb the upper part of the hill, he was generally roving about the bottom. ADDISON.

He has none of those little points and puerilities that are so often to be met with in Ovid; none of the epigrammatic turns of Lucan; none of those swelling sentiments which are so frequent in Statius and Claudian; none of those mixed embellishments of Tasso. ADDISON.

The most severe censor cannot but be pleased with the prodigality of Ovid's wit; though he could have wished that the master of it had been a better manager. DRYDEN.

If sometimes Ovid appears too gay, there is a secret gracefulness of youth which accompanies his writings, though the stayedness and sobriety of age be wanting. DRYDEN.

No man has ever treated the passions of love with so much delicacy of thought and of expression, or searched into the nature of it more philosophically, than Ovid. DRYDEN.

The turn of words, in which Ovid excels all poets, are sometimes a fault or sometimes a beauty, as they are used properly or improperly. DRYDEN.

PAGANISM.

The poetic legend, the gleaming marble, the pillared temple, the speaking statue,—the graceful robe, the mystic fillet, the tragic cothurnus, the symbolic procession, the bearded pontiff, the mighty orator, the crowned monarch, the visioned sage,—the charm of the scenery, the clearness of the atmosphere, the beauty of the climate, the imagination of the multitude,—dome bending itself to the azure concave above it, pediment sculptured with the dreams of the classic antiquity,—the intermixture of all with the institutions of education and policy,—its ever-present recollection in gymnasium as well as sanctuary,—the romance and pageant,—the exhaustion of taste, genius, and splendour upon its fables and ceremonies,—even to our times constitute the ancient Paganism a marvel of all that was attractive and magnificent.

R. W. HAMILTON, D.D., of Leeds:
Prize Essay on Christian Missions.

PAIN.

The brute animals have all the same sensations of pain as human beings, and, consequently, endure as much pain when their body is hurt; but in their case the cruelty of torment is greater, because they have no *mind* to bear them up against their sufferings, and no hope to look forward to when enduring the last extreme of pain, their happiness consisting entirely in present enjoyment. DR. T. CHALMERS.

God hath scattered several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all our thoughts. LOCKE.

Possidonius being extremely troubled with a sharp and painful disease, Pompeius came to visit him, excusing himself that he had taken so unseasonable a time to come to hear him discourse of philosophy: "God forbid," said Possidonius to him again, "that pain should ever have the power to hinder me from talking;" and thereupon fell immediately upon a discourse of the contempt of pain: but in the meantime his own infirmity was playing its part, and plagu'd him to the purpose; to which he cry'd out, "thou may'st work thy will, pain, and torment me with all the power thou hast, but thou shalt never make me say that thou art an evil." This story that they make such a clatter withal, what is there in it, I fain would know, to the contempt of pain? It only fights it with words, and in the meantime, if the shootings and dolours he felt did not move him, why did he interrupt his discourse? Why did he fancy he did so great a thing in forbearing to confess it an evil? All does not here consist in the imagination: our fancies may work upon other things; but this here is a certain science that is playing its part, of which our senses themselves are judge. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xl.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long-continued; and its pauses and intermissions become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which, I believe, few enjoyments exceed. PALEY.

PAINTING.

An untravelled Englishman cannot relish all the beauties of Italian pictures; because the postures expressed in them are often such as are peculiar to that country. ADDISON.

The painter who is content with the praise of the world in respect to what does not satisfy himself, is not an artist, but an artisan; for though his reward be only praise, his pay is that of a mechanic,—for his time, and not for his art. W. ALLSTON.

A painter may make a better face than ever was; but he must do it by a kind of felicity, as a musician that maketh an excellent air in music, and not by rule. LORD BACON.

A man cannot tell whether Apelles or Albert Durer were the more triflers, whereof the one would make a personage by geometrical proportions, the other by taking the best parts of divers faces to make one excellent. LORD BACON.

Poets, and orators, and painters, and those who cultivate other branches of the liberal arts, have, without this critical knowledge, succeeded

well in their several provinces, and will succeed: as among artificers there are many machines made and even invented without any exact knowledge of the principles they are governed by. It is, I own, not uncommon to be wrong in theory and right in practice: and we are happy that it is so. Men often act right from their feelings, who afterwards reason but ill on them from principle; but as it is impossible to avoid an attempt at such reasoning, and equally impossible to prevent its having some influence on our practice, surely it is worth taking some pains to have it just, and founded on the basis of sure experience. We might expect that the artists themselves would have been our surest guides; but the artists have been too much occupied in the practice: the philosophers have done little; and what they have done was mostly with a view to their own schemes and systems; and as for those called critics, they have generally sought the rule of the arts in the wrong place; they sought it among poems, pictures, engravings, statues, and buildings. But art can never give the rules that make an art. BURKE:

On the Sublime and Beautiful, 1756.

I know several who admire and love painting, and yet who regard the objects of their admiration in that art with coolness enough in comparison of that warmth with which they are animated by affecting pieces of poetry or rhetoric. Among the common sort of people, I never could perceive that painting had much influence on their passions. It is true that the best sorts of painting, as well as the best sorts of poetry, are not much understood in that sphere. But it is most certain that their passions are very strongly roused by a fanatic preacher, or by the ballads of Chevy Chase, or the Children in the Wood, or the other little popular poems and tales that are current in that rank of life. I do not know of any paintings, bad or good, that produce the same effect. So that poetry, with all its obscurity, has a more general, as well as a more powerful dominion over the passions, than the other art.

BURKE:

On the Sublime and Beautiful.

In reality, poetry and rhetoric do not succeed in exact description so well as painting does; their business is, to affect rather by sympathy than imitation; to display rather the effect of things on the mind of the speaker, or of others, than to present a clear idea of the things themselves. This is their most extensive province, and that in which they succeed the best.

BURKE:

On the Sublime and Beautiful.

He that would be a master must draw by the life as well as copy from originals, and join theory and experience together.

JEREMY COLLIER.

No man is so bold, rash, and overweening of his own works as an ill painter and a bad poet.

DRYDEN.

The most important part of painting is to know what is most beautiful in nature, and most proper for that art; that which is the most beautiful is the most noble subject: so in poetry, tragedy is more beautiful than comedy, because the persons are greater whom the poet instructs, and consequently the instructions of more benefit to mankind. DRYDEN.

They who are desirous of a name in painting, should read with diligence, and make their observations of such things as they find for their purpose, and of which they may have occasion.

DRYDEN.

Out of the true fountains of science painters and statuaries are bound to draw, without amusing themselves with dipping in streams which are often muddy, at least troubled: I mean the manner of their masters after whom they creep. DRYDEN.

Painting and poesy are two sisters so like that they lend to each other their name and office: one is called a dumb poesy and the other a speaking picture. DRYDEN.

Raphael writes thus concerning his Galatea: To paint a fair one, 'tis necessary for me to paint many fair ones; but because there is so great a scarcity of lovely women, I am constrained to make use of one certain idea which I have formed in my fancy. DRYDEN.

The whole knowledge of groups, of the lights and shadows, and of those masses which Titian calls a bunch of grapes, is in the prints of Reubens exposed clearly to the sight.

DRYDEN.

The emperor, one day, took up a pencil which fell from the hand of Titian, who was then drawing his picture; and, upon the compliment which Titian made him on that occasion, he said, "Titian deserves to be served by Cæsar."

DRYDEN.

Certain modes of drawing and painting, followed by pupils of a great master, have led to the foundation of well-defined schools of painters, since the revival of the art among the Byzantine and Tuscan painters of the thirteenth and fourteenth centuries. FAIRHOLT.

It is a very common error to term the ancient paintings found on church walls, &c., frescos, but there is scarcely an instance of a genuine fresco among them. They are distemper paintings on plaster, and quite distinct in their style, durability, and mode of manipulation.

FAIRHOLT.

Some object to his versification; which is in poetry what colouring is in painting, a beautiful ornament. But if the proportions are just, though the colours should happen to be rough, the piece may be of inestimable value.

GRANVILLE.

A general chorus of learned authorities tells me that Michael Angelo and Raphael are the

two greatest painters that ever lived; and that the two recognized masterpieces of the Highest Art are the Last Judgment in the Sistine Chapel, and the Transfiguration, in the Vatican. It is not only Lanzi and Vasari, and hosts of later sages running smoothly after those two along the same critical grooves, who give me this information. Even the greatest of English portrait-painters, the true and tender-hearted gentleman, Sir Joshua Reynolds, sings steadily with the critical chorus, note for note.

Household Words.

The anatomist presents to the eye the most hideous and disagreeable objects, but his science is useful to the painter in delineating even a Venus or a Helen. HUME.

In the "Anecdotes of Painting," he [Walpole] states, very truly, that the art declined after the commencement of the civil wars. He proceeds to inquire why this happened. The explanation, we should have thought, would have been easily found. He might have mentioned the loss of the most munificent and judicious patron that the fine arts ever had in England, the troubled state of the country, the distressed condition of many of the aristocracy, perhaps also the austerity of the victorious party. These circumstances, we conceive, fully account for the phenomenon. But this solution was not odd enough to satisfy Walpole. He discovers another cause for the decline of the art,—the want of models. Nothing worth painting, it seems, was left to paint. "How picturesque," he exclaims, "was the figure of an Anabaptist!" as if puritanism had put out the sun and withered the trees; as if the civil wars had blotted out the expression of character and passion from the human lip and brow; as if many of the men whom Vandyke painted had not been living in the time of the Commonwealth, with faces little the worse for wear; as if many of the beauties afterwards portrayed by Lely were not in their prime before the Restoration; as if the garb or the features of Cromwell and Milton were less picturesque than those of the round-faced peers, as like each other as eggs to eggs, who look out from the middle of the periwigs of Kneller.

LORD MACAULAY:
Horace Walpole, Oct. 1833.

Trifling painters or sculptors bestow infinite pains upon the most insignificant parts of a figure, till they sink the grandeur of the whole. POPE.

It still wore the majesty of expression so conspicuous in his portraits by the inimitable pencil of Titian. PRESCOTT.

The first degree of proficiency is, in painting, what grammar is in literature,—a general preparation for whatever species of art the student may afterwards choose for his more particular application. The power of drawing, modelling, and using colours is very properly called the language of the art.

SIR JOSHUA REYNOLDS.

Though it be allowed that elaborate harmony of colouring, a brilliancy of tints, a soft and gradual transition from one to another, present not to the eye what an harmonious concert of music does to the ear; it must be remembered that painting is not merely a gratification of sight. SIR J. REYNOLDS.

It requires the nicest judgment to dispose the drapery so that the folds shall have an easy communication, and gracefully follow each other with such natural negligence as to look like the effect of chance, and at the same time show the figure under it to the greatest advantage. SIR J. REYNOLDS.

The great style stands alone, and does not require, perhaps does not as well admit, any addition from inferior beauties. The ornamental style also possesses its own peculiar merit: however, though the union of the two may make a sort of composite style, yet that style is likely to be more imperfect than either of those which go to its composition.

SIR J. REYNOLDS.

If a portrait-painter is desirous to raise and improve his subject, he has no other means than by approaching it to a general idea; he leaves out all the minute breaks and peculiarities in the face, and changes the dress from a temporary fashion to one more permanent, which has annexed to it no ideas of meanness from its being familiar to us. SIR J. REYNOLDS.

In portraits, the grace, and, we may add, the likeness, consists more in taking the general air than in observing the exact similitude of every feature. SIR J. REYNOLDS.

If we compare the quietness and chastity of the Bolognese pencil to the bustle and tumult that fills every part of a Venetian picture, without the least attempt to interest the passions, their boasted art will appear a mere struggle without effect. SIR J. REYNOLDS.

Claude Lorrain, on the contrary, was convinced that taking nature as he found it seldom produced beauties: his pictures are a composition of the various draughts which he has previously made from various beautiful scenes and prospects. SIR J. REYNOLDS.

If we put these great artists on a line of comparison with each other, Raphael had more taste and fancy, Michael Angelo more genius and imagination. The one excelled in beauty, the other in energy. Michael Angelo had more of the poetical inspiration; his ideas are vast and sublime; his people are a superior order of beings; there is nothing about them, nothing in the air of their actions or their attitudes, or the style and cast of their limbs or features, that reminds us of their belonging to our own species. SIR J. REYNOLDS.

Guido has been rather too lavish in bestowing this beauty upon almost all his fine women. EDMUND SPENSER.

I have very often lamented and hinted my sorrow in several speculations, that the art of painting is made so little use of to the improvement of our manners. When we consider that it places the action of the person represented in the most agreeable aspect imaginable, that it does not only express the passion or concern as it sets upon him who is drawn, but has under those features the height of the painter's imagination, what strong images of virtue and humanity might we not expect would be instilled into the mind from the labours of the pencil?

SIR R. STEELE: *Spectator*, No. 226.

If a picture is daubed with many glaring colours, the vulgar eye admires it; whereas he judges very contemptuously of some admirable design sketched out only with a black pencil, though by the hand of Raphael.

DR. I. WATTS.

PARENTS.

Of all hardnesses of heart there is none so inexcusable as that of parents towards their children. An obstinate, inflexible, unforgiving temper is odious upon all occasions; but here it is unnatural. The love, tenderness, and compassion, which are apt to arise in us towards those who depend upon us, is that by which the whole world of life is upheld. The Supreme Being, by the transcendent excellency and goodness of his nature, extends his mercy towards all his works; and because his creatures have not such a spontaneous benevolence and compassion towards those who are under their care and protection, he has implanted in them an instinct that supplies the place of this inherent goodness. I have illustrated this kind of instinct in former papers, and have shown how it runs through all the species of brute creatures, as indeed the whole animal creation subsists by it. ADDISON: *Spectator*, No. 181.

Among innumerable arguments which might be brought against such an unreasonable proceeding, I shall only insist on one. We make it the condition of our forgiveness that we forgive others. In our very prayers we desire no more than to be treated by this kind of retaliation. The case therefore before us seems to be what they call a "case in point;" the relation between the child and father being what comes nearest to that between a creature and its Creator. If the father is inexorable to the child who has offended, let the offence be of never so high a nature, how will he address himself to the Supreme Being, under the tender appellation of a father, and desire of him such a forgiveness as he himself refuses to grant?

ADDISON: *Spectator*, No. 181.

They that are the first raisers of their houses are most indulgent towards their children, beholding them as the continuances, not only of their kind, but of their work; and so both children and creatures. LORD BACON:

Essay VII., Of Parents and Children.

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor they will not utter the other. Children sweeten labours, but they make misfortunes more bitter; increase the cares of life, but they mitigate the remembrance of death.

LORD BACON:

Essay VII., Of Parents and Children.

The illiberality of parents, in allowances towards their children, is a harmful error, and makes them base; acquaints them with shifts; makes them sort with mean company; and makes them surfeit more when they come to plenty; and therefore the proof is best when men keep their authority towards their children, but not their purse. LORD BACON:

Essay VII., Of Parents and Children.

Let parents choose between the vocations and courses they mean their children should take, for then they are most flexible; and let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to. It is true, that if the affection, or aptness, of the children be extraordinary, then it is good not to cross it; but generally the precept is good, "Optimum elige, suave et facile illud faciet consuetudo." LORD BACON:

Essay VII., Of Parents and Children.

When children have been exposed, or taken away young, and afterwards have approached to their parents' presence, the parents, though they have not known them, have had a secret joy, or other alteration, thereupon.

LORD BACON: *Nat. Hist.*

It does not, however, appear that in things so intimately connected with the happiness of life as marriage and the choice of an employment, parents have any right to force the inclinations of their children. BEATTIE.

Bring thy children up in learning and obedience, yet without outward austerity. Give them good countenance and convenient maintenance according to thy ability; otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. LORD BURLEIGH.

I suppose it never occurs to parents that to throw vilely educated young people on the world is, independently of the injury to the young people themselves, a positive *crime*, and of very great magnitude; as great, for instance, as burning their neighbour's house, or poisoning the water in his well. In pointing out to them what is wrong, even if they acknowledge the justness of the statement, one cannot make them feel a sense of guilt, as in other proved charges. That they love their children extenuates to their consciences every parental folly that may at last produce in the children every desperate vice.

JOHN FOSTER: *Journal.*

We are apt—and by "we" I mean, of course, we people getting into years—not to give our

young friends half the credit they deserve for being able to manage for themselves. We like to continue to handle the reins and the whip; which is quite right while we are driving our own private carriage, but not right when we want to conduct the omnibus of our posterity. We must interfere and put matters to rights continually; we cannot let the young people alone; they must ask our advice at every step; we must exercise a veto on every movement; nothing can go on properly if they do not consult us. Now, there, I opine, we are greatly mistaken. *Household Words.*

The time will be coming—is come, perhaps—when your young people must decide on the course and main occupation of their future lives. You will expect to have a voice in the matter. Quite right, if a voice of counsel, of remonstrance, of suggestion, of pointing out unsuspected difficulties, of encouragement by developing the means of success. Such a voice as that from an elder will always be listened to. But perhaps you have already settled in your own mind the calling to be followed, and you mean simply to call on the youngster to accept and register your decree on the opening pages of his autobiography. A questionable proceeding, my dear sir, unless you are perfectly assured of what the young man's own unbiassed choice will be. *Household Words.*

There is, however, an unkind measure by which a few persons strive to avoid living by themselves in their old age, which I will merely mention: they selfishly prevent their children (principally their daughters) from marrying, in order to retain them around them at home. Certainly, matches are now and then projected which it is the duty of a parent to oppose; but there is a conscientious and sorrowful opposition, and an egotistical and captious opposition; and men and women, in their self-deception, may sometimes mistake the one for the other. "Marry your daughters, lest they marry themselves, and run off with the ploughman or the groom," is an axiom of worldly wisdom. "Marry your daughters," I say, "if you can do so satisfactorily, that they may become happy wives and mothers, fulfilling the destiny allotted to them by their Great Creator. Marry them, if worthy suitors offer, lest they remain single and unprotected after your departure. Marry them, lest they say in their bitter disappointment and loneliness, 'Our parents thought only of their own comfort and convenience. We now find that our welfare and settlement in life was disregarded!' But I am sure, my kind-hearted comrade in years, you are more generous to your own dear girls than to dream of preventing the completion of their little romance, in order to keep them at home in domestic slavery, drudging and pining as your waiting-maids.

Household Words.

Much as we love our youngsters, we must manifest our affection for them moderately and discreetly. I do assure you we shall be greatly to blame, if we utterly yield to them the key, either of the castle or the strong-box. Let us hold our own, my worthy associates; let us remain masters of what we have; let us continue to be the heads of the family, and not its patronized dependants, till the very last moment. Abdication in any form is a sorrowful and a disastrous step, as has been proved from poor King Lear's time, downwards. People who have given up all, or a great deal, to their children during their lifetime, have seldom found the measure turn out well.

Household Words.

If parents should be daily calling upon God in a solemn deliberate manner, altering and extending their intercessions as the state and growth of their children required, such devotion would have a mighty influence upon the rest of their lives. LAW.

A man thinks better of his children than they deserve; but there is an impulse of tenderness, and there must be some esteem for the setting of that inbred affection at work.

L'ESTRANGE.

When their displeasure is once declared, they ought not presently to lay by the severity of their brows, but restore their children to their former grace with some difficulty.

LOCKE.

The severity of the father's brow whilst they are under the discipline of pupilage, should be relaxed as fast as their age, discretion, and good behaviour allow. LOCKE.

Let not a father hope to excuse an inofficious disposition of his fortune by alleging that every man may do what he will with his own.

PALEY.

The first thing, therefore, that a Christian will naturally inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him; the idea of his living under the constant inspection and government of an invisible being, who will raise him from the dead to an immortal life, and who will reward and punish him hereafter according to his character and actions here.

On these plain principles I hesitate not to assert, as a Christian, that *religion* is the first rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and distinctions; but to have been in any measure accessory by the neglect, to their *final perdition*, would be the occasion of such reproach and blame as would be absolutely insupportable.

DR. PRIESTLEY:
Observations on Religious Education.

Some as corrupt in their morals as vice could make them, have yet been solicitous to have their children soberly, virtuously, and piously brought up. SOUTH.

It is the most beautiful object the eyes of man can behold to see a man of worth and his son live in an entire, unreserved correspondence. The mutual kindness and affection between them, give an inexpressible satisfaction to all who know them. It is a sublime pleasure which increases by the participation. It is as sacred as friendship, as pleasurable as love, and as joyful as religion. This state of mind does not only dissipate sorrow which would be extreme without it, but enlarges pleasures which would otherwise be contemptible. The most indifferent thing has its force and beauty when it is spoke by a kind father, and an insignificant trifle has its weight when offered by a dutiful child. I know not how to express it, but I think I may call it a "transplanted self-love."

SIR R. STEELE: *Spectator*, No. 192.

Age is so unwelcome to the generality of mankind, and growth towards manhood so desirable to all, that resignation to decay is too difficult a task in the father; and deference, amidst the impulse of gay desires, appears unreasonable to the son. There are so few who can grow old with a good grace, and yet fewer that can come slow enough into the world, that a father, were he to be actuated by his desires, and a son, were he to consult himself only, could neither of them behave himself as he ought to the other.

SIR R. STEELE: *Spectator*, No. 263.

Grandfathers in private families are not much observed to have great influence on their grandsons, and I believe they have much less among princes. SWIFT.

Parents must give good example and reverent deportment in the face of their children. And all those instances of charity which usually endear each other—sweetness of conversation, affability, frequent admonition—all significations of love and tenderness, care and watchfulness, must be expressed towards children; that they may look upon their parents as their friends and patrons, their defence and sanctuary, their treasure and their guide. JEREMY TAYLOR.

It is observable that a parent who is unselfish, and who is never thinking of personal inconvenience, but always of the children's advantage, will be likely to make them selfish; for she will let that too plainly appear, so as to fill the child with an idea that everything is to give way to him, and that his concerns are an ultimate end. Nay, the very pains taken with him in strictly controlling him, heightens his idea of his own importance; whereas a parent who is selfish will be sure to accustom the child to sacrifice his own convenience, and to understand that he is of much less importance than the parent. This, by the way, is only one of many cases in which selfishness is caught from those who have least of it.

WHATELY:
Annot. on Bacon's Essay, Of Parents and Children.

PARLIAMENT.

When the House of Commons, in an endeavour to obtain new advantages at the expense of the other orders of the state, for the benefit of the *commons at large*, have pursued strong measures, if it were not just, it was at least natural, that the constituents should connive at all their proceedings; because we ourselves were ultimately to profit. But when this submission is urged to us in a contest between the representatives and ourselves, and where nothing can be put into their scale which is not taken from ours, they fancy us to be children when they tell us they are our representatives, our own flesh and blood; and that all the stripes they give us are for our good.

EDMUND BURKE:
Thoughts on the Cause of the Present Discontents, 1770.

Acts of Parliament are venerable; but if they correspond not with the writing on the "adamant tablet," what are they? Properly their one element of venerableness, of strength or greatness, is, that they at all times correspond therewith as near as by human possibility they can. They are cherishing destruction in their bosom every hour that they continue otherwise.

CARLYLE.

We assemble parliaments and councils to have the benefit of their collected wisdom; but we necessarily have, at the same time, the inconveniences of their collected passions, prejudices, and private interests. By the help of these, artful men overpower their wisdom, and dupe its possessors; and if we may judge by the acts, arrêts, and edicts, all the world over, for regulating commerce, an assembly of great men are the greatest fools upon earth.

B. FRANKLIN.

During the contest which the Parliament carried on against the Stuarts, it had only to check and complain. It has since had to govern. As an attacking body, it could select its points of attack, and it naturally chose those on which it was likely to receive public support. As a ruling body, it has neither the same liberty of choice, nor the same motives to gratify the people. With the power of an executive government, it has drawn to itself some of the vices, and all the unpopularity, of an executive government. On the House of Commons above all, possessed as it is of the public purse, and consequently of the public sword, the nation throws all the blame of an ill-conducted war, of a blundering negotiation, of a disgraceful treaty, of an embarrassing commercial crisis. The delays of the Court of Chancery, the misconduct of a judge at Van Diemen's Land, anything, in short, which in any part of the administration any person feels as a grievance, is attributed to the tyranny, or at least to the negligence, of that all-powerful body. Private individuals pester it with their wrongs and claims. A merchant appeals to it from the court of Rio Janeiro or St. Petersburg. A his-

torical painter complains to it that his department of art finds no encouragement. Anciently the Parliament resembled a member of opposition, from whom no places are expected, who is not expected to confer favours and propose measures, but merely to watch and censure, and who may, therefore, unless he is grossly injudicious, be popular with the great body of the community. The Parliament now resembles the same person put into office, surrounded by petitioners whom twenty times his patronage would not satisfy, stunned with complaints, buried in memorials, compelled by the duties of his station to bring forward measures similar to those which he was formerly accustomed to observe and to check, and perpetually encountered by objections similar to those which it was formerly his business to raise.

LORD MACAULAY:
Hallam's Constit. Hist., Sept. 1828.

From the time of the Revolution the House of Commons has been gradually becoming what it now is, a great council of state, containing many members chosen freely by the people, and many others anxious to acquire the favour of the people; but, on the whole, aristocratical in its temper and interest. It is very far from being an illiberal and stupid oligarchy; but it is equally far from being an express image of the general feeling. It is influenced by the opinion of the people, and influenced powerfully, but slowly and circuitously. Instead of outrunning the public mind, as before the Revolution it frequently did, it now follows with slow steps and at a wide distance. It is therefore necessarily unpopular; and the more so because the good which it produces is much less evident to common perception than the evil which it inflicts. It bears the blame of all the mischief which is done, or supposed to be done, by its authority or by its connivance. It does not get the credit, on the other hand, of having prevented those innumerable abuses which do not exist solely because the House of Commons exists.

A large part of the nation is certainly desirous of a reform in the representative system. How large that part may be, and how strong its desires on the subject may be, it is difficult to say. It is only at intervals that the clamour on the subject is loud and vehement. But it seems to us that, during the remissions, the feeling gathers strength, and that every successive burst is more violent than that which preceded it. The public attention may be for a time diverted to the Catholic claims or the Mercantile code; but it is probable that at no very distant period, perhaps in the lifetime of the present generation, all other questions will merge in that which is, in a certain degree, connected with them all.

Already we seem to ourselves to perceive the signs of unquiet times, the vague presentiment of something great and strange which pervades the community, the restless and turbid hopes of those who have everything to gain, the dimly-hinted forebodings of those who have everything to lose. Many indications might be mentioned, in themselves indeed as insignificant as straws; but even the direction of a straw, to borrow the illustration of Bacon, will show from what quarter the storm is setting in.

LORD MACAULAY:
Hallam's Constitutional History.

There are those who will be contented with nothing but demolition; and there are those who shrink from all repair. There are innovators who long for a President and a National Convention; and there are bigots who, while cities larger and richer than the capitals of many great kingdoms are calling out for representatives to watch over their interests, select some hackneyed jobber in boroughs, some peer of the narrowest and smallest mind, as the fittest depositary of a forfeited franchise. Between these extremes there lies a more excellent way. Time is bringing round another crisis analogous to that which occurred in the seventeenth century. We stand in a situation similar to that in which our ancestors stood under the reign of James the First. It will soon again be necessary to reform that we may preserve, to save the fundamental principles of the Constitution by alterations in the subordinate parts. It will then be possible, as it was possible two hundred years ago, to protect vested rights, to secure every useful institution, every institution endeared by antiquity and noble associations, and, at the same time, to introduce into the system improvements harmonizing with the original plan. It remains to be seen whether two hundred years have made us wiser.

LORD MACAULAY:
Hallam's Constitutional History.

PARTIALITY.

Partiality in a parent is commonly unlucky; for fondlings are in danger to be made fools; and the children that are least cockered make the best and wisest men. L'ESTRANGE.

As there is a partiality to opinions, which is apt to mislead the understanding, so there is also a partiality to studies, which is prejudicial to knowledge. LOCKE.

Partiality is properly the understanding's judging according to the inclination of the will and affections, and not according to the exact truth of things, or the merits of the cause.

SOUTH.

PARTY.

There is one consideration which I would earnestly recommend to all my female readers, and which, I hope, will have some weight with them. In short, it is this, that there is nothing so bad for the face as party zeal. It gives an ill-natured cast to the eye, and a disagreeable

sourness to the look: besides that it makes the lines too strong, and flushes them worse than brandy. I have seen a woman's face break out in heats, as she had been talking against a great lord, whom she had never seen in her life; and indeed I never knew a party-woman that kept her beauty for a twelvemonth. I would therefore advise all my female readers, as they value their complexions, to let alone all disputes of this nature; though, at the same time, I would give full liberty to all superannuated motherly partisans to be as violent as they please, since there will be no danger either of their spoiling their faces, or of their gaining converts.

ADDISON: *Spectator*, No. 57.

If this party spirit has so ill an effect on our morals, it has likewise a very great one upon our judgments. We often hear a poor insipid paper or pamphlet cried up, and sometimes a noble piece depreciated, by those who are of a different principle from the author. One who is actuated by this spirit is almost under an incapacity of discerning either real blemishes or beauties. A man of merit in a different principle, is like an object seen in two different mediums, that appears crooked or broken, however straight and entire it may be in itself. For this reason there is scarce a person of any figure in England, who does not go by two contrary characters, as opposite to one another as light and darkness. Knowledge and learning suffer in a particular manner from this strange prejudice, which at present prevails amongst all ranks and degrees in the British nation. As men formerly became eminent in learned societies by their parts and acquisitions, they now distinguish themselves by the warmth and violence with which they espouse their respective parties. Books are valued upon the like considerations. An abusive scurrilous style passes for satire, and a dull scheme of party notions is called fine writing.

ADDISON: *Spectator*, No. 125.

I have frequently wondered to see men of probity, who would scorn to utter a falsehood for their own particular advantage, give so readily into a lie when it is become the voice of their faction, notwithstanding they are thoroughly sensible of it as such. How is it possible for those who are men of honour in their persons, thus to become notorious liars in their party?

ADDISON: *Spectator*, No. 507.

The worst effect of party is its tendency to generate narrow, false, and illiberal prejudices, by teaching the adherents of one party to regard those that belong to an opposing party as unworthy of confidence. BRANDE.

It is of no consequence what the principles of any party, or what their pretensions are; the spirit which actuates all parties is the same; the spirit of ambition, of self-interest, of oppression and treachery. This spirit entirely reverses all the principles which a benevolent nature has erected within us; all honesty, all equal justice, and even the ties of natural society, the natural affections. BURKE:

Vindic. of Nat. Society, 1756.

Party is a body of men united for promoting by their joint endeavours the national interest upon some particular principle in which they are all agreed. For my part, I find it impossible to conceive that any one believes in his own politics, or thinks them to be of any weight, who refuses to adopt the means of having them reduced into practice. It is the business of the speculative philosopher to mark the proper ends of government. It is the business of the politician, who is the philosopher in action, to find out proper means towards those ends, and to employ them with effect. Therefore every honourable connection will avow it is their first purpose, to pursue every just method to put the men who hold their opinions into such a condition as may enable them to carry their common plans into execution, with all the power and authority of the state. As this power is attached to certain situations, it is their duty to contend for these situations. BURKE:

Thoughts on the Cause of the Present Discontents, 1770.

My principles, indeed the principles of common sense, lead me to act in *corps*. . . . That versatility, those sudden evolutions, which have sometimes derogated from the credit of all public professions, are things not so easy in large bodies, as when men act alone, or in light squadrons. A man's virtue is best secured by shame, and best improved by emulation in the society of virtuous men. BURKE:

To Bishop Markham, 1771.

Next, we know that parties must ever exist in a free country. We know, too, that the emulations of such parties, their contradictions, their reciprocal necessities, their hopes, and their fears, must send them all in their turns to him that holds the balance of the state. The parties are the gamesters; but government keeps the table, and is sure to be the winner in the end. BURKE:

Speech on Conciliation with America, March 22, 1775.

Not that I think it fit for any one to rely too much on his own understanding, or to be filled with a presumption not becoming a Christian man in his own personal stability and rectitude. I hope I am far from that vain confidence which almost always fails in trial. I know my weakness in all respects, as much at least as any enemy I have; and I attempt to take security against it. The only method which has ever been found effectual to preserve any man against the corruption of nature and example is an habit of life and communication of councils with the most virtuous and public-spirited men of the age you live in. Such a society cannot be kept without advantage, or deserted without shame. For this rule of conduct I may be called in reproach a *party man;* but I am little affected with such aspersions. In the way which they call party I worship the Constitution of your fathers; and I shall never blush for my political company. BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777

It is but a few days ago, that a very wise and a very good man (the Duke of Portland) said to me, in a conversation on this subject, that he never knew any man disclaim party who was not of a party that he was ashamed of. But thus much I allow, that men ought to be circumspect, and cautious of entering into this species of political relation; because it cannot easily be broken without loss of reputation, nor (many times) persevered in without giving up much of that practicability which the variable nature of affairs may require, as well as of that regard to a man's own personal consideration, which (in a due subordination to public good) a man may very fairly aim at. All acting in corps tends to reduce the consideration of an individual who is of any distinguished value.

BURKE: *To R. Shackleton, May* 25, 1779.

Political arrangement, as it is a work for social ends, is to be only wrought by social means. There mind must conspire with mind. Time is required to produce that union of minds which alone can produce all the good we aim at. Our patience will achieve more than our force. If I might venture to appeal to what is so much out of fashion in Paris,—I mean to experience,—I should tell you, that in my course I have known, and, according to my measure, have co-operated with great men; and I have never yet seen any plan which has not been mended by the observations of those who were much inferior in understanding to the person who took the lead in the business. By a slow but well-sustained progress, the effect of each step is watched; the good or ill success of the first gives light to us in the second; and so, from light to light, we are conducted with safety through the whole series. We see that the parts of the system do not clash. The evils latent in the most promising contrivances are provided for as they arise. One advantage is as little as possible sacrificed to another. We compensate, we reconcile, we balance. We are enabled to unite into a consistent whole the various anomalies and contending principles that are found in the minds and affairs of men. From hence arises, not an excellence in simplicity, but one far superior, an excellence in composition. BURKE:

Reflections on the Revolution in France, 1790.

If anything ought to be despotic in a country, it is its government; because there is no cause of constant operation to make its yoke unequal. But the dominion of a party must continually, steadily, and by its very essence, lean upon the prostrate description. A constitution formed so as to enable a party to overrule its very government, and to overpower the people too, answers the purposes neither of government nor of freedom. It compels that power which ought, and often would be disposed, equally to protect the subjects, to fail in its trust, to counteract its purposes, and to become no better than the instrument of the wrongs of a faction. BURKE:

Letter to Richard Burke, On Protestant Ascendency in Ireland, 1793.

Parties have no other prudence than factious qualifications, and no other moral principle than their passions. Peoples, like kings, have their moments of delirium, in which every ray of conscience is obscured by the bubbling of their anger. LAMARTINE:

Hist. of the Restor. of Monarchy in France, vol. iv. book 46, xvii.

The effect of violent animosities between parties has always been an indifference to the general welfare and honour of the state. A politician, where factions run high, is interested not for the whole people, but for his own section of it. The rest are, in his view, strangers, enemies, or rather pirates. The strongest aversion which he can feel to any foreign power is the ardour of friendship, when compared with the loathing which he entertains towards those domestic foes with whom he is cooped up in a narrow space, with whom he lives in a constant interchange of petty injuries and insults, and from whom, in the day of their success, he has to expect severities far beyond any that a conqueror from a distant country would inflict. Thus, in Greece, it was a point of honour for a man to cleave to his party against his country. No aristocratical citizen of Samos or Corcyra would have hesitated to call in the aid of Lacedæmon. The multitude, on the contrary, looked everywhere to Athens. In the Italian States of the thirteenth and fourteenth centuries, from the same cause, no man was so much a Pisan or a Florentine as a Ghibeline or a Guelf. It may be doubted whether there was a single individual who would have scrupled to raise his party from a state of depression by opening the gates of his native city to a French or an Arragonese force. The Reformation, dividing almost every European country into two parts, produced similar effects. The Catholic was too strong for the Englishman, the Huguenot for the Frenchman. The Protestant statesmen of Scotland and France called in the aid of Elizabeth; and the Papists of the League brought a Spanish army into the very heart of France. The commotions to which the French Revolution gave rise were followed by the same consequences. The Republicans in every part of Europe were eager to see the armies of the National Convention and the Directory appear among them, and exulted in defeats which distressed and humbled those whom they considered as their worst enemies, their own rulers. The princes and nobles of France, on the other hand, did their utmost to bring foreign invaders to Paris. A very short time has elapsed since the Apostolical party in Spain invoked, too successfully, the support of strangers.

LORD MACAULAY:

Hallam's Constit. Hist., Sept. 1828.

No sophism is too gross to delude minds distempered by party spirit.

LORD MACAULAY:

History of England, ch. v.

Every source of information as to our early history has been poisoned by party spirit. As

there is no country where statesmen have been so much under the influence of the past, so there is no country where historians have been so much under the influence of the present. Between these two things, indeed, there is a natural connection. Where history is regarded merely as a picture of life and manners, or as a collection of experiments from which general maxims of civil wisdom may be drawn, a writer lies under no very pressing temptation to misrepresent transactions of ancient date. But where history is regarded as a repository of title-deeds, on which the rights of governments and nations depend, the motive to falsification becomes almost irresistible. LORD MACAULAY:
History of England, i. ch. i.

There never was any party, faction, sect, or cabal whatsoever in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead. However, such instruments are necessary to politicians; and perhaps it may be with states as with clocks, which must have some dead weight hanging at them to help and regulate the motion of the finer and more useful parts. POPE:
Thoughts on Various Subjects.

Outrageous party-writers are like a couple of makebates, who inflame small quarrels by a thousand stories. SWIFT.

Instead of inquiring whether he be a man of virtue, the question is only whether he be a whig or a tory; under which terms all good and ill qualities are included. SWIFT.

The most violent party men are such as, in the conduct of their lives, have discovered least sense of religion or morality, and when such are laid aside as shall be found incorrigible, it will be no difficulty to reconcile the rest.
SWIFT.

Whether those who are leaders of a party arrive at that station more by a sort of instinct, or influence of the stars, than by the possession of any great abilities, may be a point of much dispute. SWIFT.

The truly independent course is to act as if party had no existence; to follow that which is wisest and best in itself, irrespective of the side which makes the loudest claim to the monopoly of goodness. No doubt, such a course will often approach, or rather be approached by, the orbit of one party at one time, and the other at another, just as each of them chances to come the nearer to what is really right. Nay, more, as each party does possess some truth mingled with its falsehoods, it is perfectly possible to be identified with one of two bigoted and opposed parties on some special question, and to be similarly identified with the other party on a different question.
DR. W. C. TAYLOR: *The Bishop.*

Those only are regarded who are true to their party; and all the talent required is to be hot, to be heady, to be violent on one side or the other. SIR W. TEMPLE.

I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its roots in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but in those of the popular form it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result, gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation on the ruins of Public Liberty.
WASHINGTON:
Farewell Address to the People of the United States.

Party spirit enlists a man's virtues in the cause of his vices. He who would desire to have an accurate description of party spirit need only go through Paul's description of charity, reversing every point in the detail. WHATELY.

On the whole, there is nothing that more tends to deprave the moral sense than Party, because it supplies that *sympathy* for which Man has a natural craving. To any one unconnected with Party, the temptations of personal interest or gratification are in some degree checked by the disapprobation of those around him. But a partisan finds himself surrounded by persons most of whom, though perhaps not unscrupulous in their private capacity, are prepared to *keep him in countenance* in much that is unjustifiable,—to overlook or excuse almost anything in a zealous and efficient partisan,—and even to applaud what in another they would condemn, so it does but promote some party-object. For Party corrupts the conscience, by making almost all virtues flow, as it were, in *its own channel*. Zeal for truth becomes, gradually, zeal for the watchword—the shibboleth—of the party; justice, mercy, benevolence, are all limited to the members of that party, or (which is usually even more detested) those of no party. Candour is made to consist in putting the best construction on all that comes from one side, and the worst on all that does not. Whatever is wrong in any member of the party is either boldly denied, in the face of all evidence, or vindicated, or passed over in silence; and whatever is, or can be brought to appear, wrong on the opposite side, is readily credited, and brought forward, and

exaggerated. The principles of conduct originally the noblest, disinterested self-devotion, courage, and active zeal, Party perverts to its own purposes; veracity, submissive humility, charity,—in short, every Christian virtue,—it enlists in its cause, and confines within its own limits; and the conscience becomes gradually so corrupted that it becomes a guide to evil instead of good. The "light that is in us becomes darkness." WHATELY:

Annot. on Bacon's Essay, Of Unity in Religion.

PASSIONS.

Let them extinguish their passions which embitter their lives, and deprive them of their share in the happiness of the community.

ADDISON.

The advice given by a great moralist to his friend was, that he should compose his passions; and let that be the work of reason which would certainly be the work of time. ADDISON.

Since men mark all our steps, and watch our haltings, let a sense of their insidious vigilance excite us so to behave ourselves that they may find a conviction of the mighty power of Christianity towards regulating the passions.

ATTERBURY.

I suppose them [good men] to live in a state of mortification and self-denial, to be under a perpetual conflict with their bodily appetites and inclinations, and struggling to get the mastery over them. ATTERBURY.

As rivers, when they overflow, drown those grounds, and ruin those husbandmen, which, whilst they flowed calmly betwixt their banks, they fertilized and enriched; so our passions, when they grow exorbitant and unruly, destroy those virtues to which they may be very serviceable whilst they keep within their bounds.

BOYLE.

Passion transforms us into a kind of savages, and makes us brutal and sanguinary.

BROOME.

Reason is never inconvenient, but when it comes to be applied. Mere general truths interfere very little with the passions. They can, until they are roused by a troublesome application, rest in great tranquillity, side by side with tempers and proceedings the most directly opposite to them. Men want to be reminded, who do not want to be taught; because those original ideas of rectitude, to which the mind is compelled to assent when they are proposed, are not always as present to us as they ought to be.

BURKE: *Tract on the Popery Laws.*

Strong passion under the direction of a feeble reason feeds a low fever, which serves only to destroy the body that entertains it. But vehement passion does not always indicate an infirm judgment. It often accompanies, and actuates, and is even auxiliary to, a powerful understanding; and when they both conspire and act harmoniously, their force is great to destroy disorder within and to repel injury from abroad.

BURKE:

Letters on a Regicide Peace, Letter III., 1797.

Wherever we are formed by nature to any active purpose, the passion which animates us to it is attended with delight, or a pleasure of some kind. BURKE.

Confounded by the complication of distempered passions, their reason is disturbed; their views become vast and perplexed; to others inexplicable, to themselves uncertain.

BURKE.

A consideration of the rationale of our passions seems to me very necessary to all who would affect them upon solid and pure principles. BURKE.

Strong as our passions are, they may be starved into submission, and conquered, without being killed. COLTON: *Lacon.*

The importance and necessity of a ruling passion—*i.e.* some grand object, the view of which kindles all the ardour the soul is capable of, to attain or accomplish it. Possibility of *creating* a ruling passion asserted.

JOHN FOSTER: *Journal.*

Disappointed love makes the misery of youth; disappointed ambition that of manhood; and successful avarice that of age. These three attack us through life; and it is our duty to stand upon our guard. To love we ought to oppose dissipation, and endeavour to change the object of the affections; to ambition, the happiness of indolence and obscurity; and to avarice, the fear of soon dying. These are the shields with which we should arm ourselves; and thus make every scene of life, if not pleasing, at least supportable. GOLDSMITH:

Citizen of the World, Letter XCV.

The cool calculation of interest operates only at times: we are habitually borne forward in all parts of our career by specific affections and passions; some more simple and original, others complicated and acquired. In men of a vulgar cast, the grosser appetites,—in minds more elevated, the passions of sympathy, taste, ambition, the pleasures of imagination,—are the springs of motion. The world triumphs over its votaries by approaching them on the side of their passions; and it does not so much deceive their reason as captivate their heart.

ROBERT HALL:

Fragment, On the Right of Worship.

If the passions of the mind be strong, they easily sophisticate the understanding; they make it apt to believe upon every slender warrant, and to imagine infallible truth when scarce any probable show appeareth. HOOKER.

The nature of the human mind can not be sufficiently understood without considering the

affections and passions, or those modifications or actions of the mind consequent upon the apprehensions of certain objects or events in which the mind generally conceives good or evil.
HUTCHESON.

We praise the things we hear with much more willingness than those we see; because we envy the present, and reverence the past; thinking ourselves instructed by the one and overlaid by the other. BEN JONSON.

Passions, as fire and water, are good servants but bad masters, and subminister to the best and worst purposes. L'ESTRANGE.

Matters recommended by our passions take possession of our minds, and will not be kept out.
LOCKE.

Of the passions, and how they are moved, Aristotle, in his second book of rhetoric, hath admirably discoursed in a little compass.
LOCKE.

The mind hath not reason to remember that passions ought to be her vassals, not her masters.
SIR W. RALEIGH.

It may happen, that when appetite draws one way, it may be opposed, not by any appetite or passion, but by some cool principle of action, which has authority without any impulsive force.
T. REID.

The fumes of passion do as really intoxicate, and confound the judging and discerning faculty, as the fumes of drink discompose and stupefy the brain of a man overcharged with it.
SOUTH.

During the commotion of the blood and spirits, in which passion consists, whatsoever is offered to the imagination in favour of it tends only to deceive the reason: it is indeed a real trepan upon it, feeding it with colours and appearances instead of arguments.
SOUTH.

Take any passion of the soul of man while it is predominant and afloat; and, just in the critical height of it, nick it with some lucky or unlucky word; and you may as certainly overrule it to your own purpose, as a spark of fire falling upon gunpowder will infallibly blow it up. SOUTH.

Thus the vain man takes praise for honour; the proud man, ceremony for respect; the ambitious man, power for glory. These three characters are indeed of very near resemblance, but differently received by mankind. Vanity makes men ridiculous; pride, odious; and ambition, terrible. The foundation of all which is, that they are grounded upon falsehood: for if men, instead of studying to appear considerable, were in their own hearts possessors of the requisites for esteem, the acceptance they otherwise unfortunately aim at would be as inseparable from them, as approbation is from truth itself.
SIR R. STEELE: *Tatler*, No. 186.

If we subdue our unruly and disorderly passions within ourselves we should live more easily and quietly with others.
STILLINGFLEET.

It may serve for a great lesson of humiliation to mankind to behold the habits and passions of men trampling over interest, friendship, honour, and their own personal safety, as well as that of their country. SWIFT.

When the heart is full, it is angry at all words that cannot come up to it. SWIFT.

From inordinate love, and vain fear, comes all unquietness of spirit, and distraction of our senses. JEREMY TAYLOR.

Since we cannot escape the pursuit of passions, and perplexity of thoughts, there is no way left but to endeavour all we can either to subdue or divert them. SIR W. TEMPLE.

All the precepts of Christianity command us to moderate our passions, to temper our affections, towards all things below.
SIR W. TEMPLE.

If we give way to our passions we do but gratify ourselves for the present in order to our future disquiet. TILLOTSON.

How many by the wild fury and extravagancy of their own passions have put their bodies into a combustion, and by stirring up their rage against others have armed that fierce humour against themselves. TILLOTSON.

The word passion signifies the receiving any action, in a large philosophical sense; in a more limited philosophical sense, it signifies any of the affections of human nature; as love, fear, joy, sorrow: but the common people confine it only to anger. DR. I. WATTS.

Dress up virtue in all the beauties of oratory, and you will find the wild passions of men too violent to be restrained by such mild and silken language. DR. I. WATTS.

Happy souls! who keep such a sacred dominion over their inferior and animal powers, that the sensitive tumults never rise to disturb the superior and better operations of the reasoning mind. DR. I. WATTS.

We cannot be too much on our guard against reactions, lest we rush from one fault into another contrary fault. WHATELY.

PASTORALS.

No rules that relate to pastoral can affect the Georgics, which fall under that class of poetry which consists in giving plain instructions to the reader. ADDISON.

The truth of it is, the sweetness and rusticity of a pastoral cannot be so well expressed in any other tongue as in the Greek, when rapidly mixed and qualified with the Doric dialect.
ADDISON.

There is scarcely any species of poetry that has allured more readers, or excited more writers, than the pastoral. It is generally pleasing, because it entertains the mind with representations of scenes familiar to almost every imagination, and of which all can equally judge whether they are well described. It exhibits a life to which we have always been accustomed to associate peace, and leisure, and innocence; and therefore we readily set open the heart for the admission of its images, which contribute to drive away cares and perturbations, and suffer ourselves, without resistance, to be transported to Elysian regions, where we are to meet with nothing but joy, and plenty, and contentment; where every gale whispers pleasure, and every shade promises repose.

DR. S. JOHNSON: *Rambler*, No. 36.

Pastoral is an imitation of the action of a shepherd; the form of this imitation is dramatic or narrative, or mixed of both, the fable simple, the manners not too polite nor too rustic.

POPE.

We must use some illusion to render a pastoral delightful, and this consists in exposing the best side only of a shepherd's life, and in concealing its miseries. POPE.

There ought to be the same difference between pastorals and elegies as between the life of the country and the court: the latter should be smooth, clean, tender, and passionate: the thoughts may be bold, more gay, and more elevated than in pastoral.

WILLIAM WALSH.

PATIENCE.

Be patient in the age of pride, when men live by short intervals of reason under the dominion of humour and passion, when it is in the power of every one to transform thee out of thyself, and run thee into the short madness. If you cannot imitate Job, yet come not short of Socrates, and those patient Pagans who tired the tongues of their enemies, while they perceived they spit their malice at brazen walls and statues.

SIR T. BROWNE:
Christian Morals, Pt. I., xiv.

There is a limit at which forbearance ceases to be a virtue. BURKE.

The fortitude of a Christian consists in patience, not in enterprises which the poets call heroic, and which are commonly the effects of interest, pride, and worldly honour. . . .

DRYDEN.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age. BISHOP GEORGE HORNE.

The great remedy which Heaven has put in our hands is patience, by which, though we cannot lessen the torments of the body, we can in a great measure preserve the peace of the mind, and shall suffer only the natural and genuine force of an evil, without heightening its acrimony, or prolonging its effects.

DR. S. JOHNSON: *Rambler*, No. 32.

The chief security against the fruitless anguish of impatience must arise from frequent reflection on the wisdom and goodness of the God of nature, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, and life and death. A settled conviction of the tendency of everything to our good, and of the possibility of turning miseries into happiness, by receiving them rightly, will incline us to *bless the name of the Lord whether he gives or takes away*.

DR. S. JOHNSON: *Rambler*, No. 32.

He surely is most in want of another's patience who has none of his own.

LAVATER.

If thou intendest to vanquish the greatest, the most abominable and wickedest enemy, who is able to do thee mischief both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical herb to serve thee, named *Patientia*. LUTHER.

Whatever I have done is due to patient thought. . . . . SIR I. NEWTON.

No school is more necessary to children than patience, because either the will must be broken in childhood or the heart in old age.

. . . . RICHTER.

Impatience turns an ague into a fever, a fever to the plague, fear into despair, anger into rage, loss into madness, and sorrow to amazement.

JEREMY TAYLOR.

The best moral argument to patience, in my opinion, is the advantage of patience itself.

TILLOTSON.

But what a lovely sight is it to behold a person burdened with many sorrows, and perhaps his flesh upon him has pain and anguish, while his soul mourns within him: yet his passions are calm, he possesses his spirit in patience, he takes kindly all the relief that his friends attempt to afford him, nor does he give them any grief

or uneasiness but what they feel through the force of mere sympathy and compassion! Thus, even in the midst of calamities, he knits the hearts of his friends faster to himself, and lays greater obligations upon their love by so lovely and divine a conduct under the weight of his heavy sorrows.

DR. I. WATTS: *Christian Morality.*

PATRIOTISM.

Zeal for the good of one's country a party of men have represented as chimerical and romantic. ADDISON.

Indifference cannot but be criminal when it is conversant about objects which are so far from being of an indifferent nature that they are of the highest importance to ourselves and our country.

ADDISON: *Freeholder.*

Surely the love of our country is a lesson of reason, not an institution of nature. Education and habit, obligation and interest, attach us to it, not instinct. It is, however, so necessary to be cultivated, and the prosperity of all societies, as well as the grandeur of some, depends upon it so much, that orators by their eloquence, and poets by their enthusiasm, have endeavoured to work up this precept of morality into a principle of passion. But the examples which we find in history, improved by the lively descriptions and the just applauses or censures of historians, will have a much better and more permanent effect than declamation, or song, or the dry ethics of mere philosophy.

LORD BOLINGBROKE.

Neither Montaigne in writing his essays, nor Descartes in building new worlds, nor Burnet in framing an antediluvian earth, no, nor Newton in discovering and establishing the true laws of nature on experiment and a sublime geometry, felt more intellectual joys than he feels who is a real patriot, who bends all the force of his understanding, and directs all his thoughts and actions, to the good of his country.

LORD BOLINGBROKE.

Interested timidity disgraces as much in the cabinet as personal timidity does in the field. But timidity with regard to the well-being of our country is heroic virtue.

BURKE:
Speech on American Taxation, April 19, 1774.

That while a party is carrying on a general design, each man has his particular private interest in view. That as soon as a party has gained its general point, each member becomes intent upon his particular interest; which, thwarting others, breaks that party into divisions, and occasions more confusion.

That few in public affairs act from a mere view of the good of their country, whatever they may pretend; and though their actings bring real good to their country, yet men primarily considered that their own and their country's interest were united, and so did not act from a principle of benevolence.

That fewer still, in public affairs, act with a view to the good of mankind.

BENJ. FRANKLIN: *Autobiography.*

Patriotism is a blind and irrational impulse unless it is founded on a knowledge of the blessings we are called to secure and the privileges we propose to defend.

ROBERT HALL:
Review of Custance on the Constitution.

In all well-ordered politics, if we may judge from the experience of past ages, the attachment of men to their country is in danger of becoming an absorbing principle, inducing not merely a forgetfulness of private interest, but of the immutable claims of humanity and justice. In the most virtuous times of the Roman Republic their country was their idol, at whose shrine her greatest patriots were at all times prepared to offer whole hecatombs of human victims: the interests of other nations were no further regarded than as they could be rendered subservient to the gratification of her ambition; and mankind at large was considered as possessing no rights but such as might with the utmost propriety be merged in that devouring vortex. With all their talents and their grandeur, they were unprincipled oppressors, leagued in a determined conspiracy against the liberty and independence of mankind. In the eyes of an enlightened philanthropist, patriotism, pampered to such an excess, loses the name of virtue: it is the bond and cement of a guilty confederation. It was worthy of the wisdom of our great legislator to decline the express inculcation of a principle so liable to degenerate into excess, and to content himself with prescribing the virtues which are sure to develop it as far as is consistent with the dictates of universal benevolence.

ROBERT HALL:
Funeral Sermon for Dr. Ryland.

Patriotism is the last refuge of a scoundrel.

DR. S. JOHNSON.

Our country is wherever we are well off.

JOHN MILTON:
Letter to P. Heinbach, Aug. 15, 1666.

He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive, the esteem, the admiration, and the applause of his grateful country; and, what is of still greater importance, the approbation of his God.

BISHOP PORTEUS.

I fancy the proper means of increasing the love we bear our native country is to reside some time in a foreign one. SHENSTONE.

Whatever strengthens our local attachments is favourable both to individual and national character. Our home, our birth-place, our native land,—think for awhile what the virtues are which arise out of the feelings connected with these words, and if you have any intellectual eyes you will then perceive the connection between topography and patriotism. Show me a man who cares no more for one place than another, and I will show you in that same person one who loves nothing but himself. Beware of those who are homeless by choice: you have no hold on a human being whose affections are without a tap-root. The laws recognize this truth in the privileges they confer upon freeholders; and public opinion acknowledges it also in the confidence which it reposes upon those who have what is called a stake in the country. Vagabond and rogue are convertible terms; and with how much propriety may any one understand who knows what are the habits of the wandering classes, such as gipsies, tinkers, and potters. SOUTHEY.

PEACE.

Let us reckon upon the future. A time will come when the science of destruction shall bend before the arts of peace; when the genius which multiplies our powers—which creates new products—which diffuses comfort and happiness among the great mass of the people—shall occupy in the general estimation of mankind that rank which reason and common sense now assign to it. ARAGO: *Eloge on James Watt.*

There be also two false peaces, or unities: the one, when the peace is grounded upon an implicit ignorance; for all colours will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image: they may cleave, but they will not incorporate. LORD BACON: *Essay III., Of Unity in Religion.*

When we mention peace, however, we mean not the stupid security of a mind that refuses to reflect, we mean a tranquillity which rests upon an unshaken basis, which no anticipations, however remote, no power of reflection, however piercing or profound, no evolutions which time may disclose or eternity conceal, are capable of impairing: a peace which is founded on the oath and promise of Him who cannot lie; which, springing from the consciousness of an ineffable alliance with the Father of Spirits, makes us to share in his fulness, to become a partner with him in his eternity; a repose pure and serene as the unruffled wave which reflects the heavens from its bosom; while it is accompanied with a feeling of exultation and triumph natural to such as are conscious that ere long, having overcome, they shall possess all things. ROBERT HALL: *Funeral Sermon for the Princess Charlotte.*

Great and strange calms usually portend the most violent storms; and therefore, since storms and calms do always follow one another, certainly, of the two, it is much more eligible to have the storm first, and the calm afterwards: since a calm before a storm is commonly a peace of a man's making; but a calm after a storm a peace of God's. SOUTH.

PEDANTRY.

This is the more necessary, because there seems to be a general combination among the pedants to extol one another's labours and cry up one another's parts; while men of sense, either through that modesty which is natural to them, or the scorn they have for such trifling commendations, enjoy their stock of knowledge, like a hidden treasure, with satisfaction and silence. Pedantry indeed in learning is like hypocrisy in religion, a form of knowledge without the power of it; that attracts the eyes of the common people; breaks out in noise and show; and finds its reward not from any inward pleasure that attends it, but from the praises and approbation which it receives from men. ADDISON: *Tatler*, No. 165.

Of all the species of pedants which I have mentioned, the book pedant is much the most supportable; he has at least an exercised understanding, a head which is full, though confused, so that a man who converses with him may often receive from him hints of things that are worth knowing, and what he may possibly turn to his own advantage, though they are of little use to the owner. The worst kind of pedants among learned men are such as are naturally endued with a very small share of common sense, and have read a great number of books without taste or distinction.

The truth of it is, learning, like travelling, and all other methods of improvement, as it finishes good sense, so it makes a silly man ten thousand times more insufferable, by supplying variety of matter to his impertinence, and giving him an opportunity of abounding in absurdities. ADDISON: *Spectator*, No. 105.

'Tis a practice that savours much of pedantry, a reserve of puerility we have not shaken off from school. SIR T. BROWNE.

Others, to show their learning, or often from the prejudices of a school education, where they hear of nothing else, are always talking of the ancients as something more than men, and of the moderns as something less. They are never without a classic or two in their pockets; they stick to the old good sense; they read none of the modern trash; and will show you plainly that no improvement has been made in any one art or science these last seventeen hundred years. I would by no means have you disown your acquaintance with the ancients; but still less would I have you brag of an exclusive intimacy with them. Speak of the moderns without con-

tempt, and of the ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither show it nor mention it. LORD CHESTERFIELD:
Letters to his Son, Feb. 22, 1748.

Pedantry consists in the use of words unsuitable to the time, place, and company.
COLERIDGE.

Folly disgusts us less by her ignorance than pedantry by her learning; since she mistakes the *nonage* of things for their *virility;* and her creed is, that darkness is increased by the accession of *light;* that the world grows younger by *age;* and that knowledge and experience are diminished by a constant and uninterrupted accumulation. COLTON: *Lacon.*

There are some persons whose erudition so much outweighs their observation, and have read so much, but reflected so little, that they will not hazard the most familiar truism, or commonplace allegation, without bolstering up their ricketty judgments in the swaddling bands of antiquity, their doting nurse and preceptress. Thus, they will not be satisfied to say that content is a blessing, that time is a treasure, or that self-knowledge is to be desired, without quoting Aristotle, Thales, or Cleobulus; and yet these very men, if they met another walking in noonday by the smoky light of a lanthorn, would be the first to stop and ridicule such conduct, but the last to recognize in *his* folly their own.
COLTON: *Lacon.*

Striking at the root of pedantry and opinionative assurance would be no hindrance to the world's improvement. GLANVILL.

We can say, Cicero says thus; that these were the manners of Plato: but what do we say ourselves that is our own? What do we do? What do we judge? A parrot would say as much as that. And this kind of talking puts me in mind of that rich gentleman of Rome, who had been sollicitous, with very great expense, to procure men that were excellent in all sorts of science, which he had always attending his person, to the end that when amongst his friends any occasion fell out of speaking of any subject whatsoever, they might supply his place, and be ready to prompt him, one with a sentence of Seneca, another with a verse of Homer, and so forth, every one according to his talent; and he fancied this knowledge to be his own, because in the heads of those who lived upon his bounty. As they do also whose learning consists in having noble libraries. I know one who, when I question him about his reading, he presently calls for a book to show me, and dare not venture to tell me so much; which is an idle and superficial learning: we must make it our own.
MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxiv.

The pedant is so obvious to ridicule, that it would be to be one to offer to explain him. He is a gentleman so well known, that there is none but those of his own class who do not laugh at and avoid him. Pedantry proceeds from much reading and little understanding. A pedant among men of learning and sense is like an ignorant servant giving an account of a polite conversation. You may find he has brought with him more than could have entered into his head without being there, but still that he is not a bit wiser than if he had not been there at all.
SIR R. STEELE: *Tatler,* No. 244.

We should avoid the vexation and impertinence of pedants, who affect to talk in a language not to be understood. SWIFT.

PERCEPTION.

The word *perception* is, in the language of philosophers previous to Reid, used in a very extensive signification. By Descartes, Malebranche, Locke, Leibnitz, and others, it is employed in a sense almost as unexclusive as *consciousness,* in its widest signification. By Reid this word was limited to our faculty acquisitive of knowledge, and to that branch of this faculty whereby, through the senses, we obtain a knowledge of the external world. But his limitation did not stop here. In the act of external perception he distinguished two elements, to which he gave the names of *perception* and *sensation.* He ought perhaps to have called these *perception proper* and *sensation proper,* when employed in his special meaning.
SIR W. HAMILTON.

Perception is only a special kind of knowledge, and sensation a special kind of feeling. . . . Knowledge and feeling, perception and sensation, though always co-existent, are always in the inverse ratio of each other. LOCKE.

Apprehension, in logic, is that act or condition of the mind in which it receives the notion of any object, and which is analogous to the perception of the senses. WHATELY.

PERFECTION.

Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! Let no man, as Schiller says, too querulously "measure by a scale of perfection the meagre product of reality" in this poor world of ours. We will esteem him no wise man; we will esteem him a sickly, discontented, foolish man. And yet, on the other hand, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck! Infallibly. No bricklayer builds a wall perpendicular—mathematically this is not possible; a certain degree of perpendicularity suffices him, and he, like a good bricklayer, who must have done with his job, leaves it so. And yet, if he sway

too much from the perpendicular—above all, if he throw plummet and level quite away from him, and pile brick on brick heedless, just as it comes to hand—such bricklayer, I think, is in a bad way. He has forgotten himself; but the law of gravitation does not forget to act on him: he and his wall rush down into a confused welter of ruins! CARLYLE.

In all systems whatsoever, whether of religion, government, morals, etc., perfection is the object always proposed, though possibly unattainable. However, those who aim carefully at the mark itself, will unquestionably come nearer it than those who, from despair, negligence, or indolence leave to chance the work of skill. This maxim holds equally true in common life: those who aim at perfection will come infinitely nearer it than those desponding or indolent spirits who foolishly say to themselves, "Nobody is perfect: perfection is unattainable: to attempt it is chimerical: I shall do as well as others: why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be—*perfect?*"

LORD CHESTERFIELD:
Letters to his Son, Feb. 20, 1752.

PERSECUTION.

I love to see a man zealous in a good matter, and especially when his zeal shows itself for advancing morality and promoting the happiness of mankind. But when I find the instruments he works with are racks and gibbets, gallies and dungeons: when he imprisons men's persons, confiscates their estates, ruins their families, and burns the body to save the soul, I cannot stick to pronounce of such a one that (whatever he may think of his faith and religion) his faith is vain and his religion unprofitable.

ADDISON: *Spectator*, No. 185.

In that disputable point of persecuting men for conscience sake, besides the embittering their minds with hatred, indignation, and all the vehemence of resentment, and ensnaring them to profess what they do not believe, we cut them off from the pleasures and advantages of society, afflict their bodies, distress their fortunes, hurt their reputations, ruin their families, make their lives painful, or put an end to them. Sure when I see such dreadful consequences rising from a principle, I would be as fully convinced of the truth of it, as of a mathematical demonstration, before I would venture to act upon it, or make it a part of my religion.

ADDISON: *Spectator*, No. 459.

Such an intention is pretended by all men,—who all not only insist that their religion has the sanction of Heaven, but is likewise, and for that reason, the best and most convenient to human society. All religious persecution, Mr. Bayle well observes, is grounded upon a miserable *petitio principii.* You are wrong, I am right; you must come over to me, or you must suffer. Let me add, that the great inlet by which a colour for oppression has entered into the world is by one man's pretending to determine concerning the happiness of another, and by claiming a right to use what means he thinks proper in order to bring him to a sense of it. It is the ordinary and trite sophism of oppression.

BURKE: *Tract on the Popery Laws.*

If he be beforehand satisfied that your opinion is better than his, he will voluntarily come over to you, and without compulsion, and then your law would be unnecessary; but if he is not so convinced, he must know that it is his duty in this point to sacrifice his interest here to his opinion of his eternal happiness, else he could have in reality no religion at all. In the former case, therefore, as your law would be unnecessary, in the latter it would be persecuting: that is, it would put your penalty and his idea of duty in the opposite scales; which is, or I know not what is, the precise idea of persecution. BURKE:

Tract on the Popery Laws.

An uniform principle, which is interwoven in my nature, and which has hitherto regulated, and I hope will continue to regulate, my conduct,—I mean an utter abhorrence of all kinds of public injustice and oppression; the worst species of which are those which, being converted into maxims of state, and blending themselves with law and jurisprudence, corrupt the very fountains of all equity, and subvert all the purposes of government. BURKE:

To Dr. J. Curry, Aug. 14, 1779.

This kind of persecutors without zeal, without charity, know well enough that religion, to pass by all questions of the truth or falsehood of any of its particular systems (a matter I abandon to the theologians on all sides), is a source of great comfort to us mortals, in this our short but tedious journey throughout the world. They know that, to enjoy this consolation, men must believe their religion upon some principle or other, whether of education, habit, theory, or authority. When men are driven from any of those principles on which they have received religion, without embracing with the same assurance and cordiality some other system, a dreadful void is left in their minds, and a terrible shock is given to their morals. They lose their guide, their comfort, their hope.

BURKE:
Letter to Richard Burke on Prot. Ascend. in Ireland, 1793.

It is an inherent and inseparable inconvenience in persecution that it knows not where to stop. It only aims at first to crush the obnoxious sect; it then punishes the supposed crime of obstinacy, till at length the original magnitude of the error is little thought of in the solicitude to maintain the rights of authority.

ROBERT HALL:
Fragment, On the Right of Worship.

If such arguments are to pass current, it will be easy to prove that there never was such a

thing as religious persecution since the creation. For there never was a religious persecution in which some odious crime was not, justly or unjustly, said to be obviously deducible from the doctrines of the persecuted party. We might say that the Cæsars did not persecute the Christians; that they only punished men who were charged, rightly or wrongly, with burning Rome, and with committing the foulest abominations in secret assemblies; and that the refusal to throw frankincense on the altar of Jupiter was not the crime, but only evidence of the crime. We might say that the massacre of St. Bartholomew was intended to extirpate, not a religious sect, but a political party. For, beyond all doubt, the proceedings of the Huguenots, from the conspiracy of Amboise to the battle of Moncontour, had given much more trouble to the French monarchy than the Catholics have ever given to the English monarchy since the Reformation; and that too with much less excuse.

The true distinction is perfectly obvious. To punish a man because we infer from the nature of some doctrine which he holds, or from the conduct of other persons who hold the same doctrines with him, that he will commit a crime, is persecution, and is, in every case, foolish and wicked.

When Elizabeth put Ballard and Babington to death, she was not persecuting. Nor should we have accused her government of persecution for passing any law, however severe, against overt acts for sedition. But to argue that, because a man is a Catholic, he must think it right to murder a heretical sovereign, and that because he thinks it right he will attempt to do it, and then to found on this conclusion a law for punishing him as if he had done it, is plain persecution.

If, indeed, all men reasoned in the same manner on the same data, and always did what they thought it their duty to do, this mode of dispensing punishment might be extremely judicious. But as people who agree about premises often disagree about conclusions, and as no man in the world acts up to his own standard of right, there are two enormous gaps in the logic by which alone penalties for opinions can be defended. The doctrine of reprobation, in the judgment of many very able men, follows by syllogistic necessity from the doctrine of election. Others conceive that the Antinomian heresy directly follows from the doctrine of reprobation; and it is very generally thought that licentiousness and cruelty of the worst description are likely to be the fruits, as they often have been the fruits, of Antinomian opinions. This chain of reasoning, we think, is as perfect in all its parts as that which makes out a Papist to be necessarily a traitor. Yet it would be rather a strong measure to hang all the Calvinists, on the ground that, if they were spared, they would infallibly commit all the atrocities of Matthias and Knipperdoling. For, reason the matter as we may, experience shows us that a man may believe in election without believing in reprobation, that he may believe in reprobation without being an Antinomian, and that he may be an Antinomian without being a bad citizen. Man, in short, is so inconsistent a creature that it is impossible to reason from his belief to his conduct, or from one part of his belief to another.

LORD MACAULAY:
Hallam, Constit. History, Sept. 1828.

It is altogether impossible to reason from the opinions which a man professes to his feelings and his actions; and in fact no person is ever such a fool as to reason thus, except when he wants a pretext for persecuting his neighbours. A Christian is commanded, under the strongest sanctions, to be just in all his dealings. Yet to how many of the twenty-four millions of professing Christians in these islands would any man in his senses lend a thousand pounds without security? A man who should act, for one day, on the supposition that all the people about him were influenced by the religion which they professed, would find himself ruined before night; and no man ever does act on that supposition in any of the ordinary concerns of life, in borrowing, in lending, in buying, or in selling. But when any of our fellow-creatures are to be oppressed, the case is different. Then we represent those motives which we know to be so feeble for good as omnipotent for evil. Then we lay to the charge of our victims all the vices and follies to which their doctrines, however remotely, seem to tend. We forget that the same weakness, the same laxity, the same disposition to prefer the present to the future, which make men worse than a good religion, make them better than a bad one.

It was in this way that our ancestors reasoned, and that some people in our time still reason, about the Catholics. A Papist believes himself bound to obey the Pope. The Pope has issued a bull deposing Queen Elizabeth. Therefore every Papist will treat her grace as an usurper. Therefore every Papist is a traitor. Therefore every Papist ought to be hanged, drawn, and quartered. To this logic we owe some of the most hateful laws that ever disgraced our history.

LORD MACAULAY:
Civil Disabilities of the Jews, Jan. 1831.

It seems to us, also, to be the height of absurdity to employ civil disabilities for the propagation of an opinion, and then to shrink from employing other punishments for the same purpose. For nothing can be clearer than that, if you punish at all, you ought to punish enough. The pain caused by punishment is pure unmixed evil, and never ought to be inflicted except for the sake of some good. It is mere foolish cruelty to provide penalties which torment the criminal without preventing the crime. Now, it is possible, by sanguinary persecution unrelentingly inflicted, to suppress opinions. In this way the Albigenses were put down. In this way the Lollards were put down. In this way the fair promise of the Reformation was blighted in Italy and Spain. But we may safely defy Mr.

Gladstone to point out a single instance in which the system which he recommends has succeeded.

LORD MACAULAY:
Gladstone on Church and State, April, 1839.

The question whether insults offered to a religion ought to be visited with punishment does not appear to us at all to depend on the question whether that religion be true or false. The religion may be false, but the pain which such insults give to the professors of that religion is real. It is often, as the most superficial observation may convince us, as real a pain and as acute a pain as is caused by almost any offence against the person, against property or against character. Nor is there any compensating good whatsoever to be set off against this pain. Discussion, indeed, tends to elicit truth. But insults have no such tendency. They can be employed just as easily against the purest faith as against the most monstrous superstition. It is easier to argue against falsehood than against truth. But it is as easy to pull down or defile the temples of truth as those of falsehood. It is as easy to molest with ribaldry and clamour men assembled for purposes of pious and rational worship, as men engaged in the most absurd ceremonies. Such insults when directed against erroneous opinions seldom have any other effect than to fix those opinions deeper, and to give a character of peculiar ferocity to theological dissension. Instead of eliciting truth, they only inflame fanaticism.

LORD MACAULAY:
Notes on the Indian Penal Code, Macaulay's Works, Complete, 1866, 8 vols. 8vo, vii, 479.

What bloodshed and confusion have been occasioned from the reign of Henry IV., when the first penal statutes were enacted, down to the revolution in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy. Sad experience and a large mind taught that great man the President De Thou this doctrine. Let any man read the many admirable things which, though a papist, he hath dared to advance on this subject, in the dedication of his History to Henry IV. of France (which I never read without rapture), and he will be fully convinced not only how cruel, but how impolitic, it is to prosecute for religious opinions.

CHIEF-JUSTICE MANSFIELD:
Lord Campbell's Chief Justices, ii. 513: *Life of Lord Mansfield.*

Of all the monstrous passions and opinions which have crept into the world there is none so wonderful as that those who profess the common name of Christians should pursue each with rancour and hatred for differences in their way of following the example of their Saviour. It seems so natural that all who pursue the steps of any leader should form themselves after his manners, that it is impossible to account for effects so different from what we might expect from those who professs themselves followers of the highest pattern of meekness and charity, but by ascribing such effects to the ambition and corruption of those who are so audacious, with souls full of fury, to serve at the altars of the God of Peace.

SIR R. STEELE: *Spectator*, No. 516.

Persecution for opinions stuck the fastest, and, after having tarnished the splendour of almost every Protestant community in its turn, was the latest, and with most difficulty, shaken off.

WARBURTON.

PERSEVERANCE.

Great effects come of industry and perseverance; for audacity doth almost bind and mate the weaker sort of minds.

LORD BACON: *Nat. Hist.*

Let us only suffer any person to tell us his story, morning and evening, but for one twelvemonth, and he will become our master.

BURKE:
Thoughts on French Affairs, Dec. 1791.

Perpetual pushing and assurance put a difficulty out of countenance, and make a seeming impossibility give way.

JEREMY COLLIER.

That policy that can strike only while the iron is hot, will be overcome by that perseverance which, like Cromwell's, can make the *iron hot by striking;* and he that can only rule the storm must yield to him who can both *raise* and *rule* it.

COLTON: *Lacon.*

Persevere is applied only to matters of some importance which demand a steady purpose of the mind; *persist* is used in respect to the ordinary business of life, as well as on more important occasions. A learner *perseveres* in his studies; a child may *persist* in making a request until he has obtained the object of his desire.

CRABB: *Synonymes.*

I am persuaded that in carefully examining the conduct of those who have attained to any extraordinary fortune, we shall be tempted to believe there is nothing so sure of succeeding as not to be over brilliant, as to be entirely wrapped up in one's self, and endowed with a perseverance which, in spite of the rebuffs it may meet with, never relaxes in the pursuit of its object. It is incredible what may be done by dint of importunity alone; and where shall we find the man of real talents who knows how to be importunate enough? He is too soon overcome with the disgust inspired by all matters which have interest only for their object, with the desire of perpetual solicitation; he is too much alive to all the little movements visible on the countenance of the person solicited, and he gives up the pursuit. The fool sees none of these things, feels none of these things—he pursues his object with unremitted ardour, and at length attains it.

BARON DE GRIMM.

People may tell you of your being unfit for some peculiar occupation in life; but heed them not. Whatever employ you follow with perseverance and assiduity will be found fit for you: it will be your support in youth and your comfort in age. In learning the useful part of any profession very moderate abilities will suffice—great abilities are generally injurious to the possessors. Life has been compared to a race; but the allusion still improves by observing that the most swift are ever the most apt to stray from the course. GOLDSMITH.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance: it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pick-axe, or of one impression of a spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.

It is therefore of the utmost importance that those who have any intention of deviating from the beaten roads of life, and acquiring a reputation superior to names hourly swept away by time among the refuse of fame, should add to their reason, and their spirit, the power of persisting in their purposes; acquire the art of sapping what they cannot batter; and the habit of vanquishing obstinate resistance by obstinate attacks.

DR. S. JOHNSON: *Rambler*, No. 43.

Those who attain any excellence commonly spend life in one common pursuit; for excellence is not often gained upon easier terms.

DR. S. JOHNSON.

There is no creature so contemptible but by resolution may gain his point.

L'ESTRANGE.

PHILANTHROPY.

When you have a mind to divert your fancy, consider the various good qualities of your acquaintances. As the enterprising vigour of this man, the modesty of another, the honour and integrity of a third, the liberality of a fourth, the vivacity and cheerfulness of a fifth, and so on; for there's nothing so entertaining as a lively image of the virtues and the advantages of those we converse with. ANTONINUS.

I cannot name this gentleman [John Howard] without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces or the stateliness of temples, not to make accurate measurements of the remains of ancient grandeur nor to form a scale of the curiosity of modern art, not to collect medals or collate manuscripts,—but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery—a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward by seeing all its effects fully realized in his own. He will receive, not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter. BURKE:

Speech at Bristol previous to the Election, 1780.

Gentlemen, I have had my day. I can never sufficiently express my gratitude to you for having set me in a place wherein I could lend the slightest help to great and laudable designs. If I have had my share in any measure giving quiet to private property and private conscience,—if by my vote I have aided in securing to families the best possession, peace,—if I have joined in reconciling kings to their subjects, and subjects to their prince,—if I have assisted to loosen the foreign holdings of the citizen, and taught him to look for his protection to the laws of his country, and for his comfort to the good will of his countrymen,—if I have thus taken my part with the best of men in the best of their actions, I can shut the book. I might wish to read a page or two more, but this is enough for my measure. I have not lived in vain.

BURKE:

Speech at Bristol previous to the Election, 1780.

This sympathetic revenge, which is condemned by clamorous imbecility, is so far from being a vice, that it is the greatest of all possible virtues,—a virtue which the uncorrupted judgment of mankind has in all ages exalted to the rank of heroism. To give up all the repose and pleasures of life, to pass sleepless nights and laborious days, and, what is ten times more irksome to an ingenuous mind, to offer one's self to calumny and all its herd of hissing tongues and poisoned fangs, in order to free the world from fraudulent prevaricators, from cruel oppressors, from robbers and tyrants, has, I say, the test of heroic virtue, and well deserves such a distinction. BURKE:

Impeachment of W. Hastings.

True humanity consists not in a squeamish ear; it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavours to execute the actions which it suggests. C. J. FOX.

You might have traversed the Roman empire in the zenith of its power, from the Euphrates to the Atlantic, without meeting with a single charitable asylum for the sick. Monuments of pride, of ambition, of vindictive wrath, were to be found in abundance; but not one legible record of commiseration for the poor. It was reserved for the religion whose basis is humility, and whose element is devotion, to proclaim with authority, "Blessed are the merciful, for they shall obtain mercy." ROBERT HALL:
On the Art of Healing.

PHILOSOPHY.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find that the generality of these wise men were nearer a hundred than sixty years of age, at the time of their respective deaths.
ADDISON: *Spectator*, No. 195.

As Simonides has exposed the vicious part of women from the doctrine of pre-existence, some of the ancient philosophers have satirized the vicious part of the human species from a notion of the soul's post-existence. ADDISON.

The road to true philosophy is precisely the same with that which leads to true religion; and from both one and the other, unless we would enter in as little children, we must expect to be totally excluded.
LORD BACON:
Novum Organon, Lib. i., Aph. 68.

In philosophy, the contemplations of man do either penetrate unto God, or are circumferred to nature, or are reflected or reverted upon himself. Out of which several inquiries there do arise three knowledges: divine philosophy, natural philosophy, and human philosophy, or humanity. LORD BACON.

The empirical philosophers are like pismires: they only lay up and use their store. The rationalists are like the spiders: they spin all out of their own bowels. But give me a philosopher who, like the bee, hath a middle faculty, gathering from abroad, but digesting that which is gathered by his own virtue.
LORD BACON.

Plato said his master Socrates was like the apothecary's gallipots, that had on the outside apes, owls, and satyrs, but within precious drugs.
LORD BACON.

The ancient sophists and rhetoricians, which ever had young auditors, lived till they were an hundred years old. LORD BACON.

Diogenes was asked in a kind of scorn, What was the matter that philosophers haunted rich men, and not rich men philosophers? He answered, Because the one knew what they wanted, the other did not.
LORD BACON.

Epicurus seems to have had his brains so muddled and confounded that he scarce ever kept in the right way, though the main maxim of his philosophy was to trust to his senses and follow his nose. BENTLEY.

Some great men of the last age, before the mechanical philosophy was revived, were too much addicted to this nugatory art: when occult quality, and sympathy and antipathy, were admitted for satisfactory explications of things. BENTLEY.

Philosophy would solidly be established, if men would more carefully distinguish those things that they know from those that they ignore. BOYLE.

Nor truly do I think the lives of these, or of any other, were ever correspondent, or in all points conformable, unto their doctrines. It is evident that Aristotle transgressed the rule of his own ethics: the Stoics that condemn passion, and command a man to laugh in Phalaris his bull, could not endure without a groan a fit of the stone or colic. The Sceptics that affirmed they knew nothing, even in that opinion confute themselves, and thought they knew more than all the world beside. Diogenes I hold to be the most vainglorious man of his time, and more ambitious in refusing all honours than Alexander in rejecting none. Vice and the devil put a fallacy upon our reasons, and, provoking us too hastily to run from it, entangle and profound us deeper in it . . . the philosopher [Apollonius Tyaneus] that threw his money into the sea to avoid avarice, was a notorious prodigal. SIR T. BROWNE:
Religio Medici, Part I., lv.

Rest not in the high-strained paradoxes of old philosophy, supported by naked reason and the reward of mortal felicity; but labour in the ethics of faith, built upon heavenly assistance, and the happiness of both beings. Understand the rules, but swear not unto the doctrines, of Zeno or Epicurus. Look beyond Antoninus, and terminate not thy morals in Seneca or Epictetus. Let not the twelve, but the two tables be thy law: let Pythagoras be thy remembrancer, not thy textuary and final instructor; and learn the vanity of the world rather from Solomon than Phocylides. Sleep not in the dogmas of the Peripatus, Academy, or Porticus. Be a moralist of the Mount, an Epictetus in the faith, and Christianize thy notions.
SIR T. BROWNE:
Christian Morals, Pt. II., xxi.

The characters of nature are legible, it is true; but they are not plain enough to enable those who run, to read them. We must make use of a cautious, I had almost said, a timorous

method of proceeding. We must not attempt to fly, when we can scarcely pretend to creep. In considering any complex matter, we ought to examine every distinct ingredient in the composition, one by one; and reduce everything to the utmost simplicity; since the condition of our nature binds us to a strict law and very narrow limits. We ought afterwards to re-examine the principles by the effect of the composition, as well as the composition by that of the principles. We ought to compare our subject with things of a similar nature, and even with things of a contrary nature; for discoveries may be, and often are, made by the contrast, which would escape us on the single view. The greater number of the comparisons we make, the more general and the more certain our knowledge is likely to prove, as built upon a more extensive and perfect induction.

If an inquiry thus carefully conducted should fail at last of discovering the truth, it may answer an end perhaps as useful, in discovering to us the weakness of our own understanding. If it does not make us knowing, it may make us modest. If it does not preserve us from error, it may at least from the spirit of error; and may make us cautious of pronouncing with positiveness or with haste, when so much labour may end in so much uncertainty.

BURKE:
Essay on the Sublime and Beautiful, 1756.

The use of such inquiries may be very considerable. Whatever turns the soul inward on itself tends to concentre its forces, and to fit it for greater and stronger flights of science. By looking into physical causes our minds are opened and enlarged; and in this pursuit, whether we take or whether we lose our game, the chase is certainly of service. Cicero, true as he was to the academic philosophy, and consequently led to reject the certainty of physical, as of every other kind of knowledge, yet freely confesses its great importance to the human understanding: "*Est animorum ingeniorumque nostrorum naturale quoddam quasi pabulum consideratio contemplatioque naturæ.*" If we can direct the lights we derive from such exalted speculations upon the humbler field of the imagination, whilst we investigate the springs and trace the courses of our passions, we may not only communicate to the taste a sort of philosophical solidity, but we may reflect back on the severer sciences some of the graces and elegances of taste, without which the greatest proficiency in those sciences will always have the appearance of something illiberal.

BURKE:
Essay on the Sublime and Beautiful.

These philosophers are fanatics: independent of any interest, which, if it operated alone, would make them much more tractable, they are carried with such an headlong rage towards every desperate trial that they would sacrifice the whole human race to the slightest of their experiments. I am better able to enter into the character of this description of men than the noble Duke can be. I have lived long and variously in the world. Without any considerable pretensions to literature in myself, I have aspired to the love of letters. I have lived for a great many years in habitudes with those who professed them. I can form a tolerable estimate of what is likely to happen from a character chiefly dependent for fame and fortune on knowledge and talent, as well in its morbid and perverted state as in that which is sound and natural. Naturally men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God, which was in all ages too often the case, and the fear of man, which is now the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of hell to scourge mankind.

BURKE:
Letter to a Noble Lord on the Attacks upon his Pension, 1796.

In wonder all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration. COLERIDGE.

There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual. It has been acutely said that "*Philosophy readily triumphs over past or future evils, but that present evils triumph over philosophy.*" Philosophy is a goddess, whose head indeed is in heaven, but whose feet are upon earth: she attempts more than she accomplishes, and promises more than she performs: she can teach us to *hear* of the calamities of others with magnanimity; but it is religion only that can teach us to bear our own with resignation.

COLTON: *Lacon.*

How conformable Socrates was to the Pagan religion and worship may appear from those last dying words of his, when he should be most serious. CUDWORTH.

We seem to be to seek what the chief and highest good superior to knowledge . . . is; and it cannot be denied but that Plato sometimes talks too metaphysically and cloudily about it.

CUDWORTH.

We are men of secluded habits, with something of a cloud upon our early fortunes; whose enthusiasm, nevertheless, has not cooled with age; whose spirit of romance is not yet quenched; who are content to ramble through the world in a pleasant dream, rather than ever waken again to its harsh realities. We are alchemists, who would extract the essence of perpetual youth from dust and ashes, tempt coy Truth in many light and fairy forms from the bottom of her well, and discover one crumb of comfort, or one grain of good, in the commonest and least regarded matter that passes through our crucible. Spirits of past times, creatures of imagination, and people of to-day, are alike the objects of

our seeking; and, unlike the objects of search with most philosophers, we can insure their coming at our command. DICKENS.

Persius professes the stoic philosophy; the most generous among all the sects who have given rules of ethics. DRYDEN.

Let Epicurus give indolency as an attribute to his gods, and place in it the happiness of the blest: the Divinity which we worship has given us not only a precept against it, but his own example to the contrary. DRYDEN.

When philosophy has gone so far as she is able, she arrives at Almightiness, and in that labyrinth is lost; where not knowing the way, she goes on by guess, and cannot tell whether she is right or wrong; and like a petty river is swallowed up in the boundless ocean of Omnipotency. FELLTHAM.

The scholastic brocard "Nihil est in intellectu quod non prius fuit in sensu" is the fundamental article in the creed of that school of philosophers who are called sensualists. FERRIER.

The categories of Aristotle are both logical and metaphysical, and apply to things as well as words. Regarded logically, they are reducible to two, substance and attribute; regarded metaphysically, they are reducible to being and accident. The categories of Kant are quantity, quality, relation, and modality. FLEMING.

Man first examines phenomena, but he is not satisfied till he has reduced them to their causes, and when he has done so, he asks to determine the value of the knowledge he has attained. This is philosophy, properly so called, the mother and governing science, the science of sciences. FLEMING.

In the philosophy of Kant our judgments are reduced under the four heads of quantity, quality, relation, and modality. . . . The category of modality includes possibility and impossibility, existence and non-existence, necessity or contingency. FLEMING.

That the Aristotelian philosophy is a huddle of words and terms insignificant has been the censure of the wisest. GLANVILL.

Many of the most accomplished wits of all ages have resolved their knowledge into Socrates his sum total, and after all their pains in quest of science have sat down in a professed nescience. GLANVILL.

What I have observed with regard to natural philosophy I would extend to every other science whatsoever. We should teach them as many of the facts as were possible, and defer the causes until they seemed of themselves desirous of knowing them. A mind thus leaving school, stored with all the simple experiences of science, would be the fittest in the world for the college course; and though such a youth might not appear so bright or so talkative as those who had learned the real principles and causes of some of the sciences, yet he would make a wiser man, and would retain a more lasting passion for letters, than he who was early burdened with the disagreeable institution of effect and cause. GOLDSMITH: *Essays*, No. VII.

An inquiry into the sources of great events, an attempt to develop the more hidden causes which influence, under God, the destiny of nations, is an exercise of the mental powers more noble than almost any other, inasmuch as it embraces the widest field, and grasps a chain whose links are the most numerous, complicated, and subtle. The most profound political speculations, however, the most refined theories of government, though they establish the fame of their authors, will be found, perhaps, to have had very little influence on the happiness of nations. ROBERT HALL: *Sentiments Proper to the Present Crisis.*

While human philosophy was never able to abolish idolatry in a single village, the promulgation of the gospel overthrew it in a great part (and that the most enlightened) of the world. ROBERT HALL: *Modern Infidelity.*

Philosophy has been defined:—the science of things divine and human, and the causes in which they are contained;—the science of effects by their causes;—the science of sufficient reasons;—the science of things possible, inasmuch as they are possible;—the science of things evidently deduced from their first principles;—the science of truths sensible and abstract;—the application of reason to its legitimate objects;—the science of the relations of all knowledge to the necessary ends of human reason;—the science of the original form of the ego, or mental self;—the science of science;—the science of the absolute;—the science of the absolute indifference of the ideal and real. SIR W. HAMILTON.

In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the ego; *objective* what belongs to the object of thought, the non ego. Philosophy being the essence of knowledge, and the science of knowledge supposing, in its most fundamental and thorough-going analysis, the distinction of the *subject* and *object* of knowledge, it is evident that to philosophy the *subject* of knowledge would be by pre-eminence the *subject*, and the *object* of knowledge the *object*. It was therefore natural that the *object* and *objective*, the *subject* and *subjective*, should be employed by philosophers as simple terms, compendiously to denote the grand discrimination about which philosophy was constantly employed, and which no others could be found so precisely and promptly to express. SIR W. HAMILTON.

By a double blunder in philosophy and Greek, idéologie . . . has in France become the name peculiarly distinctive of that philosophy of mind which exclusively derives our knowledge from sensation. SIR W. HAMILTON.

Philosophical doubt is not an end, but a mean. SIR W. HAMILTON.

Previous to the publication of the Novum Organon of Bacon, natural philosophy, in any legitimate and extensive use of the word, could hardly be said to exist. Among the Greek philosophers, of whose attainments in science alone we have any positive knowledge, and that but a very limited one, we are struck with the remarkable contrast between their powers of acute and subtile disputation, their extraordinary success in abstract reasoning, and their intimate familiarity with subjects purely intellectual, on the one hand, and, on the other, with their loose and careless consideration of external nature, their grossly illogical deductions of sweeping generality from few and ill-observed facts, in some cases; and their reckless assumption of abstract principles having no foundation but in their own imagination, in others: mere forms of words with nothing corresponding to them in nature, from which, as from mathematical definitions, postulates, and axioms, they imagined that all phenomena could be derived, all the laws of nature deduced.

SIR JOHN F. W. HERSCHEL.

Many persons of late have been injured by the imposing name of PHILOSOPHY. Philosophy, when it is employed in promoting good morals, in cultivating liberal arts, in strengthening social union, in contemplating the works of creation, and thus leading man to acknowledge and adore the Supreme Being, is a noble science: it is noble, because true; and true, because consistent and corresponding with the nature of man and with the relations he bears to his fellow-creatures and to his Maker. But that which *assumes* the name of philosophy, and under this mask injures morals, dissuades from mental improvement, disunites society, discerns not the wisdom of God, either in the earth or the heavens, and discourages men from paying the tribute of gratitude to their universal Father, such a system of doctrines is detestable, because false,—and false, because contrary to the nature of man and his several relations to society and God. Real philosophy we should cherish and love: it is the friend of man, being the source of wisdom, the origin of many comforts, and the handmaid of religion. That which comes under its borrowed name, which puts on a semblance of what in fact it is not, and which if we are compelled to call philosophy we must, if we would speak properly, term false philosophy—that is the evil against which we are to guard, that the credulous and innocent may not be betrayed by the deceits, the forgeries, and enchantments of this visored impostor.

BISHOP HUNTINGFORD.

He [Bolingbroke] was of that sect which, to avoid a more odious name, chose to distinguish itself by that of naturalism.

BISHOP HURD.

'Tis a high point of philosophy and virtue for a man to be so present to himself as to be always provided against all accidents.

L'ESTRANGE.

This is the mission of positivism, to generalize science and to systematize sociality: in other words, it aims at creating a philosophy of the sciences, as a basis for the new social faith.

G. H. LEWES.

In philosophical enquiries the order of nature should govern, which in all progression is to go from the place one is then in to that which lies next to it. LOCKE.

The systems of natural philosophy that have obtained are to be read more to know the hypotheses, than with hopes to gain there a comprehensive, scientifical, and satisfactory knowledge of the works of nature.

LOCKE.

The philosophers of old did in vain enquire, whether the *summum bonum* consisted in riches, bodily delights, virtue, or contemplation: they might as reasonably have disputed whether the best relish were in apples, plums, or nuts.

LOCKE.

All our simple ideas are adequate; because, being nothing but the effects of certain powers in things, fitted and ordained by God to produce such sensations in us, they cannot but be correspondent and adequate to those powers.

LOCKE.

Malebranche having shewed the difficulties of the other ways, and how unsufficient they are to give a satisfactory account of the ideas we have, erects this, of seeing all things in God, upon their ruin, as the tree. LOCKE.

This seeing all things, because we can desire to see all things, Malebranche makes a proof that they are present to our minds; and if they be present, they can no ways be present but by the presence of God, who contains them all.

LOCKE.

He who, with Plato, shall place beatitude in the knowledge of God, will have his thoughts raised to other contemplations than those who looked not beyond this spot of earth and those perishing things in it. LOCKE.

Like most other friends, the Imagination is capricious, and forsakes us often at the moment in which we most need its aid. As we grow older we begin to learn that, of the two, our more faithful and steadfast comforter is—Custom. But I should apologize for this sudden and unseasonable indulgence of a momentary weakness—it is but for a moment. With returning health returns also that energy without which the soul were given us in vain, and which enables us calmly to face the evils of our being, and resolutely to fulfil its objects. There is but one philosophy (though there are a thousand schools), and its name is Fortitude:

"To Bear Is To Conquer Our Fate!"

LORD E. G. E. L. B. LYTTON:
The Last Days of Pompeii, last Note.

The chief peculiarity of Bacon's philosophy seems to us to have been this, that it aimed at

things altogether different from those which his predecessors had proposed to themselves. This was his own opinion. "Finis scientiarum," says he, "a nemine adhuc bene positus est." And again, "Omnium gravissimus error in deviatione ab ultimo doctrinarum fine consistit." "Nec ipsa meta," says he elsewhere, "adhuc ulli, quod sciam, mortalium posita est et defixa." The more carefully his works are examined, the more clearly, we think, it will appear that this is the real clue to his whole system, and that he used means different from those used by other philosophers, because he wished to arrive at an end altogether different from theirs.

What then was the end which Bacon proposed to himself? It was, to use his own emphatic expression, "fruit." It was the multiplying of human enjoyments and the mitigating of human sufferings. It was "the relief of man's estate." It was "commodis humanis inservire." It was "efficaciter operari ad sublevanda vitæ humanæ incommoda." It was "dotare vitam humanam novis inventis et copiis." It was "genus humanum novis operibus et potestatibus continuo dotare." This was the object of all his speculations in every department of science, in natural philosophy, in legislation, in politics, in morals.

LORD MACAULAY:
Lord Bacon, July, 1837.

The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind. It could not condescend to the humble office of ministering to the comfort of human beings. All the schools contemned that office as degrading; some censured it as immoral. Once indeed Posidonius, a distinguished writer of the age of Cicero and Cæsar, so far forgot himself as to enumerate among the humble blessings which mankind owed to philosophy the discovery of the principle of the arch and the introduction of the use of metals. This eulogy was considered as an affront, and was taken up with proper spirit. Seneca vehemently disclaims these insulting compliments. Philosophy, according to him, has nothing to do with teaching men to rear arched roofs over their heads. The true philosopher does not care whether he has an arched roof or any roof. Philosophy has nothing to do with teaching men the uses of metals. She teaches us to be independent of all material substances, of all mechanical contrivances. The wise man lives according to nature. Instead of attempting to add to the physical comforts of his species, he regrets that his lot was not cast in that golden age when the human race had no protection against the cold but the skins of wild beasts, no screen from the sun but a cavern. To impute to such a man any share in the invention or improvement of a plough, a ship, or a mill, is an insult. "In my own time," says Seneca, "there have been inventions of this sort, transparent windows, tubes for diffusing warmth equally through all parts of a building, shorthand, which has been carried to such a perfection that a writer can keep pace with the most rapid speaker. But the inventing of such things is drudgery for the lowest slaves; philosophy lies deeper. It is not her office to teach men how to use their hands. The object of her lessons is to form the soul. *Non est, inquam, instrumentorum ad usus necessarios opifex.*" If the *non* were left out, this last sentence would be no bad description of the Baconian philosophy, and would, indeed, very much resemble several expressions in the *Novum Organum*. "We shall next be told," exclaims Seneca, "that the first shoemaker was a philosopher." For our own part, if we are forced to make our choice between the first shoemaker and the author of the three books On Anger, we pronounce for the shoemaker. It may be worse to be angry than to be wet. But shoes have kept millions from being wet; and we doubt whether Seneca ever kept anybody from being angry.

LORD MACAULAY: *Lord Bacon*.

It is very reluctantly that Seneca can be brought to confess that any philosopher had ever paid the smallest attention to anything that could possibly promote what vulgar people would consider as the well-being of mankind. He labours to clear Democritus from the disgraceful imputation of having made the first arch, and Anacharsis from the charge of having contrived the potter's wheel. He is forced to own that such a thing might happen; and it may also happen, he tells us, that a philosopher may be swift of foot. But it is not in his character of philosopher that he either wins a race or invents a machine. No, to be sure. The business of a philosopher was to declaim in praise of poverty, with two millions sterling out at usury, to meditate epigrammatic conceits about the evils of luxury, in gardens which moved the envy of sovereigns, to rant about liberty, while fawning on the insolent and pampered freedmen of a tyrant, to celebrate the divine beauty of virtue with the same pen which had just before written a defence of the murder of a mother by a son.

From the cant of this philosophy, a philosophy meanly proud of its own unprofitableness, it is delightful to turn to the lessons of the great English teacher [Bacon].

LORD MACAULAY: *Lord Bacon*.

The spirit which appears in the passage of Seneca to which we have referred tainted the whole body of the ancient philosophy from the time of Socrates downwards, and took possession of intellects with which that of Seneca cannot for a moment be compared. It pervades the dialogues of Plato. It may be distinctly traced in many parts of the works of Aristotle. Bacon has dropped hints from which it may be inferred that, in his opinion, the prevalence of this feeling was in a great measure to be attributed to the influence of Socrates. Our great countryman evidently did not consider the revo-

lution which Socrates effected in philosophy as a happy event, and constantly maintained that the earlier Greek speculators, Democritus in particular, were, on the whole, superior to their more celebrated successors.

Assuredly, if the tree which Socrates planted and Plato watered is to be judged of by its flowers and leaves, it is the noblest of trees. But if we take the homely test of Bacon, if we judge of the tree by its fruits, our opinion of it may perhaps be less favourable. When we sum up all the useful truths which we owe to that philosophy, to what do they amount? We find, indeed, abundant proofs that some of those who cultivated it were men of the first order of intellect. We find among their writings incomparable specimens both of dialectical and rhetorical art. We have no doubt that the ancient controversies were of use, in so far as they served to exercise the faculties of the disputants; for there is no controversy so idle that it may not be of use in this way. But when we look for something more, for something which adds to the comforts or alleviates the calamities of the human race, we are forced to own ourselves disappointed. We are forced to say with Bacon that this celebrated philosophy ended in nothing but disputation, that it was neither a vineyard nor an olive-ground, but an intricate wood of briers and thistles, from which those who lost themselves in it brought back many scratches and no food.

We readily acknowledge that some of the teachers of this unfruitful wisdom were among the greatest men that the world has ever seen. If we admit the justice of Bacon's censure, we admit it with regret, similar to that which Dante felt when he learned the fate of those illustrious heathens who were doomed to the first circle of Hell.

> "Gran duol mi prese al cuor quando lo 'ntesi,
> Perocché gente di molto valore
> Conobbi che 'n quel limbo eran sospesi."
>
> LORD MACAULAY: *Lord Bacon.*

But in truth the very admiration which we feel for the eminent philosophers of antiquity forces us to adopt the opinion that their powers were systematically misdirected. For how else could it be that such powers should effect so little for mankind? A pedestrian may show as much muscular vigour on a treadmill as on the highway road. But on the road his vigour will assuredly carry him forward; and on the treadmill he will not advance an inch. The ancient philosophy was a treadmill, not a path. It was made up of revolving questions, of controversies which were always beginning again. It was a contrivance for having much exertion and no progress. We must acknowledge that more than once, while contemplating the doctrines of the Academy and the Portico, even as they appear in the transparent splendour of Cicero's incomparable diction, we have been tempted to mutter with the surly centurion in Persius, "Cur quis non prandeat hoc est?" What is the highest good, whether pain be an evil, whether all things be fated, whether we can be certain of anything, whether we can be certain that we are certain of nothing, whether a wise man can be unhappy, whether all departures from right be equally reprehensible, these, and other questions of the same sort, occupied the brains, the tongues, and the pens of the ablest men in the civilized world during several centuries. This sort of philosophy, it is evident, could not be progressive. It might indeed sharpen and invigorate the minds of those who devoted themselves to it; and so might the disputes of the orthodox Lilliputians and the heretical Blefuscudians about the big ends and the little ends of eggs. But such disputes could add nothing to the stock of knowledge. The human mind accordingly, instead of marching, merely marked time. It took as much trouble as would have sufficed to carry it forward; and yet remained on the same spot. There was no accumulation of truth, no heritage of truth acquired by the labour of one generation and bequeathed to another, to be again transmitted with large additions to a third. Where this philosophy was in the time of Cicero, there it continued to be in the time of Seneca, and there it continued to be in the time of Favorinus. The same sects were still battling with the same unsatisfactory arguments about the same interminable questions. There had been no want of ingenuity, of zeal, of industry. Every trace of intellectual cultivation was there, except a harvest. There had been plenty of ploughing, harrowing, reaping, threshing. But the garners contained only smut and stubble. LORD MACAULAY: *Lord Bacon.*

The ancient philosophers did not neglect natural science; but they did not cultivate it for the purpose of increasing the power and ameliorating the condition of man. The taint of barrenness had spread from ethical to physical speculations. Seneca wrote largely on natural philosophy, and magnified the importance of that study. But why? Not because it tended to assuage suffering, to multiply the conveniences of life, to extend the empire of man over the material world; but solely because it tended to raise the mind above low cares, to separate it from the body, to exercise its subtilty in the solution of very obscure questions. [Seneca, Nat. Quæst., præf., lib. 3.] Thus natural philosophy was considered in the light merely of a mental exercise. It was made subsidiary to the art of disputation; and it consequently proved altogether barren of useful discoveries.

LORD MACAULAY: *Lord Bacon.*

There was one sect which, however absurd and pernicious some of its doctrines may have been, ought, it should seem, to have merited an exception from the general censure which Bacon has pronounced on the ancient schools of wisdom. The Epicurean, who referred all happiness to bodily pleasure, and all evil to bodily pain, might have been expected to exert himself for the purpose of bettering his own physical condition and that of his neighbours. But the thought seems never to have occurred to any member of that school. Indeed, their no-

tion, as reported by their great poet, was, that no more improvements were to be expected in the arts which conduce to the comfort of life.

"Ad victum quæ flagitat usus
Omnia jam ferme mortalibus esse parata."

This contented despondency, this disposition to admire what has been done, and to expect that nothing more will be done, is strongly characteristic of all the schools which preceded the school of Fruit and Progress. Widely as the Epicurean and the Stoic differed on most points, they seem to have quite agreed in their contempt for pursuits so vulgar as to be useful. The philosophy of both was a garrulous, declaiming, canting, wrangling philosophy. Century after century they continued to repeat their hostile war-cries, Virtue and Pleasure; and in the end it appeared that the Epicurean had added as little to the quantity of pleasure as the Stoic to the quantity of virtue. It is on the pedestal of Bacon, not on that of Epicurus, that those noble lines ought to be inscribed:

"O tenebris tantis tam clarum extollere lumen
Qui primus potuisti, illustrans commoda vitæ."

LORD MACAULAY: *Lord Bacon.*

There cannot be a stronger proof of the degree in which the human mind had been misdirected than the history of the two greatest events which took place during the middle ages. We speak of the invention of Gunpowder and of the invention of Printing. The dates of both are unknown. The authors of both are unknown. Nor was this because men were too rude and ignorant to value intellectual superiority. The invention of gunpowder appears to have been contemporary with Petrarch and Boccaccio. The invention of printing was certainly contemporary with Nicholas the Fifth, with Cosmo de' Medici, and with a crowd of distinguished scholars. But the human mind still retained that fatal bent which it had received two thousand years earlier. George of Trebisond and Marsilio Ficino would not easily have been brought to believe that the inventor of the printing-press had done more for mankind than themselves, or than those ancient writers of whom they were the enthusiastic votaries.

At length the time arrived when the barren philosophy which had, during so many ages, employed the faculties of the ablest of men, was destined to fall. It had worn many shapes. It had mingled itself with many creeds. It had survived revolutions in which empires, religions, languages, races, had perished. Driven from its ancient haunts, it had taken sanctuary in that Church which it had persecuted, and had, like the daring fiends of the poet, placed its seat

"Next the seat of God,
And with its darkness dared affront his light."

Words, and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations. But the days of this sterile exuberance were numbered. LORD MACAULAY: *Lord Bacon.*

Many causes predisposed the public mind to a change. The study of a great variety of ancient writers, though it did not give a right direction to philosophical research, did much towards destroying that blind reverence for authority which had prevailed when Aristotle ruled alone. The rise of the Florentine sect of Platonists, a sect to which belonged some of the finest minds of the fifteenth century, was not an unimportant event. The mere substitution of the Academic for the Peripatetic philosophy would indeed have done little good. But anything was better than the old habit of unreasoning servility. It was something to have a choice of tyrants. "A spark of freedom," as Gibbon has justly remarked, "was produced by this collision of adverse servitude."

Other causes might be mentioned. But it is chiefly to the great reformation of religion that we owe the great reformation of philosophy. The alliance between the Schools and the Vatican had for ages been so close that those who threw off the dominion of the Vatican could not continue to recognize the authority of the Schools. Most of the chiefs of the schism treated the Peripatetic philosophy with contempt, and spoke of Aristotle as if Aristotle had been answerable for all the dogmas of Thomas Aquinas. "Nullo apud Lutheranos philosophiam esse in pretio," was a reproach which the defenders of the Church of Rome loudly repeated, and which many of the Protestant leaders considered as a compliment. Scarcely any text was more frequently cited by the reformers than that in which St. Paul cautions the Colossians not to let any man spoil them by philosophy. Luther, almost at the outset of his career, went so far as to declare that no man could be at once a proficient in the school of Aristotle and in that of Christ. Zwingle, Bucer, Peter Martyr, Calvin, held similar language. In some of the Scotch universities the Aristotelian system was discarded for that of Ramus. Thus, before the birth of Bacon, the empire of the scholastic philosophy had been shaken to its foundations. There was in the intellectual world an anarchy resembling that which in the political world often follows the overthrow of an old and deeply-rooted government. Antiquity, prescription, the sound of great names, had ceased to awe mankind. The dynasty which had reigned for ages was at an end; and the vacant throne was left to be struggled for by pretenders.

The first effect of this great revolution was, as Bacon most justly observed [De Augmentis, lib. i.], to give for a time an undue importance to the mere graces of style. The new breed of scholars, the Aschams and Buchanans, nourished with the finest compositions of the Augustan age, regarded with loathing the dry, crabbed, and barbarous diction of respondents and opponents. They were far less studious about the matter of their writing than about the manner. They succeeded in reforming Latinity; but they never even aspired to effect a reform in philosophy. LORD MACAULAY: *Lord Bacon.*

To sum up the whole, we should say that the aim of the Platonic philosophy was to exalt man into a god. The aim of the Baconian philosophy was to provide man with what he requires while he continues to be man. The aim of the Platonic philosophy was to raise us far above vulgar wants. The aim of the Baconian philosophy was to supply our vulgar wants. The former aim was noble; but the latter was attainable. Plato drew a good bow; but, like Acestes in Virgil, he aimed at the stars; and therefore, though there was no want of strength or skill, the shot was thrown away. His arrow was indeed followed by a track of dazzling radiance, but it struck nothing.

> "Volans liquidis in nubibus arsit arundo,
> Signavitque viam flammis, tenuesque recessit
> Consumpta in ventos."

Bacon fixed his eye on a mark which was placed on the earth, and within bow-shot, and hit it in the white. The philosophy of Plato began in words and ended in words,—noble words indeed, words such as were to be expected from the finest of human intellects exercising boundless dominion over the finest of human languages. The philosophy of Bacon began in observations and ended in arts.

LORD MACAULAY: *Lord Bacon.*

The boast of the ancient philosophers was that their doctrine formed the minds of men to a high degree of wisdom and virtue. This was indeed the only practical good which the most celebrated of those teachers even pretended to effect; and undoubtedly, if they had effected this, they would have deserved far higher praise than if they had discovered the most salutary medicines or constructed the most powerful machines. But the truth is that, in those very matters in which alone they professed to do any good to mankind, in those very matters for the sake of which they neglected all the vulgar interests of mankind, they did nothing, or worse than nothing. They promised what was impracticable; they despised what was practicable; they filled the world with long words and long beards; and they left it as wicked and as ignorant as they found it.

An acre in Middlesex is better than a principality in Utopia. The smallest actual good is better than the most magnificent promises of impossibilities. The wise man of the Stoics would, no doubt, be a grander object than a steam-engine. But there are steam-engines. And the wise man of the Stoics is yet to be born. A philosophy which should enable a man to feel perfectly happy while in agonies of pain would be better than a philosophy which assuages pain. But we know that there are remedies which will assuage pain; and we know that the ancient sages liked the toothache just as little as their neighbours. A philosophy which should extinguish cupidity would be better than a philosophy which should devise laws for the security of property. But it is possible to make laws which shall, to a very great extent, secure property. And we do not understand how any motives which the ancient philosophy furnished could extinguish cupidity. We know, indeed, that the philosophers were no better than other men. From the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca, as well as from the sneers of Lucian and the fierce invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbours, with the additional vice of hypocrisy.

LORD MACAULAY: *Lord Bacon.*

Some people may think the object of the Baconian philosophy a low object, but they cannot deny that, high or low, it has been attained. They cannot deny that every year makes an addition to what Bacon called "fruit." They cannot deny that mankind have made, and are making, great and constant progress in the road which he pointed out to them. Was there any such progressive movement among the ancient philosophers? After they had been declaiming eight hundred years, had they made the world better than when they began? Our belief is that, among the philosophers themselves, instead of a progressive improvement there was a progressive degeneracy. An abject superstition which Democritus or Anaxagoras would have rejected with scorn added the last disgrace to the long dotage of the Stoic and Platonic schools. Those unsuccessful attempts to articulate which are so delightful and interesting in a child shock and disgust us in an aged paralytic; and, in the same way, those wild mythological fictions which charm us when we hear them lisped by Greek poetry in its infancy excite a mixed sensation of pity and loathing when mumbled by Greek philosophy in its old age.

LORD MACAULAY: *Lord Bacon.*

Suppose that Justinian, when he closed the schools of Athens, had called on the last few sages who still haunted the Portico, and lingered round the ancient plane-trees, to show their title to public veneration: suppose that he had said, "A thousand years have elapsed since, in this famous city, Socrates posed Protagoras and Hippias; during those thousand years a large proportion of the ablest men of every generation has been employed in constant efforts to bring to perfection the philosophy which you teach; that philosophy has been munificently patronized by the powerful; its professors have been held in the highest esteem by the public; it has drawn to itself almost all the sap and vigour of the human intellect: and what has it effected? What profitable truth has it taught us which we should not equally have known without it? What has it enabled us to do which we should not have been equally able to do without it?" Such questions, we suspect, would have puzzled Simplicius and Isidore. Ask a follower of Bacon what the new philosophy, as it was called in the time of Charles the Second, has effected for mankind, and his answer is ready: "It has lengthened life; it has mitigated pain;

it has extinguished diseases; it has increased the fertility of the soil; it has given new securities to the mariner; it has furnished new arms to the warrior; it has spanned great rivers and estuaries with bridges of form unknown to our fathers; it has guided the thunder-bolt innocuously from heaven to earth; it has lighted up the night with the splendour of the day; it has extended the range of the human vision; it has multiplied the power of the human muscles; it has accelerated motion; it has annihilated distance; it has facilitated intercourse, correspondence, all friendly offices, all dispatch of business; it has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to traverse the land in cars which whirl along without horses, and the ocean in ships which run ten knots an hour against the wind. These are but a part of its fruits, and of its first fruits. For it is a philosophy which never rests, which has never attained, which is never perfect. Its law is progress. A point which yesterday was invisible is its goal to-day, and will be its starting-post to-morrow."

LORD MACAULAY: *Lord Bacon.*

Cicero says, "that to study philosophy is nothing but to prepare a man's self to die." The reason of which is, because study and contemplation do in some sort withdraw from us and deprive us of our souls, and employ it separately from the body, which is a kind of learning to die, and a resemblance of death; or else because all the wisdom and reasoning in the world does in the end conclude in this point, to teach us not to fear to die. And to say the truth, either our reason does grossly abuse us, or it ought to have no other aim but our contentment only, nor to endeavour any thing but in turn to make us live well, and as the holy Scripture says, at our ease. All the opinions of the world agree in this.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xix.

The soul that entertains philosophy ought to be of such a constitution of health as to render the body in like manner healthfull to; she ought to make her tranquillity and satisfaction shine so as to appear without, and her contentment ought to fashion the outward behaviour to her own mould, and consequently to fortifie it with a graceful confidence, an active carriage, and with a serene and contented countenance. The most manifest sign of wisdom is a continual chearfulness; her estate is like that of things in the regions above the moon, always clear and serene! 'Tis Baraco and Baralipton that render their disciples so dirty and ill favour'd, and not she: they do not so much as know her but by hear-say. It is she that calms and appeases the storms and tempests of the soul, and who teaches famine and fevers to laugh and sing; and that, not by certain imaginary epicycles, but by natural and manifest reasons. She has vertue for her end; which is not, as the schoolmen say, situate upon the summit of a perpendicular rock, and an inaccessible precipice. Such as have approach'd her find it quite contrary, to be seated in a fair, fruitful, and flourishing plain, from whence she easily discovers all things subjected to her: to which place any one may however arrive, if he knows but the easiest and the nearest way, through shady, green, and sweetly flourishing walks and avenues, by a pleasant, easie, and smooth descent, like that of the ccelestial arches.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

All philosophy is divided into three kinds. All her design is to seek out "Truth, knowledge, and certainty." The peripateticks, epicureans, stoicks, and others, have thought they have found it. These have established the sciences, and have treated of them as of certain knowledges. Clitomachus, Carneades, and the Academicks, have despaired in their quest, and concluded the truth could not be conceiv'd by our understandings. The result of these are weakness and human ignorance. This sect has had the most, and most noble followers. Pyrrho and other scepticks, whose doctrines were held by many of the ancients, taken from Homer, the seven sages, Archilochus, Euripides, Zeno, Democritus, and Xenophon, say that they are yet upon the search of truth. These conclude that the other, who think they have found it out, are infinitely deceiv'd; and that it is too daring a vanity in the second sort to determine that human reason is not able to attain unto it. For this establishing a standard of our power to know and judge the difficulty of things is a great and extream knowledge, of which they doubt whether or no man can be capable.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

There is even room for philosophy in the courts of princes, but not for that speculative philosophy that makes everything to be alike fitting at all times; but there is another philosophy that is more pliable, that knows its proper scene, accommodates itself to it, and teaches a man, with propriety and decency, to act that part which has fallen to his share.

SIR T. MORE.

The Christian religion, rightly understood, is the deepest and choicest piece of philosophy that is. SIR T. MORE.

Philosophy is the science of first principles, that, namely, which investigates the primary grounds, and determines the fundamental certainty, of human knowledge generally.

MORELL.

The main business of natural philosophy is to argue from phenomena without feigning hypotheses, and to deduce causes from effects till we come to the very first cause, which certainly is not mechanical; and not only to unfold the mechanism of the world, but chiefly to resolve these, and to such like questions.

SIR ISAAC NEWTON.

To derive two or three general principles of motion from phenomena, and afterwards to tell us how the properties and actions of all corporeal things follow from those manifest principles, would be a very great step in philosophy.
SIR ISAAC NEWTON.

Philosophy is a modest profession; it is all reality and plain dealing. I hate solemnity and pretence, with nothing but pride at the bottom.
PLINY.

All those school-men, though they were exceeding witty, yet better teach all their followers to shift, than to resolve by their distinctions.
SIR W. RALEIGH.

Philosophy can hold an easy triumph over the misfortunes which are past and to come; but those which are present triumph over her. By philosophy we are taught to dismiss our regrets for the past and our apprehensions of future evils; but the immediate sense of suffering she cannot teach us to subdue.
ROCHEFOUCAULD.

Adam, in the state of innocence, came into the world a philosopher, which sufficiently appeared by his writing the natures of things upon their names: he could view essences in themselves, and read forms without the comment of their respective properties.
SOUTH.

What admirable things occur in the remains of several other philosophers! Short, I confess, of the rules of Christianity, but generally above the lives of Christians. SOUTH.

As in many things the knowledge of philosophers was short of the truth, so almost in all things their practice fell short of their knowledge: the principles by which they walked were as much below those by which they judged as their feet were below their head. SOUTH.

Epicurus's discourse concerning the original of the world is so ridiculously merry, that the design of his philosophy was pleasure, and not instruction. . . . . SOUTH.

Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbour and ourselves. But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; and yet the farther he advances in knowledge the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy. SOUTHEY.

It is too much untwisted by the doctors, and (like philosophy) made intricate by explications, and difficult by the aperture and dissolution of distinctions. . . JEREMY TAYLOR.

Lipsius was a great studier of the Stoical philosophy: upon his death-bed his friend told him that he needed not use arguments to persuade him to patience; the philosophy which he had studied would furnish him: he answers him, Lord Jesus, give me Christian patience!
TILLOTSON.

The land of philosophy contains partly an open, champaign country, passable by every common understanding, and partly a range of woods, traversable only by the speculative.
A. TUCKER.

The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy.
VOLTAIRE.

This rule of casting away all our former prejudicate opinions is not proposed to any of us to be practised at once as subjects or Christians, but merely as philosophers.
DR. I. WATTS.

PHYSIC.

Accordingly, we find that those parts of the world are most healthy, where they subsist by the chase; and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught. Blistering, cupping, bleeding, are seldom of use but to the idle and intemperate; as all those inward applications which are so much in practice among us, are for the most part nothing else but expedients to make luxury consistent with health.
ADDISON: *Spectator*, No. 195.

A physician uses various methods for the recovery of sick persons; and, though all of them are disagreeable, his patients are never angry.
ADDISON.

If you fly physic in health altogether, it will be too strange for your body when you shall need it; if you make it too familiar, it will work no extraordinary effect when sickness cometh. I commend rather some diet for certain seasons, than frequent use of physic, except it be grown into a custom; for those diets alter the body more, and trouble it less. LORD BACON:
Essay XXXI., Of Regimen of Health.

Most of the distempers are the effects of abused plenty and luxury, and must not be charged upon our Maker; who (notwithstanding) hath provided excellent medicines to alleviate those evils which we bring upon ourselves. BENTLEY.

The tendency to ultraism which influences public opinion in great social questions . . . has been also prevalent in the affairs of practical medicine. DR. J. BIGELOW.

We apply present remedies according to indications; respecting rather the acuteness of the disease, and precipitancy of the occasion, than the rising and setting of the stars.
SIR THOMAS BROWNE.

That every plant might receive a name according to the disease it cureth, was the wish of Paracelsus: a way more likely to multiply empirics than herbalists. SIR T. BROWNE.

Like him who, being in good health, lodged himself in a physician's house, and was overpersuaded by his landlord to take physic, of which he died. DRYDEN.

We quote only one day's medicine, prescribed by a physician, and administered by an apothecary to a fever patient. The list of medicine given on each other day is quite as long, and every bolus is found in the same way duly specified in "Mr. Parret the apothecary's bill, sent in to Mr. A. Dalley, who was a mercer on Ludgate Hill." We quote the supply for the fourth day's illness:

AUGUST 10, 1615.

	s.	d.
Another Pearl Julap . .	0 . 6 .	10
Another Hypnotick Draught	0 . 2 .	0
A Cordial Bolus . . .	0 . 2 .	0
A Cordial Draught . .	0 . 1 .	8
A Cordial Pearl Emulsion .	0 . 4 .	6
Another Pearl Julap . .	0 . 6 .	8
Another Cordial Julap . .	0 . 3 .	8
Another Bolus . . .	0 . 2 .	4
Another Draught . .	0 . 1 .	8
A Pearl Julap . . .	0 . 4 .	6
A Cordial Draught . .	0 . 2 .	0
An Anodyne Mixture . .	0 . 4 .	6
A Glass of Cordial Spirits .	0 . 2 .	0
Another Mucilage . .	0 . 3 .	4
A Cooling Mixture . .	0 . 3 .	6
A Blistering Plaister to the Neck	0 . 2 .	6
Two more of the same to the Arms	0 . 5 .	0
Another Apozem . . .	0 . 3 .	6
Spirit of Hartshorn . .	0 . 0 .	6
Plaister to dress the Blisters .	0 . 0 .	6

One day's medicinal treatment is here represented, as it was often to be met with in the palmy days of physic, when

> "Some fell by laudanum, and some by steel,
> And death in ambush lay in ev'ry pill."

Then truly might Dr. Garth write of his neighbours how

> "The piercing caustics ply their spiteful pow'r,
> Emetics wrench, and keen cathartics scour,
> The deadly drugs in double doses fly,
> And pestles beat a martial symphony."

Household Words.

Were it my business to understand physic, would not the safe way be to consult nature herself in the history of diseases and their cures, than espouse the principles of the dogmatists, methodists, or chymists? LOCKE.

To Plato, the science of medicine appeared to be of very disputable advantage. [Plato's Republic, Book 3.] He did not indeed object to quick cures for acute disorders, or for injuries produced by accidents. But the art which resists the slow sap of a chronic disease, which repairs frames enervated by lust, swollen by gluttony, or inflamed by wine, which encourages sensuality by mitigating the natural punishment of the sensualist, and prolongs existence when the intellect has ceased to retain its entire energy, had no share of his esteem. A life protracted by medical skill he pronounced to be a long death. The exercise of the art of medicine ought, he said, to be tolerated so far as that art may serve to cure the occasional distempers of men whose constitutions are good. As to those who have bad constitutions, let them die; and the sooner the better. Such men are unfit for war, for magistracy, for the management of their domestic affairs, for severe study and speculation. If they engage in any vigorous mental exercise, they are troubled with giddiness and fulness of the head, all which they lay to the account of philosophy. The best thing that can happen to such wretches is to have done with life at once. He quotes mythical authority in support of this doctrine; and reminds his disciples that the practice of the sons of Æsculapius, as described by Homer, extended only to the cure of external injuries.

Far different was the philosophy of Bacon. Of all the sciences, that which he seems to have regarded with the greatest interest was the science which, in Plato's opinion, would not be tolerated in a well-regulated community. To make men perfect was no part of Bacon's plan. His humble aim was to make imperfect men comfortable. The beneficence of his philosophy resembled the beneficence of the common Father, whose sun rises on the evil and the good, whose rain descends for the just and the unjust. In Plato's opinion, man was made for philosophy: in Bacon's opinion, philosophy was made for man; it was a means to an end; and that end was to increase the pleasures and to mitigate the pains of millions who are not and cannot be philosophers. LORD MACAULAY: *Lord Bacon*, July, 1837.

For my part, I think of physick as much good or ill as any one would have me: for, thanks be to God, we have no great traffick together. I am of a quite contrary humour to other men, for I always despise it: but when I am sick, instead of recanting, or entring into composition with it, I begin yet more to hate, nauseate, and fear it, telling them who importune me to enter into a course of physick, that they must give me time to recover my strength and health, that I may be the better able to support and encounter the violence and danger of the potion: so that I still let nature work, supposing her to be sufficiently arm'd with teeth and claws to defend herself from the assaults of infirmity, and to uphold that contexture the dissolution of which she flies and abhors: for I am afraid lest, instead of assisting her when grappled, and struggling with the disease, I should assist her adversary, and procure new work, and new accidents to encounter. Now I say that, not in physick only, but in other more certain arts, fortune has a very great interest and share. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. xxiii.

They have no other doctor but sun and the fresh air, and that, such an one as never sends them to the apothecary. SOUTH.

Some physicians have thought that if it were practicable to keep the humours of the body in an exact balance of each with its opposite, it might be immortal; but this is impossible in the practice. SWIFT.

It is best to leave nature to her course, who is the sovereign physician in most diseases.
SIR W. TEMPLE.

The four humours in man, according to the old physicians, were blood, choler, phlegm, and melancholy. R. C. TRENCH.

Medicine is justly distributed into prophylactic, or the art of preserving health, and therapeutic, or the art of restoring it.
DR. I. WATTS.

The purse of the patient frequently protracts his cure. ZIMMERMANN.

PHYSICIANS.

A wealthy doctor who can help a poor man, and will not without a fee, has less sense of humanity than a poor ruffian who kills a rich man to supply his necessities. It is something monstrous to consider a man of a liberal education tearing out the bowels of a poor family by taking for a visit what would keep them a week.
ADDISON.

Hippocrates seldom mentions the doses of his medicines, which is somewhat surprising, because his purgatives are generally very rough and strong. ARBUTHNOT.

Physicians are some of them so pleasing and conformable to the humour of the patient, as they press not the true cure of the disease; and some are so regular in proceeding according to art for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper; or if it may not be found in one man, combine two of either sort; and forget not to call as well the best acquainted with your body, as the best reported of for his faculty.
LORD BACON:
Essay XXXI., Of Regimen of Health.

If the just cure of a disease be full of peril, let the physician resort to palliation.
LORD BACON.

A gentleman fell very sick, and a friend said to him, "Send for a physician:" but the sick man answered, "It is no matter; for if I die, I will die at leisure." LORD BACON.

It is very evident that a man of good sense, vivacity, and spirit may arrive at the highest rank of physicians without the assistance of great erudition and the knowledge of books; and this was the case of Dr. Sydenham, who became an able and eminent physician, though he never designed to take up the profession till the civil wars were composed, and then, being a disbanded officer, he entered upon it for a maintenance, without any learning preparatory for the undertaking of it. And to show the reader what contempt he had for writings in physic, when one day I asked him to advise me what books I should read to qualify me for practice, he replied, "Read Don Quixote: it is a very good book. I read it still." So low an opinion had this celebrated man of the learning collected out of the authors his predecessors. And a late celebrated physician, whose judgment was universally relied upon as almost infallible in his profession, used to say, as I am well informed, that when he died he would leave behind him the whole mystery of physic upon half a sheet of paper. SIR R. BLACKMORE:
Treatise on the Small-Pox, 1722, 8vo.

Galen would not leave the world too subtle a theory of poisons; unarming thereby the malice of venomous spirits. SIR T. BROWNE.

In ancient times, and in all countries, the profession of physic was annexed to the priesthood. Men imagined that all their diseases were inflicted by the immediate displeasure of the Deity, and therefore concluded that the remedy would most probably proceed from those who were particularly employed in his service. Whatever, for the same reason, was found of efficacy to avert or cure distempers was considered as partaking somewhat of the Divinity. Medicine was always joined with magic: no remedy was administered without mysterious ceremony and incantation. The use of plants and herbs, both in medicinal and magical practice, was early and general. The mistletoe, pointed out by its very peculiar appearance and manner of growth, must have struck powerfully on the imaginations of a superstitious people. Its virtues may have been soon discovered. It has been fully proved, against the opinion of Celsus, that internal remedies were of very early use. BURKE:
Abridgment of Eng. History.

No men despise physic so much as physicians, because no men so thoroughly understand how little it can perform. They have been tinkering the human constitution four thousand years, in order to cure about as many disorders. The result is, that mercury and brimstone are the only two specifics they have discovered. All the fatal maladies continue to be what they were in the days of Paracelsus, Hippocrates, and Galen, —"*opprobria medicorum.*" It is true that each disorder has a thousand prescriptions, but not a single remedy. COLTON: *Lacon.*

The Chinese, who aspire to be thought an enlightened nation, to this day are ignorant of the circulation of the blood; and even in England the man who made that noble discovery lost all his practice in consequence of his ingenuity; and Hume informs us that no physician in the United Kingdoms who had attained the age of forty ever submitted to become a convert to Harvey's theory, but went on prefer-

ring *numpsimus* to *sumpsimus* to the day of his death.' So true is that line of the satirist, "*a fool at forty is a fool indeed;*" and we may also add on this occasion another line from another satirist:

"*Durum est,*
Qua juvenes decidere, senes perdenda fateri."

COLTON: *Lacon.*

Our physicians have observed that, in process of time, some diseases have abated of their virulence, and have, in a manner, worn out their malignity, so as to be no longer mortal.

DRYDEN: *Hind and Panther.*

The first aphorism of Hippocrates is, "Life is short, and the art is long; the occasion fleeting, experience fallacious, and the judgment difficult. The physician must not only be prepared to do what is right himself, but also to make the patient, the attendants, and externals co-operate."

FLEMING.

When I consider the assiduity of this profession, their benevolence amazes me. They not only, in general, give their medicines for half-value, but use the most persuasive remonstrances to induce the sick to come and be cured. Sure there must be something strangely obstinate in an English patient, who refuses so much health upon such easy terms! Does he take a pride in being bloated with a dropsy? does he find pleasure in the alternations of an intermittent fever? or feel as much pleasure in nursing up his gout as he found pleasure in acquiring it? He must! otherwise he would never reject such repeated assurances of instant relief. What can be more convincing than the manner in which the sick are invited to be well? The doctor first begs the most earnest attention of the public to what he is going to propose; he solemnly affirms the pill was never found to want success: he produces a list of those who have been rescued from the grave by taking it. Yet, notwithstanding all this, there are many here who now and then think proper to be sick:—only sick did I say? there are some who even think proper to die! . . . though they might have purchased the health-restoring specific for half a crown at every corner. GOLDSMITH:

Essays, No. XX., and *Citizen of the World*, Letter XXIV.

A physician ought to have his shop provided with plenty of all necessary things, as lint, rollers, splinters: let there be likewise in readiness at all times another small cabinet of such things as may serve for occasions of going far from home; let him have also all sorts of plasters, potions, and purging medicines, so contrived that they may keep some considerable time, and likewise such as may be had and used whilst they are fresh. HIPPOCRATES.

Once upon a time, says Herodotus, in the land of the wise there were no doctors. In Egypt and Babylon the diseased were exposed in the most public streets, and passers-by were invited to look at them, in order that they who had suffered under similar complaints and had recovered might tell what it was that cured them. Nobody, says Strabo, was allowed to go by without offering his gratuitous opinion and advice. Then, since it was found that this practical idea did not work to perfection, the Egyptian priests made themselves students of medicine, each man binding himself to the study of one sole disease.

Household Words.

In Galen's time, respectable physicians would not undertake small cases, but they had acquired the habit of compounding secret nostrums, which continued in full force for generations, and was common also in the sixteenth century, when all classical customs were revived. Aetius complains much, in his writings, of the immense price asked for respectable nostrums. Nicostratus used to ask two talents for his isotheos, or antidote against the colic. At last Valentinian established in Rome fourteen salaried physicians to attend gratuitously on the poor, and obliged, by the same law, every other physician to accept the voluntary donation of every other patient, when he had recovered from his disease, without making express charge, or taking advantage of any promises rashly made under suffering. Here we have not the fee system, but most probably the groundwork of it. This model of after-payment remained for many centuries the custom of the empire. A physician of the fifteenth century, Ericus Cordus, complained much of the reluctance of his patients to reward him properly when they were well, for service done to them in sickness.

Household Words.

In this country there are, at this time, three classes of men following the healing art,—physicians, surgeons, and those who are best defined under the name of general practitioners. Elsewhere there are two classes only. Celsus and Galen both of them lay down the divisions of the profession distinctly. There were first the men who cured by study of the processes of nature in the human body, and by adapting to them regimen and diet: these were the original physicians, nature-students as their name pronounces them. Secondly, there were the chirurgeons or surgeons (hand-workers is the meaning of their name), who attended to the wounds and other ailments curable by hand. Thirdly, there were the pharmacists, who cured by drugs. Some of the first class of practitioners used drugs; but by many the use of them was repudiated. This triple division of the healing art was still acknowledged in the sixteenth century, when there were few great physicians who wrote books and did not write on diet and the art of cookery. Thus the physicians were, at first, in close alliance with the cooks. Sometimes, indeed, the alliance was more close than wholesome. *Household Words.*

The advice and medicine which the poorest labourer can now obtain, in disease or after an accident, is far superior to what Henry the

Eighth could have commanded. Scarcely any part of the country is out of the reach of practitioners who are probably not so far inferior to Sir Henry Halford as they are superior to Dr. Butts. That there has been a great improvement in this respect Mr. Southey allows. Indeed, he could not well have denied it. "But," says he, "the evils for which these sciences are the palliative have increased since the time of the Druids, in a proportion that heavily overweighs the benefit of improved therapeutics." We know nothing either of the diseases or the remedies of the Druids. But we are quite sure that the improvement of medicine has far more than kept pace with the increase of disease during the last three centuries. This is proved by the best possible evidence. The term of human life is decidedly longer in England than in any former age respecting which we possess any information on which we can rely. All the rants in the world about picturesque cottages and temples of Mammon will not shake this argument! No test of the physical well-being of society can be named so decisive as that which is furnished by bills of mortality. That the lives of the people of this country have been gradually lengthening during the course of several generations, is as certain as any fact in statistics; and that the lives of men should become longer and longer, while their bodily condition during life is becoming worse and worse, is utterly incredible.

LORD MACAULAY:
Southey's Colloquies, Jan. 1830.

Let the physicians a little excuse the liberty I take, for by this same infusion and insinuation it is that I have received a hatred and contempt of their doctrine. The antipathy I have against their art is hereditary. My father lived threescore and fourteen years, my grandfather sixty-nine, my great-grandfather almost fourscore years, without ever tasting any sort of physick; and with them whatever was not ordinary diet was instead of a drugg. Physick is grounded upon experience and examples, so is my opinion. And is not this an express and very advantageous experience? I do not know that they can find me in all their records three that were born, bred, and died under the same roof who have lived so long by their own conduct. They must here of necessity confess, that if reason be not, fortune at least is on my side; and with physicians fortune goes a great deal further than reason: let them not take me now at a disadvantage; let them not threaten me in the subdued condition I now am, for that were treachery. And to say truth, I have got enough the better of them by these domestick examples, that they should rest satisfied. Human things are not usually so constant: it has been two hundred years save eighteen that this trial has lasted, for the first of them was born in the year 1402. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xciv.

Order a purge for your brain: it will there be much better employ'd than upon your stomach. One asking a Lacedæmonian, who had made him live so long, he made answer, the ignorance of physick. And the emperor Adrian continually exclaim'd as he was dying, that the crowd of physicians had kill'd him. An ill wrestler turn'd physician. "Courage," says Diogenes to him, "thou hast done well, for now thou wilt throw those who have formerly thrown thee." But they have this advantage, according to Nicocles, that the sun gives light to their success, and the earth covers their failures: and, besides, they have a very advantageous way of making use of all sorts of events: for what fortune, nature, or any other causes (of which the number is infinite) produce of good and healthful in us, it is the privilege of physic to attribute to itself. All the happy successes that happen to the patient must be deriv'd from thence. The occasions that have cur'd me, and thousands others, physicians usurp to themselves, and their own skill: and as to ill accidents they either absolutely disown them, in laying the fault upon the patient, by such frivolous and idle reasons as they can never be to seek for. . . . Or, if they so please, they yet make use of their growing worse, and do their business that way which can never fail them: which is by buzzing us in the ears, when the disease is more inflam'd by their medicaments, that it had been much worse but for those remedies. . . . Plato said very well, "that physicians were the only men that might lye at pleasure, since our health depends upon the vanity and falsity of their promises." MONTAIGNE:
Essays, Cotton's 3d ed., ch. xciv.

Should any man argue that a physician understands his own art best, and therefore, although he should prescribe poison to all his patients, he cannot be justly punished, but is answerable only to God? . . . . . SWIFT.

Such an aversion and contempt for all manner of innovators as physicians are apt to have for empirics, or lawyers for pettifoggers.
SWIFT.

I had reasoned myself into an opinion that the use of physicians, unless in some acute disease, was a venture, and that their greatest practicers practised least upon themselves.
SIR W. TEMPLE.

PHYSIOGNOMY.

Every one is in some degree a master of that art which is generally distinguished by the name of Physiognomy; and naturally forms to himself the character or fortune of a stranger, from the features and lineaments of his face. We are no sooner presented to any one we never saw before, but we are immediately struck with the idea of a proud, a reserved, an affable, or a good-natured man; and upon our first going into a company of strangers, our benevolence or aversion, awe or contempt, rises naturally towards several particular persons, before we have

heard them speak a single word, or so much as know who they are.

Every passion gives a particular cast to the countenance, and is apt to discover itself in some feature or other. I have seen an eye curse for half an hour together, and an eyebrow call a man a scoundrel. Nothing is more common than for lovers to complain, resent, languish, despair, and die, in dumb show. For my own part, I am so apt to frame a notion of every man's humour or circumstances by his looks, that I have sometimes employed myself from Charing-Cross to the Royal Exchange in drawing the characters of those who have passed by me. When I see a man with a sour rivelled face, I cannot forbear pitying his wife: and when I meet with an open ingenuous countenance, think on the happiness of his friends, his family, and relations.

ADDISON: *Spectator*, No. 86.

Whether the different motions of the animal spirits may have any effect on the mould of the face, when the lineaments are pliable and tender, I shall leave to the curious.

ADDISON.

It is a point of cunning to wait upon him with whom you speak with your eye, as the Jesuits give it in precept; for there be many wise men that have secret hearts and transparent countenances. LORD BACON:

Essay XXIII., Of Cunning.

While the bloom of youth lasts, and the smoothness of feature peculiar to that period, the human face is less marked with any strong character than in old age. A peevish or surly stripling may elude the eye of the physiognomist; but a wicked old man whose visage does not betray the evil temperature of his heart must have more cunning than it would be prudent for him to acknowledge. Even by the trade or profession the human countenance may be characterized. They who employ themselves in the nicer mechanic arts, that require the earnest attention of the artist, do generally contract a fixedness of feature suited to that one uniform sentiment which engrosses them while at work. Whereas other artists, whose work requires less attention, and who ply their trade and amuse themselves with conversation at the same time, have, for the most part, smoother and more unmeaning faces: their thoughts are more miscellaneous, and therefore their features are less fixed in one uniform configuration. A keen penetrating look indicates thoughtfulness and spirit: a dull torpid countenance is not often accompanied with great sagacity.

This, though there may be many an exception, is in general true of the visible signs of our passions; and it is no less true of the audible. A man habitually peevish, or passionate, or querulous, or imperious, may be known by the sound of his voice, as well as by his physiognomy. BEATTIE: *Essays.*

He maintained not (when near death) his proper countenance, but looked like his uncle, the lines of whose face lay deep and invisible in his healthful visage before: for as from our beginning we run through variety of looks before we come to consistent and settled faces, so before our end, by sick and languishing alterations, we put on new visages, and in our retreat to earth may fall upon such looks which from our community of seminal originals were before latent in us. SIR T. BROWNE:

Letter to a Friend.

Since the brow speaks often true, since eyes and noses have tongues, and the countenance proclaims the heart and inclinations, let observation so far instruct thee in physiognomical lines as to be some rule for thy distinction, and guide for thy affection unto such as look most like men. Mankind, methinks, is comprehended in a few faces, if we exclude all visages which in any way participate of symmetries and schemes of look common unto other animals. For as though man were the extract of the world, in whom all were *in coagulato*, which in their forms were *in soluto* and at extension; we often observe that men do most act those creatures whose constitutions, parts, and complexion do most predominate in their mixtures. This is a corner-stone in physiognomy, and holds some truth not only in particular persons, but also in whole nations. There are, therefore, provincial faces, national lips and noses, which testify not only the natures of those countries, but of those which have them elsewhere.

SIR T. BROWNE:

Christian Morals, Pt. II., ix.

As the language of the face is universal, so 'tis very comprehensive: no laconism can reach it: 'tis the short-hand of the mind, and crowds a great deal in a little room.

JEREMY COLLIER.

People's opinions of themselves are legible in their countenances. Thus a kind imagination makes a bold man have vigour and enterprise in his air and motion: it stamps value and significancy upon his face. JEREMY COLLIER.

Alas! how few of nature's faces there are to gladden us with their beauty! The cares, and sorrows, and hungerings of the world change them as they change hearts; and it is only when those passions sleep, and have lost their hold forever, that the troubled clouds pass off, and leave heaven's surface clear. It is a common thing for the countenances of the dead, even in that fixed and rigid state, to subside into the long-forgotten expression of sleepless infancy, and settle into the very look of early life; so calm, so peaceful, do they grow again, that those who knew them in their happy childhood kneel by the coffin's side in awe, and see the angel even upon earth. DICKENS.

Apelles made his pictures so very like that a physiognomist and fortune-teller foretold, by looking on them, the time of their deaths whom these pictures represented. DRYDEN.

In passing, we will express an opinion that Nature never writes a bad hand. Her writing, as it may be read in the human countenance, is invariably legible, if we come at all trained to the reading of it. Some little weighing and comparing are necessary.

Household Words.

The distinguishing characters of the face, and the lineaments of the body, grow more plain and visible with time and age; but the peculiar physiognomy of the mind is most discernible in children. LOCKE.

There are some physiognomies that are favourable, so that in a crowd of victorious enemies you shall presently chuse, amongst men you never saw before, one rather than another to whom to surrender, and with whom to intrust your life, and yet not properly upon the consideration of beauty. A man's look is but a feeble warranty, and yet is something considerable too: and if I were to lash them I would most severely scourge the wicked ones who belye and betray the promises that nature has planted in their foreheads. I should with great severity punish malice in a mild and gentle aspect. It seems as if there were some happy and some unhappy faces; and I believe there is some art in distinguishing affable from simple faces, severe from rude, malicious from pensive, scornful from melancholick, and such other bordering qualities. There are beauties which are not only fair but sour; and others that are not only sweet, but more than that, faint. To prognosticate future adventures is a thing that I shall leave undecided.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. cvi.

The unsuitableness of one man's aspect to another man's fancy has raised such an aversion as has produced a perfect hatred of him.

SOUTH.

A wise man will find us to be rogues by our faces: we have a suspicious, fearful, constrained countenance, often turning and slinking through narrow lanes. SWIFT.

PIETY.

Cicero doubts whether it were possible for a community to exist that had not a prevailing mixture of piety in its constitution.

ADDISON.

He is a pious man who, contemplating all things with a serene and quiet soul, conceiveth aright of God, and worshippeth Him in his mind; not induced thereto by hope or reward, but for His supreme nature and excellent majesty. EPICURUS.

God hath taken care to anticipate and prevent every man to give piety the prepossession before other competitors should be able to pretend to him; and so to engage him in holiness first, and then in bliss. HAMMOND.

Piety is the necessary Christian virtue proportioned adequately to the omniscience and spirituality of that infinite Deity.

HAMMOND: *Fundamentals.*

If so were it possible that all other ornaments of mind might be had in their full perfection, nevertheless the mind that should possess them, divorced from piety could be but a spectacle of commiseration. HOOKER.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hopes, as he declines into imbecility, and feels pain and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every reflection must plunge him deeper and deeper, and where he finds only new gradations of anguish and precipices of horror.

DR. S. JOHNSON.

If God has interwoven such a pleasure with our ordinary calling, how much superior must that be which arises from the survey of a pious life? Surely as much as Christianity is nobler than a trade. SOUTH.

Piety, as it is thought a way to the favour of God, and fortune, as it looks like the effect either of that, or at least of prudence and courage, beget authority. SIR W. TEMPLE.

As the practice of all piety and virtue is agreeable to our reason, so it is likewise the interest, both of private persons and of public societies.

TILLOTSON.

Piety and virtue are not only delightful for the present, but they leave peace and contentment behind them. TILLOTSON.

WILLIAM PITT, EARL OF CHATHAM.

Sir, the venerable age of this great man, his merited rank, his superior eloquence, his splendid qualities, his eminent services, the vast space he fills in the eye of mankind, and, more than all the rest, his fall from power, which, like death, canonizes and sanctifies a great character, will not suffer me to censure any part of his conduct. I am afraid to flatter him: I am sure I am not disposed to blame him. Let those who have betrayed him by their adulation insult him with their malevolence. BURKE:

Speech on American Taxation, April 19, 1774.

Upon the whole, there was in this man something that could create, subvert, or reform; an understanding, a spirit, and an eloquence, to summon mankind to society, or to break the bonds of slavery asunder, and to rule the wilderness of free minds with unbounded authority; something that could establish or overwhelm empire, and strike a blow in the world that should resound through its history.

GRATTAN.

His figure, when he first appeared in Parliament, was strikingly graceful and commanding, his features high and noble, his eye full of fire. His voice, even when he sank it to a whisper, was heard to the remotest benches; and when he strained it to its full extent, the sound rose like the swell of the organ of a great cathedral, shook the house with its peal, and was heard through lobbies and down staircases, to the Court of Requests and the precincts of Westminster Hall. He cultivated all these eminent advantages with the most assiduous care. His action is described by a very malignant observer as equal to that of Garrick. His play of countenance was wonderful: he frequently disconcerted a hostile orator by a single glance of indignation or scorn. Every tone, from the impassioned cry to the thrilling aside, was perfectly at his command. It is by no means improbable that the pains which he took to improve his great personal advantages had, in some respects, a prejudicial operation, and tended to nourish in him that passion for theatrical effect which, as we have already remarked, was one of the most conspicuous blemishes in his character.

But it was not solely or principally to outward accomplishments that Pitt owed the vast influence which, during nearly thirty years, he exercised over the House of Commons. He was undoubtedly a great orator; and, from the descriptions of his contemporaries, and the fragments of his speeches which still remain, it is not difficult to discover the nature and extent of his oratorical powers.

LORD MACAULAY:
William Pitt, Earl of Chatham, Jan. 1834.

It is singular that, in such an art, Pitt, a man of splendid talents, of great fluency, of great boldness, a man whose whole life was passed in parliamentary conflict, a man who, during several years, was the leading minister of the Crown in the House of Commons, should never have attained to high excellence. He spoke without premeditation; but his speech followed the course of his own thoughts, and not the course of the previous discussion. He could, indeed, treasure up in his memory some detached expression of a hostile orator, and make it the text for lively ridicule or solemn reprehension. Some of the most celebrated bursts of his eloquence were called forth by an unguarded word, a laugh, or a cheer. But this was the only sort of reply in which he appears to have excelled. He was perhaps the only great English orator who did not think it any advantage to have the last word, and who generally spoke by choice before his most formidable opponents. His merit was almost entirely rhetorical. He did not succeed either in exposition or in refutation; but his speeches abounded with lively illustrations, striking apothegms, well-told anecdotes, happy allusions, passionate appeals. His invective and sarcasm were terrific. Perhaps no English orator was ever so much feared.

But that which gave most effect to his declamation was the air of sincerity, of vehement feeling, of moral elevation, which belonged to all that he said. His style was not always in the purest taste. Several contemporary judges pronounced it too florid. Walpole, in the midst of the rapturous eulogy which he pronounces on one of Pitt's greatest orations, owns that some of the metaphors were too forced. Some of Pitt's quotations and classical stories are too trite for a clever schoolboy. But these were niceties for which the audience cared little. The enthusiasm of the orator infected all who heard him; his ardour and his noble bearing put fire into the most frigid conceit, and gave dignity to the most puerile allusion.

LORD MACAULAY:
William Pitt, Earl of Chatham, Jan. 1834.

Chatham, at the time of his decease, had not, in both Houses of Parliament, ten personal adherents. Half of the public men of the age had been estranged from him by his errors, and the other half by the exertions which he had made to repair his errors. His last speech had been an attack at once on the policy pursued by the government and on the policy recommended by the opposition. But death restored him to his old place in the affection of his country. Who could hear unmoved of the fall of that which had been so great, and which had stood so long? . . . High over those venerable graves towers the stately monument of Chatham, and from above, his effigy, graven by a cunning hand, seems still, with eagle face and outstretched arm, to bid England be of good cheer, and to hurl defiance at her foes. The generation which reared that monument of him has disappeared. The time has come when the rash and indiscriminate judgments which his contemporaries passed on his character may be calmly revised by history. And history, while, for the warning of vehement, high, and daring natures, she notes his many errors, will yet deliberately pronounce that, among the eminent men whose bones lie near his, scarcely one has left a more stainless, and none a more splendid, name.

LORD MACAULAY:
The Earl of Chatham, Oct. 1844.

WILLIAM PITT.

Of those powers we must form our estimate chiefly from tradition; for of all the eminent speakers of the last age Pitt has suffered most from the reporters. Even while he was still living, critics remarked that his eloquence could not be preserved, that he must be heard to be appreciated. They more than once applied to him the sentence in which Tacitus describes the fate of a senator whose rhetoric was admired in the Augustan age: "Haterii canorum illud et profluens cum ipso simul exstinctum est." There is, however, abundant evidence that nature had bestowed on Pitt the talents of a great orator; and those talents had been developed in a very

peculiar manner, first by his education, and secondly by the high official position to which he rose early, and in which he passed the greater part of his public life.

At his first appearance in Parliament he showed himself superior to all his contemporaries in command of language. He could pour forth a long succession of round and stately periods, without premeditation, without ever pausing for a word, without ever repeating a word, in a voice of silver clearness, and with a pronunciation so articulate that not a letter was slurred over. He had less amplitude of mind and less richness of imagination than Burke, less ingenuity than Windham, less wit than Sheridan, less perfect mastery of dialectical fence, and less of that higher sort of eloquence which consists of reason and passion fused together, than Fox. Yet the almost unanimous judgment of those who were in the habit of listening to that remarkable race of men placed Pitt, as a speaker, above Burke, above Windham, above Sheridan, and not below Fox. His declamation was copious, polished, and splendid. In power of sarcasm he was probably not surpassed by any speaker, ancient or modern; and of this formidable weapon he made merciless use. In two parts of the oratorical art which are of the highest value to a minister of state he was singularly expert. No one knew better how to be luminous or how to be obscure.

LORD MACAULAY:
Life of William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

Though the sound rule is that authors should be left to be remunerated by their readers, there will in every generation be a few exceptions to this rule. To distinguish these special cases from the mass is an employment well worthy of the faculties of a great and accomplished ruler; and Pitt would assuredly have had little difficulty in finding such cases. While he was in power, the greatest philologist of the age, his own contemporary at Cambridge, was reduced to earn a livelihood by the lowest literary drudgery, and to spend in writing squibs for *The Morning Chronicle* years to which we might have owed an all but perfect text of the whole tragic and comic drama of Athens. The greatest historian of the age, forced by poverty to leave his country, completed his immortal work on the shores of Lake Leman. The political heterodoxy of Porson and the religious heterodoxy of Gibbon may perhaps be pleaded in defence of the minister by whom those eminent men were neglected. But there were other cases in which no such excuse could be set up. Scarcely had Pitt obtained possession of unbounded power when an aged writer of the highest eminence, who had made very little by his writings, and who was sinking into the grave under a load of infirmities and sorrows, wanted five or six hundred pounds to enable him, during the winter or two which might still remain to him, to draw his breath more easily in the soft climate of Italy. Not a farthing was to be obtained; and before Christmas the author of the English Dictionary and of the Lives of the Poets had gasped his last in the river fog and coal smoke of Fleet Street. A few months after the death of Johnson appeared The Task, incomparably the best poem that any Englishman then living had produced,—a poem, too, which could hardly fail to excite in a well-constituted mind a feeling of esteem and compassion for the poet; a man of genius and virtue, whose means were scanty, and whom the most cruel of all the calamities incident to humanity had made incapable of supporting himself by vigorous and substantial exertion. Nowhere had Chatham been praised with more enthusiasm, or in verse more worthy of the subject, than in The Task. The son of Chatham, however, contented himself with reading and admiring the book, and left the author to starve.

LORD MACAULAY:
Life of William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

What a contrast between the way in which Pitt acted towards Johnson, and the way in which Lord Grey acted towards his political enemy Scott, when Scott, worn out by misfortune and disease, was advised to try the effect of the Italian air! What a contrast between the way in which Pitt acted towards Cowper and the way in which Burke, a poor man and out of place, acted towards Crabbe! Even Dundas, who made no pretensions to literary taste, and was content to be considered as a hard-headed and somewhat coarse man of business, was, when compared with his eloquent and classically educated friend, a Mæcenas or a Leo. Dundas made Burns an exciseman, with seventy pounds a year; and this was more than Pitt during his long tenure of power did for the encouragement of letters.

Even those who may think that it is, in general, no part of the duty of a government to reward literary merit will hardly deny that a government which has much lucrative church preferment in its gift is bound in distributing that preferment not to overlook divines whose writings have rendered great service to the cause of religion. But it seems never to have occurred to Pitt that he lay under any such obligation. All the theological works of all the numerous bishops whom he made and translated are not, when put together, worth fifty pages of the Horæ Paulinæ, of the Natural Theology, or of the View of the Evidences of Christianity. But on Paley the all-powerful minister never bestowed the smallest benefice.

LORD MACAULAY:
Life of William Pitt: Encyc. Brit., 8th edit., Jan. 1859.

PITY.

In fact, pity, though it may often relieve, is but, at best, a short-lived passion, and seldom affords distress more than transitory assistance; with some it scarce lasts from the first impulse

till the hand can be put into the pocket; with others it may continue for twice that space; and on some of extraordinary sensibility I have seen it operate for half an hour together; but still, last as it may, it generally produces but beggarly effects; and where from this motive we give five farthings from others we give five pounds: whatever be your feelings from the first impulse of distress, when the same distress solicits a second time, we then feel with diminished sensibility; and, like the repetition of an echo, every stroke becomes weaker; till, at last, our sensations lose all mixture of sorrow, and degenerate into downright contempt.

GOLDSMITH: *Essays*, No. V.

PLATO.

Each of the great men [Plato and Bacon] whom we have compared intended to illustrate his system by a philosophical romance; and each left his romance imperfect. Had Plato lived to finish the Critias, a comparison between that noble fiction and the New Atlantis would probably have furnished us with still more striking instances than any which we have given. It is amusing to think with what horror he would have seen such an institution as Solomon's house rising in his republic: with what vehemence he would have ordered the brewhouses, the perfume-houses, and the dispensatories to be pulled down; and with what inexorable rigour he would have driven beyond the frontier all the Fellows of the College, Merchants of Light and Depredators, Lamps and Pioneers.

LORD MACAULAY: *Lord Bacon*, July, 1837.

PLEASURES.

There are indeed but very few who know how to be idle and innocent, or have a relish of any pleasures that are not criminal; every diversion they take is at the expense of some one virtue or another, and their very first step out of business is into vice or folly. A man should endeavour, therefore, to make the sphere of his innocent pleasures as wide as possible, that he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination, which do not require such a bent of thought as is necessary to our more serious employments, nor, at the same time, to sink into that negligence and remissness which are apt to accompany our more sensual delights, but, like a gentle exercise to the faculties, awaken them from sloth and idleness, without putting them upon labour or difficulty.

ADDISON: *Spectator*, No. 412.

Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to expatiate in. ADDISON.

Even in such a state as this, the pleasures of virtue would be superior to those of vice, and justly preferable. ATTERBURY.

To live like those that have their hope in another life implies that we indulge ourselves in the gratifications of this life very sparingly. ATTERBURY.

They who pass through a foreign country to their native home do not usually give up themselves to the pleasures of the place. ATTERBURY.

Though selfishness hath defiled the whole man, yet sensual pleasure is the chief part of its interest, and therefore by the senses it commonly works; and these are the doors and the windows by which iniquity entereth into the soul. BAXTER.

He gives us in this life an earnest of expected joys that out-values and transcends all those momentary pleasures it requires us to forsake. BOYLE.

Punish not thyself with pleasure; glut not thy sense with palative delights, nor revenge the contempt of temperance by the penalty of satiety. Were there an age of delight, or any pleasure durable, who would not honour Voluptia? but the race of delight is short, and pleasures have mutable faces. The pleasures of one age are not pleasures in another, and their lives fall short of our own.

SIR T. BROWNE: *Christian Morals*, Pt. II., i.

The pleasures which are agreeable to nature are within the reach of all, and therefore can form no distinction in favour of the rich. The pleasures which art forces up are seldom sincere, and never satisfying. What is worse, this constant application to pleasure takes away from the enjoyment, or rather turns it into the nature of a very burdensome and laborious business. It has consequences much more fatal. It produces a weak valetudinary state of body, attended by all those horrid disorders, and yet more horrid methods of cure, which are the result of luxury on the one hand, and the weak and ridiculous efforts of human art on the other.

BURKE: *Vindic. of Nat. Society*, 1756.

At their first coming they are generally entertained by Pleasure and Dalliance, and have all the content that possibly may be given, so long as their money lasts; but when their means fail they are contemptibly thrust out at a back door headlong, and there left to Shame, Reproach, Despair. ROBERT BURTON: *Anatomy of Melancholy*.

Pleasure consists in the harmony between the specific excitability of a living creature and the exciting causes correspondent thereto. COLERIDGE.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment. COLTON.

You may enjoy your quiet in a garden, where you have not only the leisure of thinking, but the pleasure to think of nothing which can discompose your mind. DRYDEN.

All pleasure must be *bought* at the price of pain: the difference between false pleasure and true is just this:—for the *true*, the price is paid *before* you enjoy it—for the *false*, after you enjoy it. JOHN FOSTER: *Journal.*

Writers of every age have endeavoured to show that pleasure is in us, and not in the objects offered for our amusement. If the soul be happily disposed, everything becomes capable of affording entertainment, and distress will almost want a name. Every occurrence passes in review, like the figures of a procession: some may be awkward, others ill-dressed; but none but a fool is for this enraged with the master of the ceremonies.

GOLDSMITH: *Essays*, No. III.

If there be more pleasure in abundance, there is more security in a mean estate.

BISHOP J. HALL.

This is the season of the year when Christmas-trees have to be furnished, when children are to be rewarded, when country cousins and all those hospitable houses where we go to shoot, or fish, have to receive some small token of our gratitude and sense of favours to come.

Household Words.

Yielding to immoral pleasure corrupts the mind; living to animal and trifling ones debases it. DR. S. JOHNSON.

The slave of pleasure soon sinks into a kind of voluptuous dotage; intoxicated with present delights, and careless of everything else, his days and his nights glide away in luxury or vice, and he has no care but to keep thought away: for thought is troublesome to him who lives without his own approbation.

DR. S. JOHNSON.

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others. LA BRUYÈRE.

In virtue and in health we love to be instructed as well as physicked with pleasure.

L'ESTRANGE.

It has pleased our wise Creator to annex to several objects, as also to several of our thoughts, a concomitant pleasure; and that in several objects, to several degrees. LOCKE.

Pleasure and pain are only different constitutions of the mind, sometimes occasioned by disorders in the body, or sometimes by thoughts in the mind. LOCKE.

It is a mistake to think that men cannot change the displeasingness or indifferency that is in actions, into pleasure and desire, if they will but do what is in their power.

LOCKE.

Let the philosophers all say what they will, the main thing at which we all aim, even in virtue itself, is pleasure. It pleases me to rattle in their ears this word which they so nauseate to hear; and if it signifie some supream pleasure and excessive delight, it is more due to the assistance of virtue than to any other assistance whatever. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xix.

The misfortune is, that the stimulant used to attract at first must be not only continued, but heightened, to keep up the attraction.

HANNAH MORE.

The habit of dissipating every serious thought by a succession of agreeable sensations is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasures. ANNA MARIA PORTER.

As all those things which are most mellifluous are soonest changed into choler and bitterness, so are our vanities and pleasures converted into the bitterest sorrows. SIR W. RALEIGH.

Pleasure, in general, is the consequent apprehension of a suitable object suitably applied to a rightly disposed faculty. SOUTH.

That pleasure is man's chiefest good, because indeed it is the perception of good that is properly pleasure, is an assertion most certainly true; though under the common acceptance of it, not only false, but odious: for, according to this, pleasure and sensuality pass for terms equivalent; and therefore he who takes it in this sense alters the subject of the discourse. SOUTH.

The sinner, at his highest pitch of enjoyment, is not pleased with it so much, but he is afflicted more; and as long as these inward rejolts and recoilings of the mind continue, the sinner will find his accounts of pleasure very poor.

SOUTH.

The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or envy of the world: a man putting all his pleasures into this one is like a traveller's putting all his goods into one jewel.

SOUTH.

A pleasure that a man may call as properly his own as his soul and his conscience, neither liable to accident, nor exposed to injury: it is the foretaste of heaven, and the earnest of eternity. SOUTH.

All pleasures that affect the body must needs weary, because they transport; and all transportation is a violence; and no violence can be lasting; but determines upon the falling of the spirits, which are not able to keep up that height of motion that the pleasure of the senses raises them to. And therefore how inevitably does an immoderate laughter end in a sigh, which is only nature's recovering itself after a force done

to it; but the religious pleasure of a well-disposed mind moves gently, and therefore constantly.

SIR R. STEELE: *Tatler*, No. 211.

Pleasure seizes the whole man who addicts himself to it, and will not give him leisure for any good office in life which contradicts the gaiety of the present hour. You may indeed observe in people of pleasure a certain complacency and absence of all severity, which the habit of a loose unconcerned life gives them; but tell the man of pleasure your secret wants, cares, or sorrows, and you will find that he has given up the delicacy of his passions to the cravings of his appetites. He little knows the perfect joy he loses, for the disappointing gratifications which he pursues. He looks at Pleasure as she approaches, and comes to him with the recommendation of warm wishes, gay looks, and graceful motion; but he does not observe how she leaves his presence with disorder, impotence, downcast shame, and conscious imperfection. She makes our youth inglorious, our age shameful.

SIR R. STEELE: *Spectator*, No. 151.

Pleasure, when it is a man's chief purpose, disappoints itself; and the constant application to it palls the faculty of enjoying it, though it leaves the sense of our inability for that we wish, with a disrelish of everything else. Thus the intermediate seasons of the man of pleasure are more heavy than one would impose upon the vilest criminal. SIR R. STEELE.

All fits of pleasure are balanced by an equal degree of pain or languor; 'tis like spending this year part of the next year's revenue.

SWIFT.

Look upon pleasures not upon that side that is next the sun, or where they look beauteously; that is as they come towards you to be enjoyed; for then they paint and smile, and dress themselves up in tinsel, and glass gems, and counterfeit imagery. JEREMY TAYLOR.

He that spends his time in sports is like him whose garment is all made of fringes, and his meat nothing but sauces: they are healthless, chargeable, and useless.

JEREMY TAYLOR.

The pleasure of commanding our passions is to be preferred before any sensual pleasure; because it is the pleasure of wisdom and discretion. TILLOTSON.

If we do but put virtue and vice in equal circumstances, the advantages of ease and pleasure will be found to be on the side of religion.

TILLOTSON.

True pleasure and perfect freedom are nowhere to be found but in the practice of virtue.

TILLOTSON.

To worship God, to study his will, to meditate upon him, and to love him; all these bring pleasure and peace. TILLOTSON.

To what grand moral purposes Bishop Butler turns the word pastime, . . . obliging it [the world] to own that its amusements and pleasures do not really satisfy the mind, and fill it as with the sense of abiding and satisfying joy. They are only pastimes; they serve only, as this word confesses, to pass away the time, to prevent it from weighing an intolerable burden on men's hands. R. C. TRENCH.

Most men pursue the pleasures, as they call them, of their natures, which begin in sin, are carried on with danger, and end in bitterness.

WAKE.

If sensible pleasure or real grandeur be our end, we shall proceed apace to real misery.

DR. I. WATTS.

He that would have the perfection of pleasure, must be moderate in the use of it.

WHICHCOTE.

He is one who, desirous of being more happy than any man can be, is less happy than most men are; one who seeks happiness everywhere but where it is to be found;—one who outtoils the labourer, not only without his wages, but paying dearly for it. He is an immortal being that has but two marks of a man about him—upright stature and the power of playing the fool—which a monkey has not. He is an immortal being that triumphs in this single, deplorable, and yet false hope, that he shall be as happy as a monkey when he is dead, though he despairs of being so while yet alive. He is an immortal being that would lose none of his most darling delights if he were a brute in the mire, but would lose them all entirely if he were an angel in heaven. It is certain, therefore, that he desires not to be there: and if he not so much as desires it now, how can he ever hope it when his day of dissipation is over? And if no hope, what is our man of pleasure?—A man of distraction and despair to-morrow.

YOUNG.

POETRY.

The first thing to be considered in an epic poem is the fable, which is perfect or imperfect according as the action which it relates is more or less so. This action should have three qualifications in it. First, it should be but one action; secondly, it should be an entire action; and, thirdly, it should be a great action.

ADDISON: *Spectator*, No. 267.

The fable of every poem is, according to Aristotle's division, either simple or implex. It is called simple when there is no change of fortune in it; implex, when the fortune of the chief actor changes from bad to good, or from good to bad. The implex fable is thought the most perfect: I suppose, because it is more proper to stir up the passions of the reader, and to surprise him with a greater variety of accidents. ADDISON: *Spectator*, No. 297.

A poet should take as much pains in forming his imagination as a philosopher in cultivating his understanding. He must gain a due relish of the works of nature, and be thoroughly conversant in the various scenery of a country life.

When he is stored with country images, if he would go beyond pastoral, and the lower kinds of poetry, he ought to acquaint himself with the pomp and magnificence of courts. He should be very well versed in everything that is noble and stately in the productions of art, whether it appear in painting or statuary; in the great works of architecture which are in their present glory, or in the ruins of those which flourished in former ages.

ADDISON: *Spectator*, No. 417.

In an heroic poem two kinds of thoughts are to be avoided: the first are such as are affected and unnatural; the second, such as are mean and vulgar. ADDISON.

Although in poetry it be absolutely necessary that the unities of time, place, and action should be thoroughly understood, there is still something more essential, that elevates and astonishes the fancy. ADDISON.

Since the inculcating precept upon precept will prove tiresome, the poet must not encumber his poem with too much business, but sometimes relieve the subject with a moral reflection. ADDISON.

Lucan vaulted upon Pegasus with all the heat and intrepidity of youth. ADDISON.

Lucan is the only author of consideration among the Latin poets who was not explained for the use of the dauphin; because the whole Pharsalia would have been a satire upon the French form of government. ADDISON.

Among the mutilated poets of antiquity there is none whose fragments are so beautiful as those of Sappho. ADDISON.

To follow rather the Goths in rhyming than the Greeks in true versifying were even to eat acorns with swine when we may freely eat wheat bread among men. ASCHAM.

Poetry, especially heroical, seems to be raised altogether from a noble foundation, which makes much for the dignity of man's nature. For, seeing this sensible world is in dignity inferior to the soul of man, poesy seems to endow human nature with that which history denies; and to give satisfaction to the mind with at least the shadow of things, where the substance cannot be had. For if the matter be thoroughly considered, a strong argument may be drawn from poesy, that a more stately greatness of things, a more perfect order, and a more beautiful variety, delights the soul of man, than any way can be found in nature since the fall. Wherefore, seeing the acts and events, which are the subjects of true history, are not of that amplitude as to content the mind of man; poesy is ready at hand to feign acts more heroical. Because true history reports the successes of business not proportionable to the merit of virtues and vices, poetry corrects it, and presents events and fortunes according to desert, and according to the law of Providence: because true history through the frequent satiety and similitude of things works a distaste and misprision in the mind of man, poesy cheereth and refresheth the soul, chanting things rare and various, and full of vicissitudes. So as poesy serveth and conferreth to delectation, magnanimity, and morality; and therefore it may seem deservedly to have some participation of divineness, because it doth raise the mind, and exalt the spirit with high raptures, by proportioning the shows of things to the desires of the mind, and not submitting the mind to things, as reason and history do. And by these allurements and congruities, whereby it cherisheth the soul of man, joined also with consort of music, whereby it may more sweetly insinuate itself, it hath won such access, that it hath been in estimation even in rude times and barbarous nations, when other learning stood excluded. LORD BACON:

Advancement of Learning.

In the old Northern literature, those mythological poems of which the writers are known are properly called songs of the Scalds, while those of unknown authors are termed Eddas. BRANDE.

Poets were ranked in the class of philosophers, and the ancients made use of them as preceptors in music and morality. BROOME.

Hence we may observe that poetry, taken in its most general sense, cannot with strict propriety be called an art of imitation. It is indeed an imitation so far as it describes the manners and passions of men which their words can express; where *animi motus effert interprete lingua*. There it is strictly imitation; and all merely *dramatic* poetry is of this sort. But *descriptive* poetry operates chiefly by *substitution*; by the means of sounds, which by custom have the effect of realities. Nothing is an imitation further than as it resembles some other thing; and words undoubtedly have no sort of resemblance to the ideas for which they stand.

BURKE:

On the Sublime and Beautiful, 1756.

There was a class of the Druids whom they called Bards, who delivered in songs (their only history) the exploits of their heroes, and who composed those verses which contained the secrets of Druidical discipline, their principles of natural and moral philosophy, their astronomy, and the mystical rites of their religion. These verses in all probability bore a near resemblance to the Golden Verses of Pythagoras,—to those of Phocylides, Orpheus, and other remnants of the most ancient Greek poets.

BURKE:

Abridgment of Eng. Hist., Book i.

Our poets excel in grandity and gravity, in smoothness and property, in quickness and briefness. CAMDEN.

I wish our clever young poets would remember my homely definitions of prose and poetry: that is, prose—words in their best order; poetry—the *best* words in the best order.

COLERIDGE.

Poetry is not the proper antithesis to prose, but to science. Poetry is opposed to science, and prose to metre. . . . The proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of pleasure. COLERIDGE.

Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions, language. COLERIDGE.

In all comic metres, the gulping of short syllables, and the abbreviation of syllables, ... are not so much a license as a law.

COLERIDGE.

Poetry has been to me "its own exceeding great reward:" it has soothed my afflictions; it has multiplied and refined my enjoyments; it has endeared solitude; and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.

COLERIDGE.

All the poets are indebted more or less to those who have gone before them; even Homer's originality has been questioned, and Virgil owes almost as much to Theocritus in his Pastorals, as to Homer in his Heroics; and if our own countryman, Milton, has soared above both Homer and Virgil, it is because he has stolen some feathers from their wings. But Shakspeare stands alone. His want of erudition was a most happy and productive ignorance; it forced him back upon his own resources, which were exhaustless. COLTON: *Lacon.*

The art of poetry is to touch the passions, and its duty to lead them on the side of virtue.

COWPER.

Out of the ruined lodge and forgotten mansion, bowers that are trodden under foot, and pleasure-houses that are dust, the poet calls up a palingenesis. DE QUINCEY.

A poet is a maker, as the word signifies; and he who cannot make, that is, invent, hath his name for nothing. DRYDEN.

The moral is the first business of the poet, as being the ground-work of his instruction: this being formed, he contrives such a design or fable as may be most suitable to the moral.

DRYDEN.

Supposing verses are never so beautiful, yet if they contain anything that shocks religion or good manners they are

"Versus inopes rerum, nugæque canoræ."

DRYDEN.

The greatest age for poetry was that of Augustus Cæsar: yet painting was then at its lowest ebb, and perhaps sculpture was also declining.

DRYDEN.

The female rhymes are in use with the Italians in every line, with the Spaniards promiscuously, and with the French alternately, as appears from the Alarique, the Pucelle, or any of their later poems. DRYDEN.

Our numbers should, for the most part, be lyrical. For variety, or rather where the majesty of thought requires it, they may be stretched to the English heroic of five feet, and to the French Alexandrine of six. DRYDEN.

Is the grandesophos of Perseus, and the sublimity of Juvenal, to be circumscribed with the meanness of words, and vulgarity of expression? DRYDEN.

An epic poem, or the heroic action of some great commander, enterprised for the common good and honour of the Christian cause, and executed happily, may be as well written as it was of old by the heathens. DRYDEN.

He is the only proper person of all others for an epic poem, who to his natural endowments of a large invention, a ripe judgment, and a strong memory, has joined the knowledge of the liberal arts. DRYDEN.

The shining quality of an epic hero, his magnanimity, his constancy, his patience, his piety, or whatever characteristical virtue his poet gives him, raises our admiration. DRYDEN.

Heroic poetry has ever been esteemed the greatest work of human nature. In that rank has Aristotle placed it: and Longinus is so full of the like expressions that he abundantly confirms the other's testimony. DRYDEN:

State of Innocence, Pref.

An heroic poem should be more fitted to the common actions and passions of human life, and more like a glass of nature, figuring a more practicable virtue to us than was done by the ancients. DRYDEN.

If this economy must be observed in the minutest parts of an epic poem, what soul, though sent into the world with great advantage of nature, cultivated with the liberal arts and sciences, can be sufficient to inform the body of so great a work? DRYDEN.

An heroic poem requires, as its last perfection, the accomplishment of some extraordinary undertaking, which requires more of the heroic virtue than the suffering. DRYDEN.

Spenser and Fairfax, great masters of our language, saw much farther into the beauties of our numbers than those who followed.

DRYDEN.

In eloquence, and even in poetry, which seems so much the lawful province of imagination, should imagination be ever so warm and redundant, yet unless a sound, discriminating judgment likewise appear, it is not true poetry; no more than it would be painting if a man took the colours and brush of a painter and stained the paper or canvas with mere patches of colour.

JOHN FOSTER:

Life and Thoughts, by W. W. Everts.

Only one observation further, and I have done; and that is, that my theory about words simple rather than complex, and appealing to the senses rather than to the understanding, if it is true, helps to explain why they are better poets generally in the *earlier* than in the more *refined* periods of each language, and why many good poets are fond of adopting the style of the age preceding that in which they write.

C. J. FOX:
Letter to Lord Holland, Feb. 19, 1799.

The same mythopœic vein, and the same susceptibility and facility of belief, which had created both supply and demand for the legends of the saints, also provided the abundant stock of romantic narrative poetry, in anticipation and illustration of the chivalrous ideal.

GEORGE GROTE.

Several rules have been drawn up for varying the poetic measure, and critics have elaborately talked of accents and syllables; but good sense and a fine ear, which rules can never teach, are what alone can in such a case determine.

The rapturous flowings of joy, or the interruptions of indignation, require accents placed entirely different, and a structure consonant to the emotions they would express. Changing passions, and numbers changing with those passions, make the whole secret of Western as well as Eastern poetry. In a word, the great faults of the modern professed English poets are, that they seem to want numbers which should vary with the passion, and are more employed in describing to the imagination than striking at the heart.

GOLDSMITH:
Citizen of the World, Letter XL.

I fancy the character of a poet is in every country the same, fond of enjoying the present, careless of the future, his conversation that of a man of sense, his actions those of a fool! Of fortitude able to stand unmoved at the bursting of an earthquake, yet of sensibility to be affected by the breaking of a teacup: such is his character, which, considered in every light, is the very opposite of that which leads to riches.

The poets of the West are as remarkable for their indigence as their genius, and yet among the numerous hospitals designed to relieve the poor, I have heard of but one erected for the benefit of decayed authors.

GOLDSMITH:
Citizen of the World, Letter LXXXIV.

The most admired poems have been the offspring of uncultivated ages. Pure poetry consists of the descriptions of nature and the display of the passions; to each of which a rude state of society is better adapted than one more polished. They who live in that early period in which art has not alleviated the calamities of life are forced to feel their dependence upon nature. Her appearances are ever open to their view, and therefore strongly imprinted on their fancy.

ROBERT HALL:
Essay on Poetry and Philosophy.

Cowper has become, in spite of his religion, a popular poet, but his success has not been such as to make religion popular; nor have the gigantic genius and fame of Milton shielded from the ridicule and contempt of his admirers that system of religion which he beheld with awful adoration.

ROBERT HALL:
Review of Foster's Essays.

The end of poetry is to please; and the name, we think, is strictly applicable to every metrical composition from which we derive pleasure without any laborious exercise of the understanding.

LORD JEFFREY.

By the general consent of critics, the first praise of genius is due to the writer of an epic poem, as it requires an assemblage of all the powers which are singly sufficient for other compositions. Poetry is the art of uniting pleasure with truth, by calling imagination to the help of reason. Epic poetry undertakes to teach the most important truths by the most pleasing precepts, and therefore relates some great event in the most affecting manner. History must supply the writer with the rudiments of narration, which he must improve and exalt by a nobler art, must animate by dramatic energy, and diversify by retrospection and anticipation; morality must teach him the exact bounds, and different shades, of vice and virtue; from policy, and the practice of life, he has to learn the discriminations of character, and the tendency of the passions, either single or combined; and physiology must supply him with illustrations and images. To put these materials to poetical use is required an imagination capable of painting nature and realizing fiction. Nor is he yet a poet till he has attained the whole extension of his language, distinguished all the delicacies of phrase, and all the colours of words, and learned to adjust their different sounds to all the varieties of metrical modulation.

DR. S. JOHNSON:
Life of Milton.

A poem is not alone any work, or composition of the poets in many or few verses; but even one alone verse sometimes makes a perfect poem.

BEN JONSON.

In the Greek poets, as also in Plautus, the œconomy of poems is better observed than in Terence; who thought the sole grace and virtue of their fable the sticking in of sentences, as ours do the forcing in of jests.

BEN JONSON.

In the very best [poetry] there is often an under-song of sense which none but the poetic mind . . . can comprehend.

LANDOR.

For observe that poets of the grander and more comprehensive kind of genius have in them two separate men, quite distinct from each other,—the imaginative man, and the practical, circumstantial man; and it is the happy mixture of these that suits diseases of the mind, half imaginative and half practical.

LORD E. G. E. L. B. LYTTON:
The Caxtons, Ch. xliv.

We think that, as civilization advances, poetry almost necessarily declines. Therefore, though we fervently admire those great works of imagination which have appeared in dark ages, we do not admire them the more because they have appeared in dark ages. On the contrary, we hold that the most wonderful and splendid proof of genius is a great poem produced in a civilized age. We cannot understand why those who believe in that most orthodox article of literary faith, that the earliest poets are generally the best, should wonder at the rule as if it were the exception. Surely the uniformity of the phenomenon indicates a corresponding uniformity in the cause.

LORD MACAULAY: *Milton*, Aug. 1825.

Perhaps no person can be a poet, or can even enjoy poetry, without a certain unsoundness of mind, if anything which gives so much pleasure can be called unsoundness. By poetry we mean not all writing in verse, nor even all good writing in verse. Our definition excludes many metrical compositions which, on other grounds, deserve the highest praise. By poetry we mean the art of employing words in such a manner as to produce an illusion on the imagination, the art of doing by means of words what the painter does by means of colours. Thus the greatest of poets has described it, in lines universally admired for the vigour and felicity of their diction, and still more valuable on account of the just notion which they convey of the art in which he excelled:

> "As imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name."

These are the fruits of the "fine frenzy" which he ascribes to the poet,—a fine frenzy doubtless, but still a frenzy. Truth, indeed, is essential to poetry, but it is the truth of madness. The reasonings are just; but the premises are false. After the first suppositions have been made, everything ought to be consistent; but those first suppositions require a degree of credulity which almost amounts to a partial and temporary derangement of the intellect.

LORD MACAULAY: *Milton.*

In a rude state of society men are children with a greater variety of ideas. It is therefore in such a state of society that we may expect to find the poetical temperament in its highest perfection. In an enlightened age there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verses, and even of good ones; but little poetry. Men will judge and compare; but they will not create. They will talk about the old poets, and comment on them, and to a certain degree enjoy them. But they will scarcely be able to conceive the effect which poetry produced on their ruder ancestors,—the agony, the ecstasy, the plenitude of belief. The Greek Rhapsodist, according to Plato, could scarce recite Homer without falling into convulsions. The Mohawk hardly feels the scalping-knife while he shouts his death-song. The power which the ancient bards of Wales and Germany exercised over their auditors seems to modern readers almost miraculous. Such feelings are very rare in a civilized community, and most rare among those who participate most in its improvements. They linger longest among the peasantry.

LORD MACAULAY: *Milton.*

Poetry produces an illusion on the eye of the mind, as a magic lantern produces an illusion on the eye of the body. And, as the magic lantern acts best in a dark room, poetry effects its purpose most completely in a dark age. As the light of knowledge breaks in upon its exhibitions, as the outlines of certainty become more and more definite, and the shades of probability more and more distinct, the lines and lineaments of the phantoms which the poet calls up grow fainter and fainter. We cannot unite the incompatible advantages of reality and deception, the clear discernment of truth and the exquisite enjoyment of fiction.

He who, in an enlightened and literary society, aspires to be a great poet, must first become a little child. He must take to pieces the whole web of his mind. He must unlearn much of that knowledge which has perhaps constituted hitherto his chief title to superiority. His very talents will be a hindrance to him. His difficulties will be proportioned to his proficiency in the pursuits which are fashionable among his contemporaries; and that proficiency will in general be proportioned to the vigour and activity of his mind. And it is well if, after all his sacrifices and exertions, his works do not resemble a lisping man or a modern ruin. We have seen in our own time great talents, intense labour, and long meditation, employed in this struggle against the spirit of the age, and employed, we will not say absolutely in vain, but with dubious success and feeble applause.

LORD MACAULAY: *Milton.*

Yet, though we think that in the progress of nations towards refinement the reasoning powers are improved at the expense of the imagination, we acknowledge that to this rule there are many apparent exceptions. We are not, however, quite satisfied that they are more than apparent. Men reasoned better, for example, in the time of Elizabeth than in the time of Egbert, and they also wrote better poetry. But we must distinguish between poetry as a mental act and poetry as a species of composition. If we take it in the latter sense, its excellence depends not solely on the vigour of the imagination, but partly also on the instruments which the imagination employs. Within certain limits, therefore, poetry may be improving while the poetical faculty is decaying. The vividness of the picture presented to the reader is not necessarily proportioned to the vividness of the prototype which exists in the mind of the writer. In the other arts we see this clearly. Should a man gifted by nature with all the genius of Canova

attempt to carve a statue without instruction as to the management of his chisel, or attention to the anatomy of the human body, he would produce something compared with which the Highlander at the door of a snuff-shop would deserve admiration. If an uninitiated Raphael were to attempt a painting, it would be a mere daub; indeed, the connoisseurs say that the early works of Raphael are little better. Yet who can attribute this to want of imagination? Who can doubt that the youth of that great artist was passed amidst an ideal world of beautiful and majestic forms? Or who will attribute the difference which appears between his first rude essays and his magnificent Transfiguration to a change in the constitution of his mind? In poetry, as in painting and sculpture, it is necessary that the imitator should be well acquainted with that which he undertakes to imitate, and expert in the mechanical part of his art. Genius will not furnish him with a vocabulary: it will not teach him what word most exactly corresponds to his idea and will most fully convey it to others: it will not make him a great descriptive poet, till he has looked with attention on the face of nature; or a great dramatist, till he has felt and witnessed much of the influence of the passions. Information and experience are, therefore, necessary; not for the purpose of strengthening the imagination, which is never so strong as in people incapable of reasoning,—savages, children, madmen, and dreamers; but for the purpose of enabling the artist to communicate his conceptions to others.

LORD MACAULAY:
John Dryden, Jan. 1828.

In process of time the instruments by which the imagination works are brought to perfection. Men have not more imagination than their rude ancestors. We strongly suspect that they have much less. But they produce better works of imagination. Thus, up to a certain period the diminution of the poetical powers is far more than compensated by the improvement of all the appliances and means of which those powers stand in need. Then comes the short period of splendid and consummate excellence. And then, from causes against which it is vain to struggle, poetry begins to decline. The progress of language, which was at first favourable, becomes fatal to it, and, instead of compensating for the decay of the imagination, accelerates that decay, and renders it more obvious. When the adventurer in the Arabian tale anointed one of his eyes with the contents of the magical box, all the riches of the earth, however widely dispersed, however sacredly concealed, became visible to him. But when he tried the experiment on both eyes he was struck with blindness. What the enchanted elixir was to the sight of the body, language is to the sight of the imagination. At first it calls up a world of glorious illusions; but when it becomes too copious it altogether destroys the visual power.

As the development of the mind proceeds, symbols, instead of being employed to convey images, are substituted for them. Civilized men think as they trade, not in kind but by means of a circulating medium. In these circumstances the sciences improve rapidly, and criticism among the rest; but poetry, in the historical sense of the word, disappears. Then comes the dotage of the fine arts,—a second childhood, as feeble as the former, and more hopeless. This is the age of critical poetry, of poetry by courtesy, of poetry to which the memory, the judgment, and the wit contribute far more than the imagination. We readily allow that many works of this description are excellent: we will not contend with those who think them more valuable than the great powers of an earlier period. We only maintain that they belong to a different species of composition, and are produced by a different faculty.

LORD MACAULAY:
John Dryden.

It is some consolation to reflect that the critical school of poetry improves as the science of criticism improves; and that the science of criticism, like every other science, is constantly tending towards perfection. As experiments are multiplied, principles are better understood.

In some countries, in our own for example, there has been an interval between the downfall of the creative school and the rise of the critical, a period during which imagination has been in its decrepitude and taste in its infancy. Such a revolutionary interregnum as this will be deformed by every species of extravagance.

The first victory of good taste is over the bombast and conceits which deform such times as these. But criticism is still in a very imperfect state. What is accidental is for a long time confounded with what is essential. General theories are drawn from detached facts. How many hours the action of a play may be allowed to occupy,—how many similes an Epic Poet may introduce into his first book,—whether a piece, which is acknowledged to have a beginning and an end, may not be without a middle, and other questions as puerile as these, formerly occupied the attention of men of letters in France, and even in this country. Poets in such circumstances as these exhibit all the narrowness and feebleness of the criticism by which their manner has been fashioned. From outrageous absurdity they are preserved by their timidity. But they perpetually sacrifice nature and reason to arbitrary canons of taste. In their eagerness to avoid the *mala prohibita* of a foolish code, they are perpetually rushing on the *mala in se*. Their great predecessors, it is true, were as bad critics as themselves, or perhaps worse, but those predecessors, as we have attempted to show, were inspired by a faculty independent of criticism, and, therefore, wrote well while they judged ill.

In time men began to take more rational and comprehensive views of literature. The analysis of poetry, which, as we have remarked, must at best be imperfect, approaches nearer and nearer to exactness. The merits of the wonderful models of former times are justly appreciated.

The frigid productions of a later age are rated at no more than their proper value. Pleasing and ingenious imitations of the manners of the great masters appear. Poetry has a partial revival, a Saint Martin's Summer, which, after a period of dreariness and decay, greatly reminds us of the splendour of its June. A second harvest is gathered in; though, growing on a spent soil, it has not the heart of the former. Thus, in the present age, Monti has successfully imitated the style of Dante, and something of the Elizabethan inspiration has been caught by several eminent countrymen of our own. But never will Italy produce another Inferno, or England another Hamlet. We look on the beauties of the modern imitations with feelings similar to those with which we see flowers disposed in vases to ornament the drawing-rooms of a capital. We doubtless regard them with pleasure, with greater pleasure, perhaps, because, in the midst of a place ungenial to them, they remind us of the distant spots on which they flourish in spontaneous exuberance. But we miss the sap, the freshness, and the bloom. Or, if we may borrow another illustration from Queen Scheherezade, we would compare the writers of this school to the jewellers who were employed to complete the unfinished windows of the palace of Aladdin. Whatever skill or cost could do was done. Palace and bazaar were ransacked for precious stones. Yet the artists, with all their dexterity, with all their assiduity, and with all their vast means, were unable to produce anything comparable to the wonders which a spirit of a higher order had wrought in a single night.

LORD MACAULAY: *John Dryden.*

We have said that the critical and poetical faculties are not only distinct, but almost incompatible. The state of our literature during the reigns of Elizabeth and James the First is a strong confirmation of this remark. The greatest works of imagination that the world has ever seen were produced at that period. The national taste, in the mean time, was to the last degree detestable. Alliterations, puns, antithetical forms of expression, lavishly employed where no corresponding apposition existed between the thoughts expressed, strained allegories, pedantic allusions, everything, in short, quaint and affected, in matter and manner, made up what was then considered as fine writing. The eloquence of the bar, the pulpit, and the council-board was deformed by conceits which would have disgraced the rhyming shepherds of an Italian academy. The king quibbled on the throne. We might, indeed, console ourselves by reflecting that his majesty was a fool. But the chancellor quibbled in concert from the wool-sack: and the chancellor was Francis Bacon. It is needless to mention Sidney and the whole tribe of Euphuists; for Shakspeare himself, the greatest poet that ever lived, falls into the same fault whenever he means to be particularly fine. While he abandons himself to the impulse of his imagination his compositions are not only the sweetest and the most sublime, but also the most faultless, that the world has ever seen. But as soon as his critical powers come into play he sinks to the level of Cowley; or rather he does ill what Cowley does well. All that is bad in his works is bad elaborately and of malice aforethought. The only thing wanting to make them perfect was, that he should never have troubled himself with thinking whether they were good or not. Like the angels in Milton, he sinks "with compulsion and laborious flight." His natural tendency is upwards. That he may soar, it is only necessary that he should not struggle to fall. He resembles an American Cacique who, possessing in unmeasured abundance the metals which in polished societies are esteemed the most precious, was utterly unconscious of their value, and gave up treasures more valuable than the imperial crowns of other countries to secure some gaudy and far-fetched bauble, a plated button, or a necklace of coloured glass.

LORD MACAULAY: *John Dryden.*

We have attempted to show that, as knowledge is extended and as the reason develops itself, the imitative arts decay. We should therefore expect that the corruption of poetry would commence in the educated classes of society. And this, in fact, is almost constantly the case. The few great works of imagination which appear in a critical age are, almost without exception, the works of uneducated men. Thus, at a time when persons of quality translated French romances, and when the universities celebrated royal deaths in verses about tritons and fauns, a preaching tinker produced the Pilgrim's Progress. And thus a ploughman startled a generation which had thought Hayley and Beattie great poets, with the adventures of Tam O'Shanter. Even in the latter part of the reign of Elizabeth the fashionable poetry had degenerated. It retained few vestiges of the imagination of earlier times. It had not yet been subjected to the rules of good taste. Affectation had completely tainted madrigals and sonnets. The grotesque conceits and the tuneless numbers of Donne were, in the time of James, the favourite models of composition at Whitehall and at the Temple. But, though the literature of the Court was in its decay, the literature of the people was in its perfection. The Muses had taken sanctuary in the theatres, the haunts of a class whose taste was not better than that of the Right Honourable and Singular good Lords who admired metaphysical love-verses, but whose imagination retained all its freshness and vigour; whose censure and approbation might be erroneously bestowed, but whose tears and laughter were never in the wrong. The infection which had tainted lyric and didactic poetry had but slightly and partially touched the drama. While the noble and the learned were comparing eyes to burning-glasses, and tears to terrestrial globes, coyness to an enthymeme, absence to a pair of compasses, and an unrequited passion to the fortieth remainder-man in an

entail, Juliet leaning from the balcony, and Miranda smiling over the chess-board, sent home many spectators, as kind and simple-hearted as the master and mistress of Fletcher's Ralpho, to cry themselves to sleep.

LORD MACAULAY: *John Dryden.*

But, low as was the state of our poetry during the civil war and the Protectorate, a still deeper fall was at hand. Hitherto our literature had been idiomatic. In mind, as in situation, we had been islanders. The revolutions in our taste, like the revolutions in our government, had been settled without the interference of strangers. Had this state of things continued, the same just principles of reasoning which about this time were applied with unprecedented success to every part of philosophy would soon have conducted our ancestors to a sounder code of criticism. There were already strong signs of improvement. Our prose had at length worked itself clear from those quaint conceits which still deformed almost every metrical composition. The parliamentary debates, and the diplomatic correspondence, of that eventful period had contributed much to this reform. In such bustling times it was absolutely necessary to speak and write to the purpose. The absurdities of Puritanism had, perhaps, done more. At the time when that odious style which deforms the writings of Hall and of Lord Bacon was almost universal, had appeared that stupendous work, the English Bible,—a book which if everything else in our language should perish would alone suffice to show the whole extent of its beauty and power. The respect which the translators felt for the original prevented them from adding any of the hideous decorations then in fashion. The ground-work of the version, indeed, was of an earlier age. The familiarity with which the Puritans, on almost every occasion, used the Scripture phrases was no doubt very ridiculous; but it produced good effects. It was a cant; but it drove out a cant far more offensive.

LORD MACAULAY: *John Dryden.*

The highest kind of poetry is, in a great measure, independent of those circumstances which regulate the style of composition in prose. But with that inferior species of poetry which succeeds to it the case is widely different. In a few years the good sense and good taste which had weeded out affectation from moral and political treatises would, in the natural course of things, have effected a similar reform in the sonnet and the ode. The rigour of the victorious sectaries had relaxed. A dominant religion is never ascetic. The government connived at theatrical representations. The influence of Shakspeare was once more felt. But darker days were approaching. A foreign yoke was to be imposed on our literature. Charles, surrounded by the companions of his long exile, returned to govern a nation which ought never to have cast him out or never to have received him back. Every year which he had passed among strangers had rendered him more unfit to rule his countrymen. In France he had seen the refractory magistracy humbled, and royal prerogative, though exercised by a foreign priest in the name of a child, victorious over all opposition. This spectacle naturally gratified a prince to whose family the opposition of Parliaments had been so fatal. Politeness was his solitary good quality. The insults which he had suffered in Scotland taught him to prize it. The effeminacy and apathy of his disposition fitted him to excel in it. The elegance and vivacity of the French manners fascinated him. With the political maxims and the social habits of his favourite people he adopted their taste in composition, and, when seated on the throne, soon rendered it fashionable, partly by direct patronage, but still more by that contemptible policy which for a time made England the last of the nations, and raised Louis the Fourteenth to a height of power and fame such as no French sovereign had ever before attained. It was to please Charles that rhyme was first introduced into our plays. Thus, a rising blow, which would at any time have been mortal, was dealt to the English Drama, then just recovering from its languishing condition. Two detestable manners, the indigenous and the imported, were now in a state of alternate conflict and amalgamation. The bombastic meanness of the new style was blended with the ingenious absurdity of the old; and the mixture produced something which the world had never before seen, and which we hope it will never see again,—something by the side of which the worst nonsense of all other ages appears to advantage,—something which those who have attempted to caricature it have, against their will, been forced to flatter,—of which the tragedy of Bayes is a very favourable specimen. What Lord Dorset observed to Edward Howard might have been addressed to almost all his contemporaries,—

> "As skilful divers to the bottom fall
> Swifter than those who cannot swim at all;
> So, in this way of writing without thinking
> Thou hast a strange alacrity in sinking."

LORD MACAULAY: *John Dryden.*

Wherein especially does the poetry of our times differ from that of the last century? Ninety-nine persons out of a hundred would answer that the poetry of the last century was correct, but cold and mechanical, and that the poetry of our time, though wild and irregular, presented far more vivid images and excited the passions far more strongly than that of Parnell, of Addison, or of Pope. In the same manner we constantly hear it said that the poets of the age of Elizabeth had far more genius, but far less correctness, than those of the age of Anne. It seems to be taken for granted that there is some incompatibility, some antithesis, between correctness and creative power. We rather suspect that this notion arises merely from an abuse of words, and that it has been the parent of many of the fallacies which perplex the science of criticism.

What is meant by correctness in poetry? If by correctness be meant the conforming to rules which have their foundation in truth and in the principles of human nature, then correctness is only another name for excellence. If by correctness be meant the conformity to rules purely arbitrary, correctness may be another name for dulness and absurdity.

A writer who describes visible objects falsely and violates the propriety of character, a writer who makes the mountains "nod their drowsy heads" at night, or a dying man take leave of the world with a rant like Maximin, may be said, in the high and just sense of the phrase, to write incorrectly. He violates the first great law of his art. His imitation is altogether unlike the thing imitated. The four poets who are most eminently free from incorrectness of this description are Homer, Dante, Shakspeare, and Milton. They are, therefore, in one sense, and that the best sense, the most correct of poets.
LORD MACAULAY: *Lord Byron*, June, 1831.

When it is said that Virgil, though he had less genius than Homer, was a more correct writer, what sense is attached to the word correctness? Is it meant that the story of the Æneid is developed more skilfully than that of the Odyssey? that the Roman describes the face of the external world, or the emotions of the mind, more accurately than the Greek? that the characters of Achates and Mnestheus are more nicely discriminated, and more consistently supported, than those of Achilles, of Nestor, and of Ulysses? The fact incontestably is that, for every violation of the fundamental laws of poetry which can be found in Homer, it would be easy to find twenty in Virgil.

Troilus and Cressida is perhaps of all the plays of Shakspeare that which is commonly considered as the most incorrect. Yet it seems to us infinitely more correct in the sound sense of the term, than what are called the most correct plays of the most correct dramatists. Compare it, for example, with the Iphigénie of Racine. We are sure that the Greeks of Shakspeare bear a far greater resemblance than the Greeks of Racine to the real Greeks who besieged Troy; and for this reason, that the Greeks of Shakspeare are human beings, and the Greeks of Racine mere names, mere words printed in capitals at the head of paragraphs of declamation. Racine, it is true, would have shuddered at making a warrior at the siege of Troy quote Aristotle. But of what use is it to avoid a single anachronism, when the whole play is one anachronism, the sentiments and phrases of Versailles in the camp of Aulis?

In the sense in which we are now using the word correctness, we think that Sir Walter Scott, Mr. Wordsworth, Mr. Coleridge, are far more correct poets than those who are commonly extolled as the models of correctness,—Pope, for example, and Addison. The single description of a moonlight night in Pope's Iliad contains more inaccuracies than can be found in all the Excursion. There is not a single scene in Cato, in which all that conduces to poetical illusion, all the propriety of character, of language, of situation, is not more grossly violated than in any part of the Lay of the Last Minstrel. No man can think that the Romans of Addison resemble the real Romans so closely as the moss-troopers of Scott resemble the real moss-troopers. Wat Tinlinn and William of Deloraine are not, it is true, persons of so much dignity as Cato. But the dignity of the persons represented has as little to do with the correctness of poetry as with the correctness of painting. We prefer a gipsy by Reynolds to his Majesty's head on a sign-post, and a Borderer by Scott to a Senator by Addison.

In what sense, then, is the word correctness used by those who say, with the author of the Pursuits of Literature, that Pope was the most correct of English poets, and that next to Pope came the late Mr. Gifford? What is the nature and value of that correctness, the praise of which is denied to Macbeth, to Lear, and to Othello, and given to Hoole's translations and to all the Seatonian prize-poems? We can discover no eternal rule, no rule founded in reason and in the nature of things, which Shakspeare does not observe much more strictly than Pope. But if by correctness he meant the conforming to a narrow legislation which, while lenient to the *mala in se*, multiplies, without the show of a reason, the *mala prohibita*, if by correctness he meant a strict attention to certain ceremonious observances, which are no more essential to poetry than etiquette to good government, or than the washings of a Pharisee to devotion, then, assuredly, Pope may be a more correct poet than Shakspeare; and, if the code were a little altered, Colley Cibber might be a more correct poet than Pope. But it may well be doubted whether this kind of correctness be a merit, nay, whether it be not an absolute fault.
LORD MACAULAY: *Lord Byron*.

And has poetry no end, no eternal and immutable principles? Is poetry, like heraldry, mere matter of arbitrary regulation? The heralds tell us that certain scutcheons and bearings denote certain conditions, and that to put colours on colours or metals on metals is false blazonry. If all this were reversed, if every coat of arms in Europe were new-fashioned, if it were decreed that or should never be placed but on argent, or argent but on or, that illegitimacy should be denoted by a lozenge, and widowhood by a bend, the new science would be just as good as the old science, because the new and the old would both be good for nothing. The mummery of Portcullis and Rouge Dragon, as it has no other value than that which caprice has assigned to it, may well submit to any laws which caprice may impose on it. But it is not so with that great imitative art to the power of which all ages, the rudest and the most enlightened, bear witness. Since its first great masterpieces were produced, everything that is changeable in this world has been changed. Civilization has been gained, lost,

gained again. Religions, and languages, and forms of government, and usages of private life, and modes of thinking, all have undergone a succession of revolutions. Everything has passed away but the great features of nature, and the heart of man, and the miracles of that art of which it is the office to reflect back the heart of man and the features of nature Those two strange old poems, the wonder of ninety generations, still retain all their freshness. They still command the veneration of minds enriched by the literature of many nations and ages. They are still, even in wretched translations, the delight of school-boys. Having survived ten thousand capricious fashions, having seen successive codes of criticism become obsolete, they still remain to us, immortal with the immortality of truth, the same when perused in the study of an English scholar as when they were first chanted at the banquet of an Ionian prince.

LORD MACAULAY: *Lord Byron.*

Claudian, and even the few lines of Merobaudes, stand higher in purity, as in the life of poetry, than all the Christian hexametrists.

MILMAN.

A poet soaring in the high regions of his fancy, with his garland and singing robes about him. MILTON.

Rhyme being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age to set off wretched matter and lame metre. MILTON.

But, to pursue the business of this essay, I have always thought that in poesie, Virgil, Lucretius, Catullus and Horace do many degrees excel the rest; and signally, Virgil in his Georgicks, which I look upon for the most accomplished piece of poetry; and, in comparison of which, a man may easily discern that there are some places in his Æneids to which the author would have given a little more of the file had he had leisure: and the fifth book of his Æneid seems to me the most perfect. I also love Lucan, and willingly read him; not so much for his style, as for his own worth, and the truth and solidity of his opinions and judgments. As for Terence, I find the queintness and eloquencies of the Latin tongue so admirable lively to represent our manners, and the movements of the soul, that our actions throw me at every turn, upon him; and I cannot read him so oft that I do not still discover some new grace and beauty. Such as lived near Virgil's time were scandaliz'd that some should compare him with Lucretius. I am, I confess, of opinion that the comparison is, in truth, very unequal: a belief that, nevertheless, I have much ado to assure myself in when I meet with some excellent passages in Lucretius. . . . I think the ancients had more reason to be angry with those who compar'd Plautus with Terence, than Lucretius with Virgil.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxvii.

Those who have once made their court to those mistresses without portions, the Muses, are never likely to set up for fortunes.

POPE.

Pretty conceptions, fine metaphors, glittering expressions, and something of a neat cast of verse, are properly the dress, gems, or loose ornaments of poetry. POPE: *Letters.*

That man makes a mean figure in the eyes of reason who is measuring syllables and coupling rhymes when he should be mending his own soul and securing his own immortality.

POPE.

Poets are allowed the same liberty in their descriptions and comparisons as painters in their draperies and ornaments. PRIOR.

By cutting off the sense at the end of every first line, which must always rhyme to the next following, is produced too frequent an identity in sound, and brings every couplet to the point of an epigram. PRIOR.

There are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers.

RICHTER.

It is a shallow criticism that would define poetry as confined to literary productions in rhyme and metre. The written poem is only poetry *talking*, and the statue, the picture, and the musical composition are poetry *acting*. Milton and Goethe at their desks were not more truly poets than Phidias with his chisel, Raphael at his easel, or deaf Beethoven bending over his piano, inventing and producing strains which he himself could never hope to hear. The love of the ideal, the clinging to and striving after first principles of beauty, is ever the characteristic of the poet, and whether he speaks his truth to the world through the medium of the pen, the perfect statue, or the lofty strain, he is still the sharer in the same high nature. Next to blind Milton describing Paradise, that same Beethoven composing symphonies and oratorios is one of the finest things we know. Milton saw not, and Beethoven heard not; but the sense of beauty was upon them, and they fain must speak. Arts may be learned by application —proportions and attitudes may be studied and repeated—mathematical principles may be, and have been, comprehended and adopted; but yet there has not been hewn from the marble a second Apollo, and no measuring by compasses will ever give the secret of its power. The ideal dwelt in the sculptor's mind, and his hands fashioned a statue which yet teaches it to the world. RUSKIN.

Has not a poet more virtues and vices within his circle? Cannot he observe their influences

in their oppositions and conjunctions, in their altitudes and depressions? He shall sooner find ink than nature exhausted.

RYMER:
Tragedies of the Last Age.

A good piece, the painters say, must have good muscling, as well as colouring and drapery.

SHAFTESBURY.

The Greeks named the poet *ποιητής*, which name, as the most excellent, hath gone through other languages. It cometh of this word *ποιεῖν*, *to make;* wherein, I know not whether by luck or wisdom, we Englishmen have met with the Greeks in calling him a maker.

SIR P. SIDNEY.

I never heard the old song of Percy and Douglas that I found not my heart moved more than with a trumpet. SIR P. SIDNEY.

In all ages poets have been in special reputation, and, methinks not without great cause; for besides their sweet inventions, and most witty lays, they have always used to set forth the praises of the good and virtuous.

EDMUND SPENSER.

The Lacedemonians were more excited to desire of honour with the excellent verses of the poet Tirtæus than with all the exhortations of their captains.

EDMUND SPENSER: *Ireland.*

"I have always been of opinion," says he, "that virtue sinks deepest into the heart of man when it comes recommended by the powerful charms of poetry. The most active principle in our mind is the imagination; to it a good poet makes his court perpetually, and by this faculty takes care to gain it first. Our passions and inclinations come over next; and our reason surrenders itself with pleasure in the end. Thus the whole soul is insensibly betrayed into morality, by bribing the fancy with beautiful and agreeable images of those very things that in the books of the philosophers appear austere and have at the best but a kind of forbidding aspect. In a word, the poets do, as it were, strew the rough paths of virtue so full of flowers, that we are not sensible of the uneasiness of them; and imagine ourselves in the midst of pleasures, and the most bewitching allurements, at the time we are making progress in the severest duties of life."

SIR R. STEELE: *Tatler*, No. 98.

If, therefore, I were blessed with a son, in order to the forming of his manners, which is making him truly my son, I should be continually putting into his hand some fine poet. The graceful sentences and the manly sentiments so frequently to be met with in every great and sublime writer are, in my judgment, the most ornamental and valuable furniture that can be for a young gentleman's head: methinks they show like so much rich embroidery upon the brain. Let me add to this, that humanity, and tenderness, without which there can be no true greatness in the mind, are inspired by the Muses in such pathetic language, that all we find in prose authors towards the raising and improving of these passions is, in comparison, but cold or lukewarm at the best. There is besides a certain elevation of soul, a sedate magnanimity, and a noble turn of virtue, that distinguishes the hero from the plain honest man, to which verse only can raise us.

SIR R. STEELE: *Tatler*, No. 98.

Almost all poets of a first-rate excellence—dramatic poets above all—have been nearly as remarkable for the quantity as the quality of their compositions. Nor has the first injuriously affected the second. Witness the seventy dramas of Æschylus, the more than ninety of Euripides, the hundred and thirteen of Sophocles. And if we consider the few years during which Shakspeare wrote, his fruitfulness is not less extraordinary. The vein has been a large and copious one, and has flowed freely forth, keeping itself free and clear by the very act of its constant ebullition. And the fact is very explicable: it is not so much they that have spoken as the nation that has spoken by them.

R. C. TRENCH.

POISONING.

Of all the old times that are gone, there is none gone more completely and more finally than the old time when to take heed against poison was one of the waking thoughts common to all; when deadly poison, it was thought, might be administered either by look or word as well as by deed, and when life was made uneasy by the constant rising of a horrible mistrust. For centuries this terror was an element of social life in Europe, and if it was greater than the danger, yet the danger was not small. Death feuds were frequent, lust of gain was held less in check than it is now; a man's life was of less account than we now make it, and the means of positive detection were so utterly inadequate that a remote possibility of rank and stake, when weighed against the certainty of gain, pressed little on the mind of any criminal.

Household Words.

POLITICAL ECONOMY.

The real price of everything, what everything really costs to the man who wants to acquire it, is the toil and trouble of acquiring it.

ADAM SMITH.

Every tax must finally be paid from some one or other of those three different sorts of revenue [rent, profit, or wages], or from all of them indifferently. ADAM SMITH.

An injudicious reader of history is liable to be misled by the circumstance that historians and travellers occupy themselves principally (as is natural) with the relation of whatever is *re-*

markable, and different from what commonly takes place in their own time or country. They do not dwell on the ordinary transactions of human life (which are precisely what furnish the data on which political economy proceeds), but on everything that appears an exception to general rules, and in any way such as could not have been anticipated. The sort of information which the political economist wants is introduced, for the most part, only incidentally and obliquely; and is to be collected, imperfectly, from scattered allusions. So that if you will give a rapid glance, for instance, at the history of these islands from the time of the Norman conquest to the present day, you will find that the differences between the two states of the country, in most of the points with which our science is conversant, are but very imperfectly accounted for in the main outline of the narrative.

If it were possible that we could have a full report of the common business and common conversation, in the markets, the shops, and the wharfs of Athens and Piræus, for a single day, it would probably throw more light on the state of Greece at that time, in all that political economy is most concerned with, than all the histories that are extant put together.

WHATELY:
Introd. Lects. on Polit. Econ.

POLITICS.

For my own part, I think a man makes an odious and despicable figure, that is violent in a party; but a woman is too sincere to mitigate the fury of her principles with temper and discretion, and to act with that caution and reservedness which are requisite in our sex. When this unnatural zeal gets into them, it throws them into ten thousand heats and extravagances; their generous souls set no bounds to their love or their hatred; and whether a whig or a tory, a lap-dog or a gallant, an opera or a puppet-show, be the object of it, the passion, while it reigns, engrosses the whole woman.

ADDISON: *Spectator*, No. 57.

There cannot be a greater judgment befall a country than such a dreadful spirit of division as rends a government into two distinct people, and makes them greater strangers and more averse to one another than if they were actually two different nations. The effects of such a division are pernicious to the last degree, not only with regard to those advantages which they give the common enemy, but to those private evils which they produce in the heart of almost every particular person. This influence is very fatal both to men's morals and their understandings; it sinks the virtue of a nation, and not only so, but destroys even common sense.

A furious party spirit, when it rages in its full violence, exerts itself in civil war and bloodshed; and when it is under its greatest restraints naturally breaks out in falsehood, detraction, calumny, and a partial administration of justice. In a word, it fills a nation with spleen and rancour, and extinguishes all the seeds of good nature, compassion, and humanity.

ADDISON: *Spectator*, No. 125.

No authors draw upon themselves more displeasure than those who deal in political matters, which is justly incurred, considering that spirit of rancour and virulence with which works of this nature abound. ADDISON.

Men who possess a state of neutrality in times of public danger desert the interests of their fellow-subjects. ADDISON.

A British ministry ought to be satisfied if, allowing to every particular man that his private scheme is wisest, they can persuade him that, next to his own plan, that of the government is the most eligible. ADDISON.

We are called upon to commemorate a revolution [1689] as happy in its consequences, as full of the marks of a divine contrivance, as any age or country can show. ATTERBURY.

The causes and motives of seditions are, innovation in religion, taxes, alteration in laws and customs, breaking of laws and privileges, general oppression, advancement of unworthy persons, strangers, deaths, disbanded soldiers, factions grown desperate; and whatsoever in offending people joined and knitted them in a common cause. LORD BACON:
Essay XVI., Of Seditions and Troubles.

As there are mountebanks for the natural body, so are there mountebanks for the politic body; men that perhaps have been lucky in two or three experiments, but want the grounds of science, and therefore cannot hold out.

LORD BACON.

Leagues within the state are ever pernicious to monarchies; for they raise an obligation paramount to obligations of sovereignty, and make the king tanquam unus ex nobis.

LORD BACON.

If a man so temper his actions as in some one of them he doth content every faction, the music of praise will be fuller. LORD BACON.

I will say positively and resolutely that it is impossible an elective monarchy should be so free and absolute as an hereditary.

LORD BACON.

Where the people are well educated, the art of piloting a state is best learned from the writings of Plato. BISHOP BERKELEY.

In general, all mankind will agree that government should be reposed in such persons in whom these qualities are most likely to be found the perfection of which is among the attributes of Him who is emphatically styled the Supreme Being; the three great requisites, I mean, of wisdom, of goodness, and of power: wisdom, to discern the real interest of the community; goodness, to endeavour always to pursue that

real interest; and strength, or power, to carry this knowledge and intention into action. These are the natural foundations of sovereignty, and these are the requisites that ought to be found in every well-constituted frame of government.

BLACKSTONE:
Comment.: Of the Nature of Laws in General.

Political reason is a computing principle,—adding, subtracting, multiplying, and dividing, morally, and not metaphysically, or mathematically, true moral demonstrations.

BURKE.

The speculative line of demarcation, where obedience ought to end and resistance begin, is faint, obscure, and not easily definable.

BURKE.

I believe the instances are exceedingly rare of men immediately passing over a clear marked line of virtue into declared vice and corruption. There are a sort of middle tints and shades between the two extremes; there is something uncertain on the confines of the two empires which they first pass through, and which renders the change easy and imperceptible. There are even a sort of splendid impositions so well contrived, that, at the very time the path of rectitude is quitted forever, men seem to be advancing into some higher and nobler road of public conduct. Not that such impositions are strong enough in themselves; but a powerful interest, often concealed from those whom it affects, works at the bottom, and secures the operation.

BURKE:
On "The Present State of the Nation," 1769.

I had indeed often reflected on that subject [political society] before I could prevail on myself to communicate my reflections to anybody. They were generally melancholy enough; as those usually are which carry us beyond the mere surface of things; and which would undoubtedly make the lives of all thinking men extremely miserable, if the same philosophy which caused the grief did not at the same time administer the comfort. BURKE:
Vindic. of Nat. Society, 1756.

The very name of a politician, a statesman, is sure to cause terror and hatred; it has always connected with it the ideas of treachery, cruelty, fraud, and tyranny; and those writers who have faithfully unveiled the mysteries of state-freemasonry have ever been held in general detestation, for even knowing so perfectly a theory so detestable. The case of Machiavel seems at first sight something hard in that respect. He is obliged to bear the iniquities of those whose maxims and rules of government he published. His speculation is more abhorred than their practice. BURKE:
Vindic. of Nat. Society.

All writers on the science of policy are agreed, and they agree with experience, that all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience, and humanity itself to the reigning interest. The whole of this mystery of iniquity is called the reason of state. It is a reason which I own I cannot penetrate. BURKE:
Vindic. of Nat. Society.

It is a misfortune that in no part of the globe natural liberty and natural religion are to be found pure, and free from the mixture of political adulteration. Yet we have implanted in us by Providence, ideas, axioms, rules, of what is pious, just, fair, honest, which no political craft nor learned sophistry can entirely expel from our breasts. By these we judge, and we cannot otherwise judge, of the several artificial modes of religion and society, and determine of them as they approach to or recede from this standard. BURKE:
Vindic. of Nat. Society.

We have shown that political society, on a moderate calculation, has been the means of murdering several times the number of inhabitants now upon the earth, during its short existence, not upwards of four thousand years in any accounts to be depended on. But we have said nothing of the other, and perhaps as bad, consequence of those wars, which have spilled such seas of blood and reduced so many millions to a merciless slavery. BURKE:
Vindic. of Nat. Society.

People not very well grounded in the principles of public morality find a set of maxims in office ready made for them, which they assume as naturally and inevitably as any of the insignia or instruments of the situation. A certain tone of the solid and practical is immediately acquired. Every former profession of public spirit is to be considered as a debauch of youth, or, at best, as a visionary scheme of unattainable perfection. The very idea of consistency is exploded. The convenience of the business of the day is to furnish the principle for doing it.

BURKE:
Observations on "The Present State of the Nation," 1769.

To complain of the age we live in, to murmur at the present possessors of power, to lament the past, to conceive extravagant hopes of the future, are the common dispositions of the greatest part of mankind; indeed, the necessary effects of the ignorance and levity of the vulgar. Such complaints and humours have existed in all times; yet, as all times have *not* been alike, true political sagacity manifests itself in distinguishing that complaint which only characterizes the general infirmity of human nature from those which are symptoms of the particular distemperature of our own air and season.

BURKE:
Thoughts on the Cause of the Present Discontents, 1770.

It is an advantage to all narrow wisdom and narrow morals, that their maxims have a plausible air; and, on a cursory view, appear equal to first principles. They are light and portable.

They are as current as copper coin; and about as valuable. They serve equally the first capacities and the lowest; and they are, at least, as useful to the worst men as to the best. Of this stamp is the cant of *Not men, but measures;* a sort of charm by which many people get loose from every honourable engagement. When I see a man acting this desultory and disconnected part, with as much detriment to his own fortune as prejudice to the cause of any party, I am not persuaded that he is right, but I am ready to believe he is in earnest. I respect virtue in all its situations; even when it is found in the unsuitable company of weakness. I lament to see qualities rare and valuable squandered away without any public utility.

BURKE:
Thoughts on the Cause of the Present Discontents.

It is very rare indeed for men to be wrong in their feelings concerning public misconduct; as rare to be right in their speculations upon the cause of it. I have constantly observed that the generality of people are fifty years, at least, behindhand in their politics. There are but very few who are capable of comparing and digesting what passes before their eyes at different times and occasions, so as to form the whole into a distinct system. But in books everything is settled for them, without the exertion of any considerable diligence or sagacity. For which reason men are wise with but little reflection, and good with but little self-denial, in the business of all times except their own.

BURKE:
Thoughts on the Cause of the Present Discontents.

He tells you that "the topic of instructions has occasioned much altercation and uneasiness in this city;" and he expresses himself (if I understand him rightly) in favour of the coercive authority of such instructions.

Certainly, gentlemen, it ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him; their opinions high respect; their business unremitted attention. It is his duty to sacrifice his repose, his pleasure, his satisfaction, to theirs,—and above all, ever, and in all cases, to prefer their interest to his own.

But his unbiassed opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure,—no, nor from the law and the Constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.

My worthy colleague says, his will ought to be subservient to yours. If that be all, the thing is innocent. If government were a matter of will upon any side, yours, without question, ought to be superior. But government and legislation are matters of reason and judgment, and not of inclination; and what sort of reason is that in which the determination precedes the discussion, in which one set of men deliberate and another decide, and where those who form the conclusion are perhaps three hundred miles distant from those who hear the arguments?

BURKE:
Speech at the Conclusion of the Poll at Bristol, 1774.

I hope there are none of you corrupted with the doctrine taught by wicked men for the worst purposes, and received by the malignant credulity of envy and ignorance, which is, that the men who act upon the public stage are all alike, all equally corrupt, all influenced by no other views than the sordid lure of salary and pension. The thing I know by experience to be false. Never expecting to find perfection in men, and not looking for divine attributes in created beings, in my commerce with my contemporaries I have found much human virtue. I have seen not a little public spirit, a real subordination of interest to duty, and a decent and regulated sensibility to honest fame and reputation. The age unquestionably produces (whether in a greater or less number than former times I know not) daring profligates and insidious hypocrites. What then? Am I not to avail myself of whatever good is to be found in the world, because of the mixture of evil that will always be in it? The smallness of the quantity in currency only heightens the value. They who raise suspicions on the good on account of the behaviour of ill men are of the party of the latter.

BURKE;
Letter to the Sheriffs of Bristol, April 3, 1777.

This moral levelling is a *servile principle.* It leads to practical passive obedience far better than all the doctrines which the pliant accommodation of theology to power has ever produced. It cuts up by the roots not only all idea of forcible resistance, but even of civil opposition. It disposes men to an abject submission, not by opinion, which may be shaken by argument or altered by passion, but by the strong ties of public and private interest. For, if all men who act in a public situation are equally selfish, corrupt, and venal, what reason can be given for desiring any sort of change, which, besides the evils which must attend all changes, can be productive of no possible advantage? The active men in the state are true samples of the mass. If they are universally depraved, the commonwealth itself is not sound. We may amuse ourselves with talking as much as we please of the virtue of middle or humble life; that is, we may place our confidence in the virtue of those who have never been tried. But if the persons who are continually emerging out of that sphere be no better than those whom birth has placed above it, what hopes are there

in the remainder of the body which is to furnish the perpetual succession of the state? All who have ever written on government are unanimous, that among a people generally corrupt liberty cannot long exist. And, indeed, how is it possible, when those who are to make the laws, to guard, to enforce, or to obey them, are, by a tacit confederacy of manners, indisposed to the spirit of all generous and noble institutions? BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

Believe me, it is a great truth, that there never was, for any long time, a corrupt representation of a virtuous people; or a mean, sluggish, careless people that ever had a good government of any form. If it be true in any degree that the governors form the people, I am certain that it is as true that the people in their turn impart their character to their rulers. Such as you are, sooner or later, must Parliament be. BURKE:

To a Member of the Bell Club, Bristol, Oct. 31, 1777.

It is impossible for me, with any agreement to my sense of propriety, to accept any sort of compensation for services which I may endeavour to do upon a public account. If the bill you allude to should come before you receive this, I must return it by post to the gentleman who transmits it. I have attempted to be useful on many occasions, and to various descriptions of men, and all I wish in return is, that if I have been so fortunate as to do them any service, they will endeavour to improve it to the best advantage to themselves. BURKE:

To Dr. Curry, Aug. 14, 1779, *refusing a present of five hundred guineas for his efforts in Parliament on behalf of the persecuted Roman Catholics of Ireland.*

But if I profess all this impolitic stubbornness, I may chance never to be elected into Parliament. It is certainly not pleasing to be put out of the public service. But I wish to be a member of Parliament to have my share of doing good and resisting evil. It would therefore be absurd to renounce my objects in order to obtain my seat. I deceive myself, indeed, most grossly, if I had not much rather pass the remainder of my life hidden in the recesses of the deepest obscurity, feeding my mind even with the visions and imaginations of such things, than to be placed on the most splendid throne of the universe, tantalized with a denial of the practice of all which can make the greatest situation any other than the greatest curse. BURKE:

Speech at Bristol previous to the Election, 1780.

I have known merchants with the sentiments and the abilities of great statesmen, and I have seen persons in the rank of statesmen with the conceptions and characters of peddlers. Indeed, my observation has furnished me with nothing that is to be found in any habits of life or education, which tends wholly to disqualify men for the functions of government, but that by which the power of exercising those functions is very frequently obtained. I mean a spirit and habits of low cabal and intrigue: which I have never, in one instance, seen united with a capacity for sound and manly policy. BURKE:

Speech on Mr. Fox's East India Bill, Dec. 1, 1783.

In our politics, as in our common conduct, we shall be worse than infants, if we do not put our senses under the tuition of our judgment, and effectually cure ourselves of that optical illusion which makes a brier at our nose of greater magnitude than an oak at five hundred yards' distance. BURKE:

Speech on the Nabot of Arcot's Debts, Feb. 28, 1785.

I cannot stand forward and give praise or blame to anything which relates to human actions and human concerns on a simple view of the object, as it stands stripped of every relation, in all the nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing colour and discriminating effect. The circumstances are what render every civil and political scheme beneficial or noxious to mankind. BURKE:

Reflections on the Revolution in France, 1790.

If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of beneficence; and law itself is only beneficence acting by a rule. Men have a right to live by that rule; they have a right to justice, as between their fellows, whether their fellows are in politic functions or in ordinary occupation. They have a right to the fruits of their industry, and to the means of making their industry fruitful. They have a right to the acquisitions of their parents, to the nourishment and improvement of their offspring, to instruction in life, and to consolation in death. Whatever each man can separately do, without trespassing upon others, he has a right to do for himself; and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favour. In this partnership all men have equal rights; but not to equal things. BURKE:

Reflections on the Revolution in France

And as to the share of power, authority, and direction which each individual ought to have in the management of the state, that I must deny to be amongst the direct original rights of man in civil society; for I have in my contemplation the civil social man, and no other. It is a thing to be settled by convention.

If civil society be the offspring of convention, that convention must be its law. That convention must limit and modify all the descriptions of constitution which are formed under it.

Every sort of legislative, judicial, or executory power are its creatures. They can have no being in any other state of things; and how can any man claim, under the conventions of civil society, rights which do not so much as suppose its existence,—rights which are absolutely repugnant to it? BURKE:

Reflections on the Revolution in France.

The vanity, restlessness, petulance, and spirit of intrigue of several petty cabals, who attempt to hide their total want of consequence in bustle and noise, and puffing and mutual quotation of each other, makes you imagine that our contemptuous neglect of their abilities is a general mark of acquiescence in their opinions. No such thing, I assure you. Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle reposed beneath the shadow of the British oak chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field,—that, of course, they are many in number,—or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome insects of the hour.

BURKE:

Reflections on the Revolution in France.

Society is, indeed, a contract. Subordinate contracts for objects of mere occasional interest may be dissolved at pleasure; but the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence; because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. BURKE:

Reflections on the Revolution in France.

That Jacobinism which is speculative in its origin, and which arises from wantonness and fulness of bread, may possibly be kept under by firmness and prudence. The very levity of character which produces it may extinguish it. But Jacobinism which arises from penury and irritation, from scorned loyalty and rejected allegiance, has much deeper roots. They take their nourishment from the bottom of human nature, and the unalterable constitution of things, and not from humour and caprice, or the opinions of the day about privileges and liberties. These roots will be shot into the depths of hell, and will at last raise up their proud tops to heaven itself. This radical evil may baffle the attempts of heads much wiser than those are who in the petulance and riot of their drunken power are neither ashamed nor afraid to insult and provoke those whom it is their duty, and ought to be their glory, to cherish and protect.

BURKE:

To Rev. Dr. Hussey, Dec. 1796.

One cannot help shuddering with horror when one contemplates the terrible consequences that are frequently the results of craft united with folly, placed in an unnatural elevation. Such ever will be the issue of things when the mean vices attempt to mimic the grand passions. Great men will never do great mischief but for some great end. For this, they must be in a state of inflammation, and, in a manner, out of themselves. Among the nobler animals, whose blood is hot, the bite is never poisonous except when the creature is mad; but in the cold-blooded reptile race, whose poison is exalted by the chemistry of their icy complexion, their venom is the result of their health, and of the perfection of their nature. Woe to the country in which such snakes, whose *primum mobile* is their belly, obtain wings, and from serpents become dragons. It is not that these people want natural talents, and even a good cultivation; on the contrary, they are the sharpest and most sagacious of mankind in the things to which they apply. But, having wasted their faculties upon base and unworthy objects, in anything of a higher order they are far below the common rate of two-legged animals.

BURKE:

To Rev. Dr. Hussey, Dec. 1796.

Where I speak of responsibility, I do not mean to exclude that species of it which the legal powers of the country have a right finally to exact from those who abuse a public trust: but, high as this is, there is a responsibility which attaches on them from which the whole legitimate power of the kingdom cannot absolve them; there is a responsibility to conscience and to glory, a responsibility to the existing world, and to that posterity which men of their eminence cannot avoid for glory or for shame, —a responsibility to a tribunal at which not only ministers, but kings and parliaments, but even nations themselves, must one day answer.

BURKE:

Letters on a Regicide Peace, Letter III., 1797.

In a free country there is much clamour with little suffering; in a despotic state there is little complaint, but much suffering. CARNOT.

In politics, what begins in fear usually ends in folly. COLERIDGE.

To give laws unto a people; to institute magistrates and officers over them; to punish and pardon malefactors; to have the sole authority of making war and peace, are the true marks of sovereignty. SIR JOHN DAVIES.

All political institutions will probably, from whatever cause, tend to become worse by time. If a system were now formed that should meet all the philosopher's and the philanthropist's

wishes, it would still have the same *tendency*: only I do hope that henceforward to the end of time, men's minds will be extensively awake to the nature and operation of their institutions; so that after a new era shall commence, governments shall not slide into depravity without being keenly watched, nor be watched without the sense and spirit to arrest their deterioration.

JOHN FOSTER: *Journal.*

After the fall of the republic the Romans combated only for the choice of masters.

GIBBON.

He that enjoyed crowns, and knew their worth, excepted them not out of the charge of universal vanity; and yet the politician is not discouraged at the inconstancy of human affairs, and the lubricity of his subject. GLANVILL.

It is greater to understand the art whereby the Almighty governs the motions of the great automaton than to have learned the intrigues of policy. GLANVILL.

Ceremonies are different in every country; but true politeness is everywhere the same.

GOLDSMITH.

This innocent word *Trimmer* signifies no more than this: that if men are together in a boat, and one part of the company would weigh it down on one side, another would make it lean as much to the contrary; it happens that there is a third opinion, of those who conceive it would be as well if the boat went even, without endangering the passengers. Now, 'tis hard to imagine by what figure in language, or by what rule in sense, this comes to be a fault; and it is much more a wonder it should be thought a heresy. LORD HALIFAX:

The Character of a Trimmer, Preface.

From the notion that political society precludes an appeal to natural rights, the greatest absurdities must ensue. If that idea be just, it is improper to say of any administration that it is despotic or oppressive, unless it has receded from its first form and model. Civil power can never exceed its limits until it deviates into a new track. For if every portion of natural freedom be given up by yielding to civil authority, we can never claim any other liberties than those precise ones which were ascertained in its first formation. ROBERT HALL:

Apology for the Freedom of the Press, Sect. IV.

It is certain two nations cannot engage in hostilities but one party must be guilty of injustice; and if the magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the wanton violation of peace. Though something must generally be allowed for the complexness and intricacy of national claims, and the consequent liability to deception, yet where the guilt of an unjust war is clear and manifest, it sinks every other crime into insignificance. If the existence of war always *implies* injustice in one at least of the parties concerned, it is also the fruitful parent of crimes. It reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine.

ROBERT HALL: *Reflections on War.*

Then does party animosity reach its height when to an interference of interests sufficient to kindle resentment is superadded a persuasion of rectitude, a conviction of truth, an apprehension in each party that they are contending for principles of the last importance, on the success of which the happiness of millions depends. Under these impressions men are apt to indulge the most selfish and vindictive passions without suspicion or control. The understanding indeed, in that state, instead of controlling the passions, often serves only to give steadiness to their impulse, to ratify and consecrate, so to speak, all their movements.

ROBERT HALL: *Reflections on War.*

If the course of politic affairs cannot in any good course go forward without fit instruments, and that which fitteth them be their virtues, let polity acknowledge itself indebted to religion, godliness being the chiefest top and well-spring of all true virtues, even as God is of all good things. HOOKER.

The most inviolable attachment to the laws of our country is everywhere acknowledged a capital virtue; and where the people are not so happy as to have any legislature but a single person, the strictest loyalty is, in that case, the truest patriotism. HUME.

Sir Alexander [Macdonald] observed, that the Chancellors in England are chosen from views much inferior to the office, being chosen from temporary political views.

JOHNSON: Why, sir, in such a government as ours, no man is appointed to an office because he is the fittest for it, nor hardly in any other government; because there are so many connections and dependencies to be studied. A despotic prince may choose a man to an office merely because he is the fittest for it. The king of Prussia may do it. DR. S. JOHNSON:

Boswell's Johnson, year 1772.

Such was the end of the Restoration—the most difficult government among all those which history records for men's instruction, and which, with the best intentions, leads to the most inevitable faults; because those things which revolution had abolished, and which are identified with the exiled dynasty, naturally struggle to come back with that dynasty, and give umbrage to new things; and because kings and people, who mutually regret each other, and would fain be reconciled, are constantly irritated by their recollections and by old parties, who seek to recover their dogmas and privileges at the expense of

both king and people. New monarchies are demolished by their enemies; restored ones by their friends. Nothing survives but the Divine power, which manifests itself in the sovereignty of the people, and which liberty renders legitimate. LAMARTINE:

Hist. of the Restor. of Monarchy in France, vol. iv., book 50, xxviii.

To understand political power right, and derive it from its original, we must consider what state all men are naturally in; and that is a state of perfect freedom to order their actions and dispose of their possessions and persons.

LOCKE.

Political power I take to be a right of making laws with penalties; and of employing the force of the community in the execution of such laws, and in the defence of the common wealth; and all this only for the public good. LOCKE.

The errors of both parties arise from an ignorance or a neglect of fundamental principles of political science. The writers on one side imagine popular government to be always a blessing; Mr. Mitford omits no opportunity of assuring us that it is always a curse. The fact is, that a good government, like a good coat, is that which fits the body for which it is designed. A man who, upon abstract principles, pronounces a constitution to be good, without an exact knowledge of the people who are to be governed by it, judges as absurdly as a tailor who should measure the Belvedere Apollo for the clothes of all his customers. The demagogues who wished to see Portugal a republic, and the wise critics who revile the Virginians for not having instituted a peerage, appear equally ridiculous to all men of sense and candour.

That is the best government which desires to make the people happy and knows how to make them happy. Neither the inclination nor the knowledge will suffice alone; and it is difficult to find them together.

Pure democracy, and pure democracy alone, satisfies the former condition of this great problem. That the governors may be solicitous only for the interests of the governed, it is necessary that the interests of the governors and the governed should be the same. This cannot often be the case where power is intrusted to one or to a few. The privileged part of the community will doubtless derive a certain degree of advantage from the general prosperity of the state; but they will derive a greater from oppression and exaction. The king will desire an useless war for his glory, or a *parc-aux-cerfs* for his pleasure. The nobles will demand monopolies and *lettres-de-cachet*. In proportion as the number of governors is increased, the evil is diminished. There are fewer to contribute, and more to receive. The dividend which each can obtain of the public plunder becomes less and less tempting. But the interests of the subjects and the rulers never absolutely coincide till the subjects themselves become the rulers, that is, till the government be either immediately or mediately democratical.

But this is not enough. "Will without power," said the sagacious Casimir to Milor Beefington, "is like children playing at soldiers." The people will always be desirous to promote their own interests; but it may be doubted whether, in any community, they were ever sufficiently educated to understand them. Even in this island, where the multitude have long been better informed than in any other part of Europe, the rights of the many have generally been asserted against themselves by the patriotism of the few. LORD MACAULAY:

Mitford's Greece, Nov. 1824.

The people are to be governed for their own good; and, that they may be governed for their own good, they must not be governed by their own ignorance. There are countries in which it would be as absurd to establish popular governments as to abolish all the restraints in a school, or to untie all the strait-waistcoats in a madhouse.

Hence it may be concluded that the happiest state of society is that in which supreme power resides in the whole body of a well-informed people. This is an imaginary, perhaps an unattainable, state of things. Yet, in some measure, we may approximate to it; and he alone deserves the name of a great statesman whose principle it is to extend the power of the people in proportion to the extent of their knowledge, and to give them every facility for obtaining such a degree of knowledge as may render it safe to trust them with absolute power. In the mean time, it is dangerous to praise or condemn constitutions in the abstract; since, from the despotism of St. Petersburg to the democracy of Washington, there is scarcely a form of government which might not, at least in some hypothetical case, be the best possible.

If, however, there be any form of government which in all ages and all nations has always been, and must always be, pernicious, it is certainly that which Mr. Mitford, on his usual principle of being wiser than all the rest of the world, has taken under his especial patronage,—pure oligarchy.

This is closely, and indeed inseparably, connected with another of his eccentric tastes, a marked partiality for Lacedæmon, and a dislike of Athens. LORD MACAULAY:

Mitford's Greece.

Oligarchy is the weakest and the most stable of governments; and it is stable because it is weak. It has a sort of valetudinarian longevity; it lives in the balance of Sanctorius; it takes no exercise; it exposes itself to no accident; it is seized with an hypochondriac alarm at every new sensation; it trembles at every breath; it lets blood for every inflammation; and thus, without ever enjoying a day of health or pleasure, drags on its existence to a doting and debilitated old age. LORD MACAULAY:

Mitford's Greece.

Nothing is more remarkable in the political treatises of Machiavelli than the fairness of mind

which they indicate. It appears where the author is in the wrong, almost as strongly as where he is in the right. He never advances a false opinion because it is new or splendid, because he can clothe it in a happy phrase, or defend it by an ingenious sophism. His errors are at once explained by a reference to the circumstances in which he was placed. They evidently were not sought out; they lay in his way and could scarcely be avoided. Such mistakes must necessarily be committed by early speculators in every science. In this respect it is amusing to compare The Prince and the Discourses with the Spirit of Laws. Montesquieu enjoys, perhaps, a wider celebrity than any political writer of modern Europe. Something he doubtless owes to his merit, but much more to his fortune. He had the good luck of a Valentine. He caught the eye of the French nation at the moment when it was waking from the long sleep of political and religious bigotry; and, in consequence, he became a favourite. The English, at that time, considered a Frenchman who talked about constitutional checks and fundamental laws, as a prodigy not less astonishing than the learned pig or the musical infant. Specious but shallow, studious of effect, indifferent to truth, eager to build a system, but careless of collecting those materials out of which alone a sound and durable system can be built, the lively President constructed theories as rapidly and as lightly as card houses, no sooner projected than completed, no sooner completed than blown away, no sooner blown away than forgotten. Machiavelli errs only because his experience, acquired in a very peculiar state of society, could not always enable him to calculate the effect of institutions differing from those of which he had observed the operation. Montesquieu errs, because he has a fine thing to say, and is resolved to say it. If the phenomena which lie before him will not suit his purpose, all history must be ransacked. If nothing established by authentic testimony can be racked or chipped to suit his Procrustean hypothesis, he puts up with some monstrous fable about Siam, or Bantam, or Japan, told by writers compared with whom Lucian and Gulliver were veracious, liars by a double right, as travellers and as Jesuits. LORD MACAULAY:
Machiavelli, March, 1827.

Every political sect has its esoteric and its exoteric school, its abstract doctrines for the initiated, its visible symbols, its imposing forms, its mythological fables, for the vulgar. It assists the devotion of those who are unable to raise themselves to the contemplation of pure truth, by all the devices of Pagan or Papal superstition. It has its altars and its deified heroes, its relics and pilgrimages, its canonized martyrs and confessors, its festivals, and its legendary miracles. Our pious ancestors, we are told, deserted the High Altar of Canterbury, to lay all their oblations on the shrine of St. Thomas. In the same manner the great and comfortable doctrines of the Tory creed, those particularly which relate to restrictions on worship and on trade, are adored by squires and rectors in Pitt Clubs, under the name of a minister who was as bad a representative of the system which has been christened after him as Becket of the spirit of the Gospel. On the other hand, the cause for which Hampden bled on the field and Sydney on the scaffold is enthusiastically toasted by many an honest radical who would be puzzled to explain the difference between Ship-money and the Habeas Corpus Act. It may be added that, as in religion, so in politics, few even of those who are enlightened enough to comprehend the meaning latent under the emblems of their faith can resist the contagion of the popular superstition. Often, when they flatter themselves that they are merely feigning a compliance with the prejudices of the vulgar, they are themselves under the influence of their very prejudices. It probably was not altogether on grounds of expediency that Socrates taught his followers to honour the gods whom the state honoured, and bequeathed a cock to Esculapius with his dying breath. So there is often a portion of willing credulity and enthusiasm in the veneration which the most discerning men pay to their political idols. From the very nature of man it must be so. The faculty by which we inseparably associate ideas which have often been presented to us in conjunction is not under the absolute control of the will. It may be quickened into morbid activity. It may be reasoned into sluggishness. But in a certain degree it will always exist. LORD MACAULAY:
Hallam's Constit. Hist., Sept. 1828.

No men occupy so splendid a place in history as those who have founded monarchies on the ruins of republican institutions. Their glory, if not of the purest, is assuredly of the most seductive and dazzling kind. In nations broken to the curb, in nations long accustomed to be transferred from one tyrant to another, a man without eminent qualities may easily gain supreme power. The defection of a troop of guards, a conspiracy of eunuchs, a popular tumult, might place an indolent senator or a brutal soldier on the throne of the Roman world. Similar revolutions have often occurred in the despotic state of Asia. But a community which has heard the voice of truth and experienced the pleasures of liberty, in which the merits of statesmen and of systems are freely canvassed, in which obedience is paid, not to persons, but to laws, in which magistrates are regarded not as the lords but as the servants of the public, in which the excitement of a party is a necessary of life, in which political warfare is reduced to a system of tactics,—such a community is not easily reduced to servitude. Beasts of burden may easily be managed by a new master. But will the wild ass submit to the bonds? Will the unicorn serve and abide by the crib? Will leviathan hold out his nostrils to the hook? The mythological conqueror of the East, whose enchantments reduced wild beasts to the tameness of domestic cattle, and who

harnessed lions and tigers to his chariot, is but an imperfect type of those extraordinary minds which have thrown a spell on the fierce spirits of nations unaccustomed to control, and have compelled raging factions to obey their reins and swell their triumph. The enterprise, be it good or bad, is one which requires a truly great man. It demands courage, activity, energy, wisdom, firmness, conspicuous virtues, or vices so splendid and alluring as to resemble virtues.

Those who have succeeded in this arduous undertaking form a very small and a very remarkable class. Parents of tyranny, heirs of freedom, kings among citizens, citizens among kings, they unite in themselves the characteristics of the system which springs from them, and those of the system from which they have sprung. Their designs shine with a double light, the last and dearest rays of departing freedom mingled with the first and brightest glories of empire in its dawn. The high qualities of such a prince lend to despotism itself a charm drawn from the liberty under which they were formed, and which they have destroyed. He resembles an European who settles within the Tropics and carries thither the strength and the energetic habits acquired in regions more propitious to the constitution. He differs as widely from princes nursed in the purple of imperial cradles, as the companions of Gama from their dwarfish and imbecile progeny, which, born in a climate unfavourable to its growth and beauty, degenerates more and more, at every descent, from the qualities of the original conquerors.

In this class three men stand pre-eminent, Cæsar, Cromwell, and Bonaparte. The highest place in this remarkable triumvirate belongs undoubtedly to Cæsar. He united the talents of Bonaparte to those of Cromwell; and he possessed also, what neither Cromwell nor Bonaparte possessed, learning, taste, wit, eloquence, the sentiments and manners of an accomplished gentleman. LORD MACAULAY:

Hallam's Constitutional History.

The severity with which the Tories, at the close of the reign of Anne, treated some of those who had directed public affairs during the War of the Grand Alliance, and the retaliatory measures of the Whigs, after the accession of the House of Hanover, cannot be justified; but they were by no means in the style of the infuriated parties whose alternate murders had disgraced our history towards the close of the reign of Charles the Second. At the fall of Walpole far greater moderation was displayed. And from that time it has been the practice, a practice not strictly according to the theory of our constitution, but still most salutary, to consider the loss of office, and the public disapprobation, as punishments sufficient for errors in the administration not imputable to personal corruption. Nothing, we believe, has contributed more than this lenity to raise the character of public men. Ambition is of itself a game sufficiently hazardous and sufficiently deep to inflame the passions, without adding property, life, and liberty to the stake. Where the play runs so desperately high as in the seventeenth century, honour is at an end. Statesmen, instead of being as they should be, at once mild and steady, are at once ferocious and inconsistent. The axe is ever before their eyes. A popular outcry sometimes unnerves them, and sometimes makes them desperate; it drives them to unworthy compliances, or to measures of vengeance as cruel as those which they have reason to expect. A Minister in our times need not fear to be firm or to be merciful. Our old policy in this respect was as absurd as that of the king in the Eastern tale who proclaimed that any physician who pleased might come to court and prescribe for his diseases, but that if the remedies failed the adventurer should lose his head. It is easy to conceive how many able men would refuse to undertake the cure on such conditions; how much the sense of extreme danger would confuse the perceptions and cloud the intellect of the practitioner, at the very crisis which most called for self-possession, and how strong his temptation would be, if he found that he had committed a blunder, to escape the consequences of it by poisoning his patient.

But in fact it would have been impossible, since the Revolution, to punish any Minister for the general course of his policy, with the slightest semblance of justice; for since that time no Minister has been able to pursue any general course of policy without the approbation of the Parliament. LORD MACAULAY:

Hallam's Constitutional History.

Perhaps it may be laid down as a general rule that a legislative assembly, not constituted on democratic principles, cannot be popular long after it ceases to be weak. Its zeal for what the people, rightly or wrongly, conceive to be their interest, its sympathy with their mutable and violent passions, are merely the effects of the particular circumstances in which it is placed. As long as it depends for existence on the public favour, it will employ all the means in its power to conciliate that favour. While this is the case, defects in its constitution are of little consequence. But, as the close union of such a body with the nation is the effect of an identity of interest not essential but accidental, it is in some measure dissolved from the time at which the danger which produced it ceases to exist.

Hence, before the Revolution, the question of Parliamentary reform was of very little importance. The friends of liberty had no very ardent wish for reform. LORD MACAULAY:

Hallam's Constitutional History.

Firmness is a great virtue in public affairs, but it has its proper sphere. Conspiracies and insurrections in which small minorities are engaged, the outbreakings of popular violence unconnected with any extensive project or any durable principle, are best repressed by vigour and decision. To shrink from them is to make them formidable. But no wise ruler will con-

found the pervading taint with the slight local irritation. No wise ruler will treat the deeply-seated discontents of a great party as he treats the fury of a mob which destroys mills and power-looms. The neglect of this distinction has been fatal even to governments strong in the power of the sword. The present time is indeed a time of peace and order. But it is at such a time that fools are most thoughtless and wise men most thoughtful. That the discontents which have agitated the country during the late and the present reign, and which, though not always noisy, are never wholly dormant, will again break forth with aggravated symptoms, is almost as certain as that the tides and seasons will follow their appointed course. But in all movements of the human mind which tend to great revolutions there is a crisis at which moderate concession may amend, conciliate, and preserve. Happy will it be for England if, at that crisis, her interests be confided to men for whom history has not recorded the long series of human crimes and follies in vain.

LORD MACAULAY:
Hallam's Constitutional History.

Every school-boy, whose studies have gone so far as the Abridgments of Goldsmith, can mention instances in which sovereigns have allied themselves with the people against the aristocracy, and in which the nobles have allied themselves with the people against the sovereign. In general, when there are three parties, every one of which has much to fear from the others, it is not found that two of them combine to plunder the third. If such a combination be formed, it scarcely ever effects its purpose. It soon becomes evident which member of the coalition is likely to be the greater gainer by the transaction. He becomes an object of jealousy to his ally, who, in all probability, changes sides and compels him to restore what he has taken. Everybody knows how Henry VIII. trimmed between Francis and the Emperor Charles. But it is idle to cite examples of the operation of a principle which is illustrated in almost every page of history, ancient or modern, and to which almost every state in Europe has, at one time or another, been indebted for its independence.

LORD MACAULAY:
Mill's Essay on Government, March, 1829.

In no form of government is there an absolute identity of interest between the people and their rulers. In every form of government, the rulers stand in some awe of the people. The fear of resistance and the sense of shame operate in a certain degree on the most absolute kings and the most illiberal oligarchies. And nothing but the fear of resistance and the sense of shame preserves the freedom of the most democratic communities from the encroachments of their annual and biennial delegates.

LORD MACAULAY:
Mill's Essay on Government.

This is that noble science of Politics, which is equally removed from the barren theories of the Utilitarian sophists, and from the petty craft so often mistaken for statesmanship by minds grown narrow in habits of intrigue, jobbing, and official etiquette;—which of all sciences most tends to expand and invigorate the mind,—which draws nutriment and ornament from every part of philosophy and literature, and dispenses in return nutriment and ornament to all.

LORD MACAULAY:
Mill's Essay on Government.

We say again and again, that we are on the defensive. We do not think it necessary to prove that a quack medicine is poison. Let the vendor prove it to be sanitive. We do not pretend to show that universal suffrage is an evil. Let its advocates show it to be a good. Mr. Mill tells us that, if power be given for short terms to representatives elected by all the males of mature age, it will then be for the interest of those representatives to promote the greatest happiness of the greatest number. To prove this, it is necessary that he should prove three propositions: first, that the interest of such a representative body will be identical with the interest of the constituent body; secondly, that the interest of the constituent body will be identical with that of the community; thirdly, that the interest of one generation of a community is identical with that of all succeeding generations. The two first propositions Mr. Mill attempts to prove, and fails. The last he does not even attempt to prove. We therefore refuse our assent to his conclusions. Is this unreasonable?

LORD MACAULAY:
Westminster Reviewer's Defence of Mill, June, 1829.

Constitutions are in politics what paper money is in commerce. They afford great facilities and conveniences. But we must not attribute to them that value which really belongs to what they represent. They are not power, but symbols of power, and will, in an emergency, prove altogether useless unless the power for which they stand be forthcoming. The real power by which the community is governed is made up of all the means which all its members possess of giving pain or pleasure to each other.

LORD MACAULAY:
Utilitarian Theory of Government, Oct. 1829.

The glory of the National Assembly [of France] is this, that they were in truth, what Mr. Burke called them in austere irony, the ablest architects of ruin that ever the world saw. They were utterly incompetent to perform any work which required a discriminating eye and a skilful hand. But the work which was then to be done was a work of devastation. They had to deal with abuses so horrible and so deeply rooted that the highest political wisdom could scarcely have produced greater good to mankind than was produced by their fierce and senseless temerity. Demolition is undoubtedly a vulgar task; the highest glory of the statesman is to construct. But there is a time for everything,

—a time to set up, and a time to pull down. The talents of revolutionary leaders and those of the legislator have equally their use and their season. It is the natural, the almost universal, law that the age of insurrections and proscriptions shall precede the age of good government, of temperate liberty, and liberal order. And how should it be otherwise? It is not in swaddling-bands that we learn to walk. It is not in the dark that we learn to distinguish colours. It is not under oppression that we learn how to use freedom.

LORD MACAULAY:
Mirabeau, July, 1832.

Their successors expiated the crime. The effect of a change from good government to bad government is not fully felt for some time after the change has taken place. The talents and the virtues which a good constitution generates may for a time survive that constitution. Thus the reigns of princes who have established absolute monarchy on the ruins of popular forms of government often shine in history with a peculiar brilliancy. But when a generation or two has passed away, then comes signally to pass that which was written by Montesquieu, that despotic governments resemble those savages who cut down the tree in order to get at the fruit. During the first years of tyranny is reaped the harvest sown during the last years of liberty. Thus the Augustan age was rich in great minds formed in the generation of Cicero and Cæsar. The fruits of the policy of Augustus were reserved for posterity. Philip the Second was the heir of the Cortes and of the Justiza Mayor; and they left him a nation which seemed able to conquer all the world. What Philip left to his successors is well known.

MACAULAY:
Lord Mahon's War of the Succession in Spain, Jan. 1833.

We shall not, we hope, be suspected of a bigoted attachment to the doctrines and practices of past generations. Our creed is that the science of government is an experimental science, and that, like all other experimental sciences, it is generally in a state of progression. No man is so obstinate an admirer of the old times as to deny that medicine, surgery, botany, chemistry, engineering, navigation, are better understood now than in any former age. We conceive that it is the same with political science. Like those physical sciences which we have mentioned, it has always been working itself clearer and clearer, and depositing impurity after impurity. There was a time when the most powerful of human intellects were deluded by the gibberish of the astrologer and the alchemist; and just so there was a time when the most enlightened and virtuous statesman thought it the first duty of a government to persecute heretics, to found monasteries, to make war on Saracens. But time advances: facts accumulate; doubts arise. Faint glimpses of truth begin to appear, and shine more and more unto the perfect day. The highest intellects, like the tops of mountains, are the first to catch and to reflect the dawn. They are bright, while the level below is still in darkness. But soon the light, which at first illuminated only the loftiest eminences, descends on the plain, and penetrates to the deepest valley. First come hints, then fragments of systems, then defective systems, then complete and harmonious systems. The sound opinion, held for a time by one bold speculator, becomes the opinion of a small minority, of a strong minority, of a majority of mankind. Thus the great progress goes on, till school-boys laugh at the jargon which imposed on Bacon, till country rectors condemn the illiberality and intolerance of Sir Thomas More.

LORD MACAULAY:
Sir James Mackintosh, July, 1835.

He [Halifax] was the chief of those politicians whom the two great parties contemptuously called Trimmers. Instead of quarrelling with this nickname, he assumed it as a title of honour, and vindicated with great vivacity the dignity of the appellation. Everything, he said, trims between extremes. . . . Thus Halifax was a Trimmer on principle.

LORD MACAULAY:
History of England, ch. ii.

I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty, or civilization, or both. . . . I have not the smallest doubt that, if we had a purely democratic government here, the effect would be the same [as in France in 1848]. Either the poor would plunder the rich, and civilization would perish; or order and property would be saved by a strong military government, and liberty would perish. You may think that your country enjoys an exemption from these evils. I will frankly tell you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. . . . The day will come when in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest folks are in want of necessaries? Which of the two candidates is likely to be preferred by a working man who hears his children cry for more bread? . . . There is nothing to stop you. Your Constitution is all sail and no anchor.

LORD MACAULAY:
Letter to Henry S. Randall, Esq., of New York, May 23, 1857.

We have already seen that the interest of the community, considered in the aggregate, or in the democratical point of view, is, that each individual should receive protection; and that

the powers which are constituted for that purpose should be employed exclusively for that purpose. . . . We have also seen that the interest of the king and of the governing aristocracy is directly the reverse. It is to have unlimited power over the rest of the community, and to use it for their own advantage. In the supposed case of the balance of the monarchical, aristocratical, and democratical powers, it cannot be for the interest of either the monarchy or the aristocracy to combine with the democracy; because it is the interest of the democracy, or community at large, that neither the king nor the aristocracy should have one particle of power, or one particle of the wealth of the community for their own advantage.

The democracy or community have all possible motives to endeavour to prevent the monarchy and aristocracy from exercising power, or obtaining the wealth of the community for their own advantage. The monarchy and aristocracy have all possible motives for endeavouring to obtain unlimited power over the persons and property of the community. The consequence is inevitable: they have all possible motives for combining to obtain that power.

JAMES MILL:
Essays on Government, etc., 1828.

In the grand discovery of modern times, the system of representation, the solution of all the difficulties, both speculative and practical, will perhaps be found. If it cannot, we seem to be forced upon the extraordinary conclusion that good government is impossible. For, as there is no individual or combination of individuals, except the community itself, who would not have an interest in bad government if intrusted with its powers, and as the community itself is incapable of exercising those powers, and must intrust them to certain individuals, the conclusion is obvious: the community itself must check those individuals; else they will follow their interest and produce bad government. But how is it the community can check? The community can act only when assembled; and when assembled, it is incapable of acting. The community, however, can choose representatives.

JAMES MILL:
Essays on Government, etc.

The qualification must either be such as to embrace the majority of the population, or something less than the majority. Suppose, in the first place, that it embraces the majority; the question is, whether the majority would have an interest in oppressing those who, upon this supposition, would be deprived of political power? If we reduce the calculation to its elements, we shall see that the interest which they would have of this deplorable kind, though it would be something, would not be very great. Each man of the majority, if the majority were constituted the governing body, would have something less than the benefit of oppressing a single man. If the majority were twice as great as the minority, each man of the majority would only have one-half the benefit of oppressing a single man. . . . Suppose, in the second place, that the qualification did not admit a body of electors so large as the majority in that case, taking again the calculation in its elements, we shall see that each man would have a benefit equal to that derived from the oppression of more than one man; and that, in proportion as the elective body constituted a smaller and smaller minority, the benefit of misrule to the elective body would be increased, and bad government would be insured.

JAMES MILL:
Essays on Government, etc.

For who would vindicate your right of unrestrained suffrage, or of choosing what representatives you liked best, merely that you might elect the creatures of your own faction, whoever they might be, or him, however small might be his worth, who would give you the most lavish feasts and enable you to drink to the greatest excess? . . . For, should the management of the republic be intrusted to persons to whom no one would willingly intrust the management of his private concerns: and the treasury of the state be left to the care of those who had lavished their own fortunes in an infamous prodigality? Should they have the charge of the public purse, which they would soon convert into a private, by their unprincipled peculations? Are they fit to be the legislators of a whole people who themselves know not what law, what reason, what right and wrong, what crooked and straight, what licit and illicit means? who think that all power consists in outrage, all dignity in the parade of insolence?

MILTON:
Second Defence of the People of England.

A private conscience sorts not with a public calling, but declares that person rather meant by nature for a private fortune. MILTON.

Let him enquire into the manners, revenues, and alliances of princes, things in themselves very pleasant to learn, and very useful to know. In this conversing with men, I mean, and principally those who only live in the records of history, he shall by reading those books converse with those great and heroick souls of former and better ages. 'Tis an idle and vain study, I confess, to those who make it so, by doing it after a negligent manner, but to those who do it with care and observation 'tis a study of inestimable fruit and value; and the only one, as Plato reports, the Lacedæmonians reserved to themselves. What profit shall he not reap as to the business of men by reading the lives of Plutarch? MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Whilst politicians are disputing about monarchies, aristocracies, and republics, Christianity is alike applicable, useful, and friendly to them all. PALEY.

The world is become too busy for me: everybody is so concerned for the public that all private enjoyments are lost or disrelished.

POPE.

A man coming to the water-side is surrounded by all the crew; every one is officious, every one making applications, every one offering his services; the whole bustle of the place seems to be only for him. The same man going from the water-side, no noise is made about him, no creature takes notice of him, all let him pass with utter neglect! The picture of a minister when he comes into power, and when he goes out.

POPE: *Thoughts on Various Subjects.*

The empire being elective, and not successive, the emperors, in being, made profit of their own times. SIR W. RALEIGH.

Men lay the blame of those evils whereof they know not the ground upon public misgovernment. SIR W. RALEIGH.

In a troubled state we must do as in foul weather upon a river, not to think to cut directly through, for the boat may be filled with water; but rise and fall as the waves do, and give way as much as we conveniently can.

SELDEN.

The thorough-paced politician must laugh at the squeamishness of his conscience, and read it another lecture. SOUTH.

I have often wondered how it should be possible that this turn to politics should so universally prevail to the exclusion of every other subject out of conversation; and, upon mature consideration, find it is for want of discourse. Look round you among all the young fellows you meet, and you see those who have the least relish for books, company, or pleasure, though they have no manner of qualities to make them succeed in those pursuits, shall make very passable politicians. Thus the most barren invention shall find enough to say to make one appear an able man in the top coffee-houses. It is but adding a certain vehemence in uttering yourself, let the thing you say be never so flat, and you shall be thought a very sensible man, if you were not too hot.

SIR R. STEELE: *Tatler*, No. 232.

The man who can make two ears of corn, or two blades of grass, grow on the spot where only one grew before, would deserve better of mankind, and render more essential service to the country, than the whole race of politicians put together. SWIFT.

I could produce innumerable instances from my own observation of events imputed to the profound skill and address of a minister, which, in reality, were either mere effects of negligence, weakness, humour, passion, or pride; or at best, but the natural course of things left to themselves. SWIFT.

All pretences to neutrality are justly exploded, only intending the safety and ease of a few individuals, while the public is embroiled. This was the opinion and practice of the latter Cato.

SWIFT.

States call in foreigners to assist them against a common enemy; but the mischief was, these allies would never allow that the common enemy was subdued. SWIFT.

Public business suffers by private infirmities, and kingdoms fall into weaknesses by the diseases or decays of those that manage them.

SIR W. TEMPLE.

The best service they could do to the state was to mend the lives of the persons who composed it. SIR W. TEMPLE.

The Nation which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed, and bloody contests. . . . So, likewise, a passionate attachment of one Nation for another produces a variety of evils. Sympathy for the favourite Nation, facilitating the illusion of an imaginary common interest, in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter, without adequate inducement or justification. It leads also to concessions to the favourite Nation of privileges denied to others, which is apt doubly to injure the Nation making the concessions: by unnecessarily parting with what ought to have been retained; and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. WASHINGTON:

Farewell Address to the People of the United States.

There is an indissoluble union between a magnanimous policy and the solid rewards of public prosperity and felicity.

WASHINGTON.

How many thousands pronounce boldly on the affairs of the public whom God nor men never qualified for such judgment!

DR. I. WATTS.

The ancient despotism of France, detestable as it was, did not cause more misery in a century than the Reign of Terror did in a year. And, universally, the longer and the more grievously any people have been oppressed, the more violent and extravagant will be the reaction. And the people will often be in the condition of King Lear, going to and fro between his daughters, and deprived first of half his attendants, then of half the remainder, then of all.

WHATELY:

Annot. on Bacon's Essay, Of Innovations.

We find—in the case of political affairs—that the most servile submission to privileged

classes, and the grossest abuses of power by these, have been the precursors of the wildest ebullitions of popular fury,—of the overthrow indiscriminately of ancient institutions, good and bad,—and of the most turbulent democracy; generally proportioned in its extravagance and violence to the degree of previous oppression and previous degradation. And again we find that whenever men have become heartily wearied of licentious anarchy, their eagerness has been proportionably great to embrace the opposite extreme of rigorous despotism; like shipwrecked mariners clinging to a bare and rugged rock as a refuge from the waves. WHATELY:
Annot. on Bacon's Essay, Of Superstition.

POPE, ALEXANDER.

But among the young candidates for Addison's favour there was one distinguished by talents above the rest, and distinguished, we fear, not less by malignity and insincerity. Pope was only twenty-five. But his powers had expanded to their full maturity; and his best poem, the Rape of the Lock, had recently been published. Of his genius, Addison had always expressed high admiration. But Addison had early discerned, what might indeed have been discerned by an eye less penetrating than his, that the diminutive, crooked, sickly boy was eager to revenge himself on society for the unkindness of nature. In the Spectator, the Essay on Criticism had been praised with cordial warmth; but a gentle hint had been added, that the writer of so excellent a poem would have done well to avoid ill-natured personalities. Pope, though evidently more galled by the censure than gratified by the praise, returned thanks for the admonition, and promised to profit by it. The two writers continued to exchange civilities, counsel, and small good offices. Addison publicly extolled Pope's miscellaneous pieces; and Pope furnished Addison with a prologue. This did not last long. Pope hated Dennis, whom he had injured without provocation. The appearance of the Remarks on Cato gave the irritable poet an opportunity of venting his malice under the show of friendship; and such an opportunity could not but be welcome to a nature which was implacable in enmity, and which always preferred the tortuous to the straight path. He published, accordingly, the Narrative of the Frenzy of John Dennis. But Pope had mistaken his powers. He was a great master of invective and sarcasm: he could dissect a character in terse and sonorous couplets, brilliant with antithesis: but of dramatic talent he was altogether destitute. If he had written a lampoon on Dennis, such as that on Atticus, or that on Sporus, the old grumbler would have been crushed. But Pope writing dialogue resembled—to borrow Horace's imagery and his own—a wolf which, instead of biting, should take to kicking, or a monkey which should try to sting. The Narrative is utterly contemptible. Of argument there is not even the show; and the jests are such as, if they were introduced into a farce, would call forth the hisses of the shilling gallery. Dennis raves about the drama; and the nurse thinks that he is calling for a dram. "There is," he cries, "no peripetia in the tragedy, no change of fortune, no change at all." "Pray, good sir, be not angry," says the old woman; "I'll fetch change." This is not exactly the pleasantry of Addison.
LORD MACAULAY:
Life and Writings of Addison, July, 1843.

We do not accuse Pope of bringing an accusation which he knew to be false. We have not the smallest doubt that he believed it to be true; and the evidence on which he believed it he found in his own bad heart. His own life was one long series of tricks, as mean and malicious as that of which he suspected Addison and Tickell. He was all stiletto and mask. To injure, to insult, and to save himself from the consequences of injury and insult by lying and equivocating, was the habit of his life. He published a lampoon on the Duke of Chandos; he was taxed with it; and he lied and equivocated. He published a lampoon on Aaron Hill; he was taxed with it; and he lied and equivocated. He published a still fouler lampoon on Lady Mary Wortley Montague; he was taxed with it; and he lied with more than usual effrontery and vehemence. He puffed himself and abused his enemies under feigned names. He robbed himself of his own letters, and then raised the hue and cry after them. Besides his frauds of malignity, of fear, of interest, and of vanity, there were frauds which he seems to have committed from love of fraud alone. He had a habit of stratagem, a pleasure in outwitting all who came near him. Whatever his object might be, the indirect road to it was that which he preferred. For Bolingbroke, Pope undoubtedly felt as much love and veneration as it was in his nature to feel for any human being. Yet Pope was scarcely dead when it was discovered that, from no motive except the mere love of artifice, he had been guilty of an act of gross perfidy to Bolingbroke. LORD MACAULAY:
Life and Writings of Addison.

You are as giddy and volatile as ever; just the reverse of Mr. Pope, who hath always loved a domestic life. SWIFT.

Your inattention I cannot pardon: Pope has the same defect, neither is Bolingbroke untinged with it. SWIFT: *To Gay.*

POPES.

The assistance of the Ecclesiastical power had greatly contributed to the success of the Guelfs. That success would, however, have been a doubtful good, if its only effect had been to substitute a moral for a political servitude, and to exalt the Popes at the expense of the Cæsars. Happily the public mind of Italy had long contained the seeds of free opinions, which were

now rapidly developed by the genial influence of free institutions. The people of that country had observed the whole machinery of the church, its saints and its miracles, its lofty pretensions and its splendid ceremonial, its worthless blessings and its harmless curses, too long and too closely to be duped. They stood behind the scenes on which others were gazing with childish awe and interest. They witnessed the arrangement of the pullies, and the manufacture of the thunders. They saw the natural faces and heard the natural voices of the actors. Distant nations looked on the Pope as the vicegerent of the Almighty, the oracle of the All-wise, the umpire from whose decisions, in the disputes either of theologians or of kings, no Christian ought to appeal. The Italians were acquainted with all the follies of his youth, and with all the dishonest arts by which he had attained power. They knew how often he had employed the keys of the church to release himself from the most sacred engagements, and its wealth to pamper his mistresses and nephews. The doctrines and rites of the established religion they treated with decent reverence. But, though they still called themselves Catholics, they had ceased to be Papists. Those spiritual arms which carried terror into the palaces and camps of the proudest sovereigns excited only contempt in the immediate neighbourhood of the Vatican. Alexander, when he commanded our Henry the Second to submit to the lash before the tomb of a rebellious subject, was himself an exile. The Romans, apprehending that he entertained designs against their liberties, had driven him from their city; and, though he solemnly promised to confine himself for the future to his spiritual functions, they still refused to readmit him.

LORD MACAULAY:
Machiavelli, March, 1837.

POPULACE.

A solid and substantial greatness of soul looks down with a generous neglect on the censures and applause of the multitude. ADDISON.

Those very points in which these wise men disagreed from the bulk of the people are points in which they agreed with the received doctrines of our nature. ADDISON: *Freeholder.*

Praise is the reflection of virtue, but it is as the glass or body, which giveth the reflection: if it be from the common people, it is commonly false and nought, and rather followeth vain persons than virtuous: for the common people understand not many excellent virtues: the lowest virtues draw praise from them, the middle virtues work in them astonishment or admiration; but of the highest virtues they have no sense or perceiving at all; but shows and "species virtutibus similes" serve best with them.

LORD BACON:
Essay LIV., Of Praise.

Popularities and circumstances which sway the ordinary judgment. LORD BACON.

He will easily discern how little of truth there is in the multitude; and, though sometimes they are flattered with that aphorism, will hardly believe the voice of the people to be the voice of God. SIR T. BROWNE.

I am not one of those who think that the people are never in the wrong. They have been so, frequently and outrageously, both in other countries and in this. But I do say, that in all disputes between them and their rulers, the presumption is at least upon a par in favour of the people. Experience may perhaps justify me in going further. When popular discontents have been very prevalent, it may well be affirmed and supported, that there has been generally something found amiss in the constitution, or in the conduct of government. The people have no interest in disorder. When they do wrong, it is their error, and not their crime. But with the governing part of the state it is far otherwise. They certainly may act ill by design, as well as by mistake. BURKE:
Thoughts on the Cause of the Present Discontents, 1770.

Let me wish my young friend, at his entrance into life, to draw a useful lesson from the unprincipled behaviour of a corrupt and licentious people:—that is, never to sacrifice his principles to the hope of obtaining their affections; to regard and wish them well, as a part of his fellow-creatures, whom his best instincts and his highest duties lead him to love and serve, but to put as little trust in them as in princes. For what inward resource has he, when turned out of courts or hissed out of town-halls, who has made their opinions the only standard of what is right, and their favour the sole means of his happiness? BURKE:
To John Bourke, July 11, 1777.

As to the opinion of the people, which some think, in such cases, is to be implicitly obeyed, —near two years' tranquillity, which followed the act, and its instant imitation in Ireland, proved abundantly that the late horrible spirit was in a great measure the effect of insidious art, and perverse industry, and gross misrepresentation. But suppose that the dislike had been much more deliberate and much more general than I am persuaded it was,—when we know that the opinions of even the greatest multitudes are the standard of rectitude, I shall think myself obliged to make those opinions the masters of my conscience. But if it may be doubted whether Omnipotence itself is competent to alter the essential constitution of right and wrong, sure I am that such *things* as they and I are possessed of no such power.

BURKE:
Speech at Bristol Previous to the Election, Sept. 6, 1780.

No man carries further than I do the policy of making government pleasing to the people. But the widest range of this politic complaisance is confined within the limits of justice. I would not only consult the interest of the people, but

I would cheerfully gratify their humours. We are all a sort of children, that must be soothed and managed. I think I am not austere or formal in my nature. I would bear, I would even myself play my part in, any innocent buffooneries, to divert them. But I never will act the tyrant for their amusement. If they will mix malice in their sports, I shall never consent to throw them any living, sentient creature whatsoever, no, not so much as a kitling, to torment. BURKE:

Speech at Bristol Previous to the Election, Sept. 6, 1780.

You would have had a protected, satisfied, laborious, and obedient people, taught to seek and to recognize the happiness that is to be found by virtue in all conditions,—in which consists the true moral equality of mankind, and not in that monstrous fiction which, by inspiring false ideas and vain expectations into men destined to travel in the obscure walk of laborious life, serves only to aggravate and embitter that real inequality which it never can remove, and which the order of civil life establishes as much for the benefit of those whom it must leave in an humble state as those whom it is able to exalt to a condition more splendid, but not more happy. You had a smooth and easy career of felicity and glory laid open to you, beyond anything recorded in the history of the world; but you have shown that difficulty is good for man. BURKE:

Reflec. on the Rev. in France, 1790.

But where popular authority is absolute and unrestrained, the people have an infinitely greater, because a far better founded, confidence in their own power. They are themselves in a great measure their own instruments. They are nearer to their objects. Besides, they are less under responsibility to one of the greatest controlling powers on earth, the sense of fame and estimation. The share of infamy that is likely to fall to the lot of each individual in public acts is small indeed: the operation of opinion being in the inverse ratio to the number of those who abuse power. Their own approbation of their own acts has to them the appearance of a public judgment in their favour. A perfect democracy is therefore the most shameless thing in the world. As it is the most shameless, it is also the most fearless. No man apprehends in his person that he can be made subject to punishment. BURKE:

Reflec. on the Rev. in France.

It is humiliating for us who form the mass of mankind that the people furnish the most detestable examples of wickedness and phrenzy in the tyrannic abuse of power, and that persons of royal birth and place, who in their prosperity were patterns of gentleness, moderation, and benignity, in their adversity furnish the world with the most glorious examples of fortitude, and supply our annals with martyrs and heroes. BURKE:

To the Comte d'Artois (*Charles X.*), *Nov.* 6, 1793.

As to those whom they suffer to die a natural death, they do not permit them to enjoy the last consolations of mankind, or those rights of sepulture which indicate hope, and which mere Nature has taught to mankind, in all countries, to soothe the afflictions and to cover the infirmity of mortal condition. They disgrace men in the entry into life, they vitiate and enslave them through the whole course of it, and they deprive them of all comfort at the conclusion of their dishonoured and depraved existence.

BURKE:

Letters on a Regicide Peace, Letter I., 1796.

The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families and at the side of death-beds. There is another, a high and a far-sounding popularity, which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying,—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim,—a popularity which rifles home of its sweets, and by elevating a man above his fellows places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction,—a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannahs of a drivelling generation.

DR. T. CHALMERS.

The mob is a monster with the hands of Briareus, but the head of Polyphemus, strong to execute, but blind to perceive.

COLTON.

The mob, like the ocean, is very seldom agitated without some cause superior and exterior to itself; but (to continue the simile) both are capable of doing the *greatest* mischief after the cause which *first* set them in motion has ceased to act. COLTON.

The scum that rises upmost when the nation boils. DRYDEN.

From the total abolition of the popular power may be dated the ruin of Rome: for had the reducing hereof to its ancient condition, as proposed by Agrippa, been accepted instead of Mæcenas's model, that state might have continued unto this day.

GREW: *Cosmologia Sacra.*

I have discovered that a famed familiarity in great ones is a note of certain usurpation on the less. For great and popular men feign themselves to be servants to others, to make those slaves to them. BEN JONSON.

In every age the vilest specimens of human nature are to be found among demagogues.

LORD MACAULAY:

History of England, ch. v.

The history of Monmouth would alone suffice to refute the imputation of inconstancy which is so frequently thrown on the common people. The common people are sometimes inconstant; for they are human beings. But that they are inconstant as compared with the educated classes, with aristocracies, or with princes, may be confidently denied. It would be easy to name demagogues whose popularity has remained undiminished while sovereigns and parliaments have withdrawn their confidence from a long succession of statesmen. . . . The charge which may with justice be brought against the common people is, not that they are inconstant, but that they almost invariably choose their favourite so ill that their constancy is a vice and not a virtue.

LORD MACAULAY:
History of England, ch. v.

I wish popularity; but it is that popularity which follows, not that which is run after; it is that popularity which, sooner or later, never fails to do justice to the pursuit of noble ends by noble means. I will not do that which my conscience tells me is wrong upon this occasion, to gain the huzzas of thousands, or the daily praise of all the papers which come from the press: I will not avoid doing what I think is right, though it should draw on me the whole artillery of libels; all that falsehood and malice can invent or the credulity of a deluded populace can swallow.

LORD CHIEF-JUSTICE MANSFIELD:
On the Outlawry of John Wilkes, June 8, 1768: *Lord Campbell's Chief Justices*, ii. 463: *Life of Lord Mansfield*. See also *Lord Brougham's Statesmen*, i. 121.

It has been imputed to me by the noble Earl [Chatham] on my left hand that I, too, am running the race of popularity. If the noble Earl means by *popularity* the applause bestowed by after-ages on good and virtuous actions, I have long been struggling in that race,—to what purpose all-trying time can alone determine: but if he means that mushroom popularity which is raised without merit and lost without crime, he is much mistaken. I defy the noble Earl to point out a single action in my life where the popularity of the times ever had the smallest influence upon my determination. I thank God I have a more permanent and steady rule for my conduct,—the dictates of my own breast. Those who have foregone that pleasing adviser, and given up their minds to the slavery of every popular impulse, I sincerely pity: I pity them still more if vanity leads them to mistake the shouts of a mob for the trumpet of Fame. Experience might inform them that many who have been saluted with the huzzas of a crowd one day have received its execrations the next; and many who, by the fools of their own times, have been held up as spotless patriots, have, nevertheless, appeared on the historian's page, when truth has triumphed over delusion, the assassins of liberty. Why, then, can the noble Earl think I am ambitious of present popularity, —that echo of flattery and counterfeit of renown?

LORD CHIEF-JUSTICE MANSFIELD:
In the House of Lords, May 9, 1770: 16 *Parl. Hist.*, 974–978: *Lord Campbell's Chief Justices*, ii. 475.

The vulgar and the many are fit only to be led or driven. SOUTH.

These orators inflame the people, whose anger is really but a short fit of madness. SWIFT.

A usurping populace is its own dupe, a mere underworker, and a purchaser in trust for some single tyrant. SWIFT.

In their [a body of commons] results we have sometimes found the same spirit of cruelty and revenge, of malice and pride, the same blindness and obstinacy and unsteadiness, the same ungovernable rage and anger, the same injustice, sophistry, and fraud, that ever lodged in the breast of any individual. SWIFT.

The cities fell often under tyrannies which spring naturally out of popular governments. SIR W. TEMPLE.

The rage of people is like that of the sea, which once breaking bounds overflows a country with that suddenness and violence as leaves no hopes of flying. SIR W. TEMPLE.

POVERTY.

He [Irus] seriously considered he was poor, and the general horror which most men have of all who are in that condition. Irus judged, very rightly, that while he could keep his poverty a secret he should not feel the weight of it: he improved this thought into an affectation of closeness and covetousness. . . . Irus has, ever since he came into this neighborhood, given all the intimations he could of being a close hunks worth money.

ADDISON: *Spectator*, No. 264.

The Christian statesmen of this land would, indeed, first provide for the *multitude*, because it is the *multitude*, and is therefore, as such, the first object in the ecclesiastical institution, and in all institutions. They have been taught that the circumstance of the Gospel's being preached to the poor was one of the great tests of its true mission. They think, therefore, that those do not believe it who do not take care it should be preached to the poor. BURKE:
Reflections on the Revolution in France, 1790.

I do not call a healthy young man, cheerful in his mind and vigorous in his arms, I cannot call such a man *poor*; I cannot pity my kind as a kind, merely because they are men. This affected pity only tends to dissatisfy them with their condition, and to teach them to seek resources where no resources are to be found, in

something else than their own industry and frugality and sobriety. BURKE:
Letters on a Regicide Peace, Letter III., 1797.

Oh, poverty! or what is called a reverse of fortune! Among the many bitter ingredients that thou hast in thy most bitter cup, thou hast not one so insupportably bitter as that which brings us in close and hourly contact with the earthenware and huckaback beings of the nether world. Even the vulgarity of inanimate things it requires time to get accustomed to; but living, breathing, bustling, plotting, planning, human vulgarity, is a species of moral ipecacuanha, enough to destroy any comfort.
CARLYLE.

When I compare together different classes, as existing at this moment in the civilized world, I cannot think the difference between the rich and poor, in regard to mere physical suffering, so great as is sometimes imagined. That some of the indigent among us die of scanty food is undoubtedly true; but vastly more in this community die from eating too much than from eating too little,—vastly more from excess than starvation. So as to clothing: many shiver from want of defence against the cold; but there is vastly more suffering among the rich from absurd and criminal modes of dress which fashion has sanctioned, than among the poor from deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire than our beggars by their nakedness. So the poor are often overworked; but they suffer less than many among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are subject to an *ennui*—a misery unknown to the poor, and more intolerable than the weariness of excessive toil! The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the over-tasked poor; and this cumberer of the ground is found exclusively among the rich.
W. ELLERY CHANNING.

If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat. COLTON: *Lacon.*

There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. COWLEY.

To be scantily provided with the necessaries of life, to endure cold, hunger, and nakedness, is a great calamity at all seasons; it is almost unnecessary to observe how much these evils are aggravated by the pressure of disease, when exhausted nature demands whatever the most tender assiduity can supply to cheer its languor and support its sufferings. It is the peculiar misfortune of the afflicted poor that the very circumstance which increases their wants cuts off, by disqualifying them for labour, the means of their supply. Bodily affliction, therefore, falls upon them with an accumulated weight. Poor at best, when seized with sickness they become utterly destitute. Incapable even of presenting themselves to the eye of pity, nothing remains for them but silently to yield themselves up to sorrow and despair. ROBERT HALL:
Reflections on War.

It is but the old story of the many punished for the faults of a few. You, I, thousands, are coerced, stinted in our enjoyments, comforts, amusements, liberties, rights, and are defamed and vilified as drunkards and ruffians, because one bull-necked, thick-lipped, scowling beast of a fellow drinks himself mad with alcohol, beats his wife, breaks windows, and roams about Drury Lane with a life-preserver. Thousands—whose only crime it is to have no money, no friends, no clothes, no place of refuge equal even to the holes that the foxes have in God's wide world—see the hand of charity closed, and the door of mercy shut, because Alice Grey is an impostor, and Bamfylde Moore Carew a cheat; and because there have been such places as the Cour des Miracles, and Rats' Castle. "Go there and be merry, you rogue," says Mr. Sharplynx, facetiously. So the destitute go into the streets and die. They do die; although you may continue talking and tabulating till Doomsday. *Household Words.*

I abide by the assertion, that men and women die nightly in our golden streets, because they have no bread to put into their miserable mouths, no roofs to shelter their wretched heads. It is no less a God-known man-neglected fact, that in any state of society in which such things can be, there must be something essentially bad and rotten. *Household Words.*

I grant the workhouses, relieving officers, hospitals, infirmaries, station-houses, boards, minutes and schedules, the Mendicity Society, and the Guildhall Solomons. But I stand with Galileo; Si muove! and asseverate that, in the city paved with gold, there are people who are destitute, and die on door-steps, in the streets, on staircases, under dark arches, in ditches, and under the lees of walls. The police know it. Some day, perhaps, the government will condescend to know it too, and instruct a gentleman at a thousand a year to see about it.
Household Words.

Against other evils the heart is often hardened by true or by false notions of dignity and reputation: thus we see dangers of every kind faced with willingness, because bravery, in a good or bad cause, is never without its encomiasts and admirers. But in the prospect of poverty there is nothing but gloom and melancholy; the mind and body suffer together; its miseries bring no alleviation; it is a state in which every virtue is obscured, and in which no conduct can avoid reproach: a state in which cheerfulness is insensibility, and dejection sullenness; of which the

hardships are without honour, and the labours without reward.

DR. S. JOHNSON: *Rambler*, No. 53.

If there are any who do not dread poverty as dangerous to virtue, yet mankind seems unanimous enough in abhorring it as destructive to happiness; and all to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense; for without frugality none can be rich, and with it very few would be poor.

DR. S. JOHNSON: *Rambler*, No. 57.

Their arguments have been, indeed, so unsuccessful, that I know not whether it can be shown that by all the wit and reason which this favourite cause has called forth, a single convert was ever made; that even one man has refused to be rich when to be rich was in his power, from the conviction of the greater happiness of a narrow fortune; or disburdened himself of wealth, when he had tried its inquietudes, merely to enjoy the peace, and leisure, and security of a mean and unenvied state.

DR. S. JOHNSON: *Rambler*, No. 58.

It is the care of a very great part of mankind to conceal their indigence from the rest.

DR. S. JOHNSON.

That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor but he.

PALEY.

Was he not a man of wisdom? Yes, but he was poor: But was he not also successful? True, but still he was poor: Grant this, and you cannot keep off that unavoidable sequel in the next verse, the poor man's wisdom is despised.

SOUTH.

It is not barely a man's abridgment in his external accommodations which makes him miserable; but when his conscience shall tell him that it was his sin and his folly which brought him under that abridgment. SOUTH.

If the poor found the rich disposed to supply their wants, or if the weak might always find protection from the mighty, they could none of them lament their own condition. SWIFT.

We think poverty to be infinitely desirable before the torments of covetousness.

JEREMY TAYLOR.

Though people censure any one for making a display *beyond* his station, if he falls below it in what are considered the *decencies* of his station, he is considered as either absurdly penurious or else very poor.

And why, it may be asked, should any one be at all ashamed of this latter,—supposing his poverty is not the result of any misconduct? The answer is, that though poverty is not accounted *disgraceful*, the exposure of it *is* felt to be a thing indecent; and though, accordingly, a right-minded man does not seek to make a *secret* of it, he does not like to expose it, any more than he would to go without clothes. WHATELY:

Annot. on Bacon's Essay, Of Expense.

POWER.

Those who have been once intoxicated with power, and have derived any kind of emolument from it, even though but for one year, never can willingly abandon it. They may be distressed in the midst of all their power; but they will never look to anything but power for their relief. When did distresses ever oblige a prince to abdicate his authority? And what effect will it have upon those who are made to believe themselves a people of princes?

BURKE:

Letter to a Member of the National Assembly, 1791.

Nothing, indeed, but the possession of some power can with any certainty discover what at the bottom is the true character of any man.

BURKE:

Letters on a Regicide Peace, Letter II.

Power is that glorious attribute of God Almighty which furnishes the rest of His perfections. 'Tis His omnipotence that makes His wisdom and goodness effectual, and succeed to the length of His will. Thus, His decrees are immutable, and His counsels stand; this secures His prerogative, and guards the sovereignty of His being; 'twas His power which made His ideas fruitful, and struck the world out of His thought. 'Twas this which answered the model of the creation, gave birth to time and nature, and brought them forth at His first call: thus, He spake the word, and they were made; He commanded, and they were created. 'Tis the divine power which is the basis of all things; which continues the vigour of the second causes, and keeps the sun and moon in repair. This holds everything constant to appointment, and true to the first plan: thus the revolutions of the seasons, the support of animals, the perpetuity of species, is carried on and maintained. Without this, things would soon riot, and ramble out of distinction; the succours of life would be cut off, and nature drop into decay. Omniscience and goodness without a correspondent power would be strangely short of satisfaction: to know everything without being able to supply defects and remedy disorders, must prove an unpleasant speculation; to see so many noble schemes languish in the mind and prove abortive, to see the most consummate wisdom, the most generous temper, fettered and disarmed, must be a grievance: but when omnipotence comes into the notion, the grandeur is perfect and the pleasure entire.

JEREMY COLLIER.

To know the pains of power we must go to those who have it; to know its pleasures we must go to those who are seeking it: the pains of power are real, its pleasures imaginary.

COLTON: *Lacon.*

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, nor good enough, to be trusted with unlimited power; for, whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet when possessed, others can no longer answer for him, because he can no longer answer for himself.

COLTON: *Lacon.*

Power is, therefore, a word which we may use both in an active and in a passive signification; and in psychology we may apply it both to the active faculty and to the passive capacity of the mind. SIR W. HAMILTON.

Power founded on contract can descend only to him who has right by that contract.

LOCKE.

When the balance of power is firmly fixed in a state, nothing is more dangerous or unwise than to give way to the first steps of popular encroachments. SWIFT.

Power, when employed to relieve the oppressed and to punish the oppressor, becomes a great blessing. SWIFT.

PRACTICE.

Practice is exercise of an art, or the application of a science in life, which application is itself an art. SIR W. HAMILTON.

There is a distinction, but no opposition, between theory and practice; each, to a certain extent, supposes the other: theory is dependent on practice; practice must have preceded theory.

SIR W. HAMILTON.

There are two functions of the soul,—contemplation and practice,—according to the general division of objects, some of which only entertain our speculations, others employ our actions. SOUTH.

The active informations of the intellect filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice. SOUTH.

PRAISE.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself, seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behaviour is thus warranted and confirmed by the opinion of all that know him. ADDISON.

Some praises come of good wishes and respects, which is a form due in civility to kings and great persons, "laudando præcipere;" when by telling men what they are, they represent to them what they should be. . . . Some men are praised maliciously to their hurt, thereby to stir envy and jealousy towards them. . . . Solomon saith, "He that praiseth his friend aloud rising early, it shall be to him no better than a curse." Too much magnifying of man or matter doth irritate contradiction, and procure envy and scorn. To praise a man's self cannot be decent, except it be in rare cases; but to praise a man's office or profession, he may do it with good grace, and with a kind of magnanimity. . . . St. Paul, when he boasts of himself, he doth oft interlace, "I speak like a fool;" but speaking of his calling, he saith, "magnificabo apostolatum meum."

LORD BACON: *Essay IV., Of Praise.*

The common nature of men disposeth them to be credulous when they are commended. . . . Every ear is tickled with this sweet music of applause. BARROW.

There are three kinds of praise: that which we yield, that which we lend, and that which we pay. We yield it to the powerful from fear, we lend it to the weak from interest, and we pay it to the deserving from gratitude.

COLTON: *Lacon.*

It has been shrewdly said that, when men abuse us, we should suspect ourselves, and when they praise us, them. It is a rare instance of virtue to despise censure which we do not deserve, and still more rare to despise praise which we do. But the integrity that lives only on opinion would starve without it; and that theatrical kind of virtue which requires publicity for its stage, and an applauding world for an audience, could not be depended on in the secrecy of solitude, or the retirement of a desert.

COLTON: *Lacon.*

The commendation of adversaries is the greatest triumph of a writer, because it never comes unless extorted. DRYDEN.

Praise has different effects, according to the mind it meets with: it makes a wise man modest, but a fool more arrogant, turning his weak brain giddy. FELLTHAM.

It suiteth so fitly with that lightsome affection of joy wherein God delighteth when his saints praise him. HOOKER.

We praise the things we hear with much more willingness than those we see; because we envy the present, and reverence the past; thinking ourselves instructed by the one, and over-laid by the other. BEN JONSON.

What is not ill executed should be received with approbation, with good words and good wishes; and small faults and inadvertencies should be candidly excused. JORTIN.

Praises in an enemy are superfluous, or smell of craft. MILTON.

They are the most frivolous and superficial of mankind who can be much delighted with that praise which they themselves know to be unmerited. ADAM SMITH.

As the love of praise is implanted in our bosoms as a strong incentive to worthy actions, it is a very difficult task to get above a desire of it for things that should be wholly indifferent. Women, whose hearts are fixed upon the pleasure they have in the consciousness that they are the objects of love and admiration, are ever changing the air of their countenances, and altering the attitude of their bodies, to strike the hearts of their beholders with new sense of their beauty. The dressing part of our sex, whose minds are the same with the sillier part of the other, are exactly in the like uneasy condition to be regarded for a well-tied cravat, a hat cocked with an uncommon briskness, a very well-chosen coat, or other instances of merit, which they are impatient to see unobserved.

SIR R. STEELE: *Spectator*, No. 38.

But if flattery be the most sordid act that can be complied with, the art of praising justly is as commendable; for it is laudable to praise well; as poets at one and the same time give immortality, and receive it themselves as a reward. Both are pleased; the one whilst he receives the recompense of merit, the other whilst he shows he knows how to discern it: but above all, that man is happy in this art, who, like a skilful painter, retains the features and complexion, but still softens the picture into the most agreeable likeness. There can hardly, I believe, be imagined a more desirable pleasure than that of praise unmixed with any possibility of flattery.

SIR R. STEELE: *Spectator*, No. 238.

Allow no man to be so familiar with you as to praise you to your face. Your vanity by this means will want its food; at the same time your passion for esteem will be more fully gratified: men will praise you in their actions: where you now receive one compliment you will then receive twenty civilities. SIR R. STEELE.

Whenever you commend, add your reasons for doing so: it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools.

SIR R. STEELE.

When thou receivest praise, take it indifferently, and return it to God, the giver of the gift, or blesser of the action.

JEREMY TAYLOR.

It is worth remarking that praise is one of the things which almost every one must *wish* for, and be glad of, yet which it is not allowable to seek for as an end. To obtain the approbation of the wise and good by doing what is right, simply *because* it is right, is most gratifying to the natural and allowable wish to escape the censure and claim the approval of our fellow-creatures; but to make this gratification either wholly or partly our object—to hold up a finger on purpose (and for that sole purpose) to gain the applause of the whole world, is unjustifiable. WHATELY:

Annot. on Bacon's Essay, Of Praise.

There is a distinction . . . between the love of admiration and the love of commendation, that is worth remarking. The tendency of the love of commendation is to make a man *exert* himself; of the love of admiration, to make him *puff* himself. The love of admiration leads to fraud, much more than the love of commendation, but, on the other hand, the latter is much more likely to spoil our good actions by the substitution of an inferior motive. And if we would guard against this, we must set ourselves resolutely to act as if we cared neither for praise nor censure,—for neither the bitter nor the sweet; and in time the man gets hardened. And this will always be the case, more or less, through God's help, if we will but persevere, and *persevere from a right motive.*

WHATELY:

Annot. on Bacon's Essay, Of Praise.

It will often happen, therefore, that when a man of very great real excellence does acquire great and general esteem, four-fifths of this will have been bestowed on the *minor* virtues of his character; and four-fifths of his admirers will have either quite overlooked the most truly admirable of his qualities, or else regarded them as pardonable weaknesses.

WHATELY:

Annot. on Bacon's Essay, Of Praise.

PRAYER.

It lengthens out every act of worship, and produces more lasting and permanent impressions in the mind than those which accompany any transient form of words. ADDISON.

How cold and dead does a prayer appear that is composed in the most elegant forms of speech, when it is not heightened by solemnity of phrase from the sacred writings!

ADDISON.

Let us consider whether our approaches to him are sweet and refreshing, and if we are uneasy under any long discontinuance of our conversation with him. ATTERBURY.

Mighty is the efficacy of such intercessions to avert judgments; how much more available then may they be to secure the continuance of blessings! ATTERBURY.

A Prayer, or Psalm, made by my Lord Bacon, Chancellor of England.

Most gracious Lord God, my merciful Father; from my youth up my Creator, my Redeemer, my Comforter: Thou, O Lord, soundest and searchest the depths and secrets of all hearts,

thou acknowledgest the upright of heart; thou judgest the hypocrite; thou ponderest men's thoughts and doings as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee.

Remember, O Lord! how thy servant hath walked before thee: remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of thy church, I have delighted in the brightness of thy sanctuary. This vine, which thy right hand hath planted in this nation, I have ever prayed unto thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have, though in a despised weed, procured the good of all men. If any have been my enemies, I thought not of them, neither hath the sun almost set upon my displeasure; but I have been, as a dove, free from superfluity of mischievousness. Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found thee in thy temples.

Thousands have been my sins, and ten thousands my transgressions, but thy sanctifications have remained with me, and my heart, through thy grace, hath been an unquenched coal upon thine altar.

O Lord, my strength! I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favours have increased upon me, so have thy corrections, so as thou hast always been near me, O Lord! and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? Earth, heavens, and all these, are nothing to thy mercies. Besides my innumerable sins, I confess before thee that I am a debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it, as I ought, to exchangers, where it might have made best profit, but misspent it in things for which I was least fit; so I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me unto thy bosom, or guide me in thy ways. LORD BACON.

To be sure that no day pass without calling upon God in a solemn formed prayer seven times within the compass thereof; that is, in the morning, and at night, and five times between; taken up long ago from the example of David and Daniel, and a compunction and shame that I had omitted it so long, when I heedfully read of the custom of the Mahometans to pray five times in the day.

SIR T. BROWNE: *Resolves.*

I can assure you that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased [Mrs. Shepherd] in my behalf, for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me the justice to suppose that "video meliora proboque," however the "deteriora sequor" may have been applied to my conduct. LORD BYRON:

Letter to J. Shepherd, Pisa, Dec. 8, 1821.

When the highest promises are made, God expects they should be put in suit; our Saviour joins the promise and the petition together; the promise to encourage the petition, and the petition to enjoy the promise: he doth not say perhaps it shall be given, but it shall, that is, it certainly shall; your heavenly Father is unchangeably willing to give you those things. We must depend upon his immutability for the thing, and submit to his wisdom for the time. Prayer is an acknowledgment of our dependence upon God; which dependence could have no firm foundation without unchangeableness. Prayer doth not desire any change in God, but is offered to God that he would confer those things which he hath immutably willed to communicate; but he willed them not without prayer as the means of bestowing them. The light of the sun is ordered for our comfort, for the discovery of visible things, for the ripening of the fruits of the earth; but withal it is required that we use our faculty of seeing, that we employ our industry in sowing and planting, and expose our fruits to the view of the sun; that they may receive the influence of it. If a man shuts his eyes, and complains that the sun is changed into darkness, it would be ridiculous; the sun is not changed, but we alter ourselves; nor is God changed in not giving us the blessings he hath promised, because he hath promised in the way of a due address to him, and opening our souls to receive his influence, and to this, his immutability is the greatest encouragement. CHARNOCK: *Attributes.*

Men have naturally such slight thoughts of the majesty and law of God, that they think any service is good enough for him, and conformable to his law. The dullest and deadest time we think fittest to pay God a service in: when sleep is ready to close our eyes, and we are unfit to serve ourselves, we think it a fit time to open our hearts to God. How few morning sacrifices hath God from many persons and families! Men leap out of their beds to their carnal

pleasures or worldly employments, without any thought of their Creator and Preserver, or any reflection upon his will as the rule of our daily obedience. CHARNOCK: *Attributes.*

God is a Spirit infinitely happy, therefore we must approach to him with cheerfulness; he is a Spirit of infinite majesty, therefore we must come before him with reverence; he is a Spirit infinitely holy, therefore we must address him with purity; he is a Spirit infinitely glorious, we must therefore acknowledge his excellency in all that we do, and in our measures contribute to his glory, by having the highest aims in his worship; he is a Spirit infinitely provoked by us, therefore we must offer up our worship in the name of a pacifying Mediator and Intercessor.

CHARNOCK: *Attributes.*

As it is our duty to pray, so it is our duty to pray with the most fervent importunity. It is our duty to love God, but with the purest and most sublime affections; every command of God requires the whole strength of the creature to be employed in it. That love to God wherein all our duty to God is summed up, is to be with all our strength, with all our might, etc. Though in the covenant of grace he hath mitigated the severity of the law, and requires not from us such an elevation of our affections as was possible in the state of innocence, yet God requires of us the utmost moral industry to raise our affections to a pitch at least equal to what they are in other things. What strength of affection we naturally have, ought to be as much and more excited in acts of worship, than upon other occasions and our ordinary works.

CHARNOCK: *Attributes.*

Many times we serve God as languishingly as if we were afraid he should accept us, and pray as coldly as if we were unwilling he should hear us, and take away that lust by which we are governed, and which conscience forces us to pray against; as if we were afraid God should set up his own throne and government in our hearts. How fleeting are we in divine meditation, how sleepy in spiritual exercises! but in other exercises active. The soul doth not awaken itself, and excite those animal and vital spirits, which it will in bodily recreations and sports; much less the powers of the soul: whereby it is evident we prefer the latter before any service to God. CHARNOCK: *Attributes.*

The great matter of discomfort, and that which makes us question the spirituality of worship, is the many starts of our spirits, and rovings to other things. For answer to which,

I. It is to be confessed that these starts are natural to us. Who is free from them? We bear in our bosoms a nest of turbulent thoughts, which, like busy gnats, will be buzzing about us while we are in our inward and spiritual converses. Many wild beasts lurk in a man's heart, as in a close and covert wood, and scarce discover themselves but at our solemn worship. No duty so holy, no worship so spiritual, that can wholly privilege us from them; they will jog us in our most weighty employments, that, as God said to Cain, sin lies at the door, and enters in, and makes a riot in our souls. As it is said of wicked men, "They cannot sleep for multitude of thoughts" (Eccles. 5: 12); so it may be said of many a good man, he cannot worship for multitude of thoughts; there will be starts, and more in our religious than natural employments; it is natural to man. Some therefore think, the bells tied to Aaron's garments, between the pomegranates, were to warn the people, and recall their fugitive minds to the present service, when they heard the sound of them, upon the least motion of the high-priest.

CHARNOCK: *Attributes.*

Motions from Satan will thrust themselves in with our most raised and angelical frames; he loves to take off the edge of our spirits from God; he acts but after the old rate; he from the first envied God an obedience from man, and envied man the felicity of communion with God; he is unwilling God should have the honour of worship, and that we should have the fruit of it; he hath himself lost it, and therefore is unwilling we should enjoy it; and being subtle, he knows how to make impressions upon us suitable to our inbred corruptions, and assault us in the weakest part. He knows all the avenues to get within us (as he did in the temptation of Eve), and being a spirit, he wants not a power to dart them immediately upon our fancy; and being a spirit, and therefore active and nimble, he can shoot those darts faster than our weakness can beat them off. CHARNOCK: *Attributes.*

God suffers those wanderings, starts, and distractions, to prevent our spiritual pride, which is as a worm at the root of spiritual worship, and mind us of the dusty frame of our spirits, how easily they are blown away; as he sends sickness to put us in mind of the shortness of our breath, and the easiness to lose it. God would make us ashamed of ourselves in his presence; that we may own that what is good in any duty is merely from his grace and Spirit, and not from ourselves; that with Paul we may cry out, "By grace we are what we are," and by grace we do what we do; we may be hereby made sensible that God can always find something in our exactest worship, as a ground of denying us the successful fruit of it. If we cannot stand upon our duties for salvation, what can we bottom upon in ourselves?

CHARNOCK: *Attributes.*

How happy it is to believe, with a steadfast assurance, that our petitions are heard even while we are making them; and how delightful to meet with a proof of it in the effectual and actual grant of them! COWPER: *To Lady Hesketh, Oct.* 18, 1765.

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent

instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? or do we imagine we no longer need His assistance? I have lived for a long time [81 years]; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel: we shall be divided by our little, partial, local interests; our prospects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, or conquest. I therefore beg leave to move that henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service. B. FRANKLIN:

Speech in Convention for forming a Constitution for the United States, 1787.

Many times that which we ask would if it should be granted be worse for us, and perhaps tend to our destruction; and then God by denying the particular matter of our prayers doth grant the general matter of them.

HAMMOND.

Prayer kindleth our desire to behold God b
speculation, and the mind, delighted with th
contemplative sight of God, taketh everywh
new inflammations to pray the riches
mysteries of heavenly wisdom, continuall
ring up in us correspondent desires
them. Ho

Himself not only comprehended all
sities, but in such sort also framed eve
as might most naturally serve for
doth, though not always require, yet
port a multitude of speakers togethe

They pray in vain to have sin pa
seek not also to prevent sin by pray
particular sin, by prayer against a
men can name some transgressio
we ought to have truce.

To propose our desires which can
effect as we specify shall (notw
otherwise procure us his heavenly
as this very prayer of Christ obtaine
be sent him as comforters in his ago

The kn edge is small which we have on earth conc ings that are done in heaven; notwithsta much we know even of saints in he n, that they pray.

HOOKER.

Pray for hers in such forms, with such length, imp unity, and earnestness, as you use for yoursel find all little, ill-natured passions d heart grow great and get erous, the common happiness of others, only to delight in your own.

LAW.

What sig es the sound of words in prayer without the ection of the heart, and a sedulous applic n of the proper means that may naturally le us to such an end?

L'ESTRANGE.

I know I am deceiv'd; but since by a partic of the divine bounty a certain for prayer has been prescrib'd and dictated to word by word, from the mouth of God hi lf, I have ever been of opinio that we ou to have it in more frequent than we y have; and if I were worthy advise, at t sitting down to and rising our tables, ur rising and going to b in every p cular action wherein requir'd, I ld that Christians alw use of the rd's Prayer, if not alo least alway

MONT.

Essays, Cotton's 3d

We are o pray that all th as we wou ave them, but as to the goo the world; a our prayer obey our w We seem as of a k employ

None but the careless and confident would rush rudely into the presence of a great man: and shall we, in our applications to the great God, take that to be religion which the common reason of mankind will not allow to be manners?

SOUTH.

But you will ask, Upon what account is it that prayer becomes efficacious with God to procure us the good things we pray for? I answer, Upon this, that it is the fulfilling of that condition upon which God has promised to convey his blessings to us.

SOUTH.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest: prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed, spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in.

JEREMY TAYLOR.

Do not omit thy prayers for want of a good oratory: for he that prayeth in God's account cares not what he suffers, so he be the friend of Christ; nor where nor when he prays, so he may do it frequently, fervently, and acceptably.

JEREMY TAYLOR.

When the clock strikes, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and do so also in all the inter[vals] of thy sleep; that those spaces which have [been] them no direct business of the world may be filled with religion.

JEREMY TAYLOR: *Holy Living and Dying, Rule and Exercise of our Time.*

prayer is the aptest instrument [for] That is more angelical, but [in a] state of separation and glory; [but] but it is apter for our [state] They have their distinct [employ] used according to several [occasions] or dispositions.

When you lie down, [make a] short prayer, commit [yourself] your faithful creator; [and] trust him with your [soul] you are dying.

Did we perfectly [understand our] condition, and [what we] might have reason[able] heard, if not [answered].

LOCKE.

PREACH[ING].

As Sir R[oger] gentleman [was] and [a] to-morrow [for]. the [Bible] us[ed] Dr. [South] Christ [in] [Tillotson] [Scripture] [Clarke] [Atterbury] [Sherlock] [Hoadly] [Rogers] [Sterne] [Blair] [Barrow] [Tillotson] [Saurin] [Massillon] [Bourdaloue] [Bossuet] [Fénelon] [Fléchier] [Flechier] [Bourdaloue] [Massillon] [Saurin] [Bossuet] [Fénelon] [Fléch

the beautifullest, most touching objects one sees on the earth. This Speaking Man has indeed, in these times, wandered terribly from the point; has alas, as it were, totally lost sight of the point: yet, at bottom, whom have we to compare with him? Of all public functionaries boarded and lodged on the Industry of Modern Europe, is there one worthier of the board he has? A man even professing, and, never so languidly, making still some endeavour, to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this Speaking One, and stick to it with tenacity, with deadly energy; for there is need of him yet! The Speaking Function—this of Truth coming to us with a living voice, nay, in a living shape, and as a concrete practical exemplar; this, with all our Writing and Printing Functions, has a perennial place. Could he but find the point again,—take the old spectacles off his nose, and looking up discover, almost in contact with him, what the *real* Satanas, and soul-devouring, world-devouring *Devil*, Now is.

CARLYLE.

Oh, the unspeakable littleness of a soul which, intrusted with Christianity, speaking in God's name to immortal beings, with infinite excitements to the most enlarged, fervent love, sinks down into narrow self-regard, and is chiefly solicitous of its own honour!

W. ELLERY CHANNING.

It is a strange folly to set ourselves no mark, to propound no end, in the hearing of the gospel.

COLERIDGE.

How fast does obscurity, flatness, and impertinency flow in upon our meditations! 'Tis a difficult thing to talk to the purpose, and to put life and perspicuity into our discourses.

JEREMY COLLIER.

In pulpit eloquence the grand difficulty lies here,—to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves. The Christian messenger cannot think too highly of his prince, nor too humbly of himself. This is that secret art which captivates and improves an audience, and which all who see will fancy they could imitate; while most who try will fail. COLTON: *Lacon*.

The pulpit style of Germany has been always rustically negligent, or bristling with pedantry.

DE QUINCEY.

A young raw preacher is a bird not yet fledged, that hath hopped out of his nest to be chirping on a hedge, and will be struggling abroad at what peril soever. The pace of his sermon is a full career, and he runs wildly over hill and dale till the clock stop him. The labour of it is chiefly in his lungs; and the only thing he has made in it himself is the faces. His action is all passion, and his speech interjections. He has an excellent faculty in bemoaning the people, and spits with a very good grace. His style is compounded of twenty several men's, only his body imitates some one extraordinary. He will not draw his handkerchief out of his place, nor blow his nose without discretion. His commendation is that he never looks upon book; and indeed he was never used to it. He preaches but once a year, though twice on Sunday; for the stuff is still the same, only the dressing a little altered; he has more tricks with a sermon than a tailor with an old cloak, to turn it, and piece it, and at last quite disguise it with a new preface. If he have waded further in his profession, and would show reading of his own, his authors are postils, and his school-divinity a catechism.

BISHOP EARLE.

Should we hear a continued oration upon such a subject as the stage treats on, in such words as we hear some sermons, I am confident it would not only be far more tedious, but nauseous and contemptful.

FELLTHAM: *Resolves*.

By hearing him [Whitefield] often, I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice was so perfectly well turned and well placed, that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same kind with that received from an excellent piece of music. This is an advantage itinerant preachers have over those who are stationary, as the latter cannot well improve their delivery of a sermon by so many rehearsals.

BENJ. FRANKLIN: *Autobiography*.

Reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. The faithful minister avoids such stories whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a graven application, for fear lest his poison go further than his antidote. T. FULLER.

Surely that preaching which comes from the soul most works on the soul. T. FULLER.

There are but few talents requisite to become a popular preacher; for the people are easily pleased if they perceive any endeavours in the orator to please them; the meanest qualifications will work this effect if the preacher sincerely sets about it. Perhaps little, indeed very little, more is required than sincerity and assurance; and a becoming sincerity is always certain of producing a becoming assurance. "Si vis me flere, dolendum est primum tibi ipsi," is so trite a quotation that it almost demands an apology to repeat it; yet though all allow the justice of the remark, how few do we find put it in practice! Our orators, with the most faulty bashfulness, seem impressed rather with an awe of their audience, than with a just respect for the truths they are about to deliver: they, of all professions,

seem the most bashful, who have the greatest right to glory in their commission.

The French preachers generally assume all that dignity which becomes men who are ambassadors from Christ; the English divines, like erroneous envoys, seem more solicitous not to offend the court to which they are sent, than to drive home the interests of their employer.

GOLDSMITH: *Essays*, No. XVII.

Their discourses from the pulpit are generally dry, methodical, and unaffecting: delivered with the most insipid calmness; insomuch that should the peaceful preacher lift his head over the cushion, which alone he seems to address, he might discover his audience, instead of being awakened to remorse, actually sleeping over this methodical and laboured composition.

GOLDSMITH: *Essays*, No. XVII.

It will be perhaps objected, that by confining the excellences of a preacher to proper assurance, earnestness, and openness of style, I make the qualifications too trifling for estimation; there will be something called oratory brought up on this occasion; action, attitude, grace, elocution, may be repeated as absolutely necessary to complete the character: but let us not be deceived: common sense is seldom swayed by fine tones, musical periods, just attitudes, or the display of a white handkerchief; oratorial behaviour, except in very able hands indeed, generally sinks into awkward and paltry affectation.

GOLDSMITH: *Essays*, No. XVII.

A hard and unfeeling manner of denouncing the threatenings of the word of God is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import when they perceive that we ourselves are ready to sink under it. "Of whom I have told you before," said St. Paul, "and now tell you *weeping*, that they are the enemies of the cross of Christ." What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit must have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively trite a power over the mind beyond what the most striking and original conceptions possess without it. ROBERT HALL:

Discouragements and Supports of the Christian Minister.

For the instruction of all men to eternal life it is necessary that the sacred and saving truth of God be openly published unto them, which open publication of heavenly mysteries is by an excellency termed preaching. HOOKER.

What special property or quality is that, which being nowhere found but in sermons maketh them effectual to save souls, and leaveth all other doctrinal means besides destitute of vital efficacy? HOOKER.

There prevailed in those days an indecent custom; when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expressed by a loud hum, continued in proportion to their zeal or pleasure.

DR. S. JOHNSON.

When Burnet preached, part of his congregation hummed so loudly and so long that he sat down to enjoy it. DR. S. JOHNSON.

Intelligible discourses are spoiled by too much subtilty in nice divisions. LOCKE.

I would not have preachers torment their hearers and detain them with long and tedious preaching. LUTHER.

Tillotson still keeps his place as a legitimate English classic. His highest flights were indeed far below those of Taylor, of Barrow, and of South; but his oratory was more correct and equable than theirs. No quaint conceits, no pedantic quotations from Talmudists and scholiasts, no mean images, buffoon stories, scurrilous invectives, ever marred the effect of his grave and temperate discourses. His reasoning was just sufficiently profound and sufficiently refined to be followed by a popular audience with that slight degree of intellectual exertion which is a pleasure. His style is not brilliant; but it is pure, transparently clear, and equally free from levity and from the stiffness which disfigures the sermons of some eminent divines of the seventeenth century.

LORD MACAULAY: *Hist. of Eng.*, ch. xiv.

If a cause the most important that could be conceived were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this yet undetermined trial; would you not all sit with due attention, and warm expectation, to the pleadings on each side? Would not all your hopes and fears be hinged upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world, are spectators; tried not before a fallible tribunal, but the awful throne of Heaven; where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery; where the cause is still undetermined, but perhaps the very moment I am speaking may fix the irrevocable decree that shall last forever; and yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of your own salvation: I plead the cause of Heaven, and yet I am scarcely attended to.

MASSILLON: *Sermon.*

Public preaching indeed is the gift of the Spirit, working as best seems to his secret will; but discipline is the practic work of preaching directed and applied, as is most requisite, to particular duty: without which it were all one to the benefit of souls, as it would be to the cure of bodies, if all the physicians in London should get into the several pulpits of the city, and, assembling all the diseased in every parish, should begin a learned lecture of pleurisies, palsies, lethargies, to which perhaps none then present were inclined; and so, without so much as feeling one pulse, or giving the least order to any skilful apothecary, should dismiss them from time to time, some groaning, some languishing, some expiring, with this only charge, to look well to themselves, and do as they hear.

MILTON:
Reason of Church Government Urged against Prelacy.

Nothing is text but what is spoken of in the Bible, and meant there for person and place: the rest is application, which a discreet man may do well; but 'tis *his* scripture, not the Holy Ghost's.

First in your sermons use your logic, and then your rhetoric: rhetoric without logic is like a tree with leaves and blossoms, but no root.

SELDEN: *Table-Talk.*

The extemporizing faculty is never more out of its element than in the pulpit; though even here it is much more excusable in a sermon than in a prayer. SOUTH.

Nothing great ought to be ventured on without preparation; but, above all, how sottish is it to engage extempore where the concern is eternity! SOUTH.

The most careful endeavours do not always meet with success; and even our blessed Saviour's preaching, who spake as never man spake, was ineffectual to many.

STILLINGFLEET.

As I take it, the two principal branches of preaching are, to tell the people what is their duty, and then to convince them that it is so: the topics for both are brought from Scripture and reason. SWIFT.

I cannot get over the prejudice of taking some little offence at the clergy for perpetually reading their sermons; perhaps my frequent hearing of foreigners, who never make use of notes, may have added to my disgust. SWIFT.

In preaching, no men succeed better than those who trust to the fund of their own reason, advanced, but not overlaid, by their commerce with books. SWIFT.

I know a gentleman who made it a rule in reading to skip over all sentences where he spied a note of admiration at the end. If those preachers who abound in epiphonemas would but look about them, they would find one part of their congregation out of countenance, and the other asleep, except perhaps an old female beggar or two in the aisles; who, if they be sincere, may probably groan at the sound. SWIFT.

I have listened with my utmost attention for half an hour to an orator without being able to carry away one single sentence out of a whole sermon. SWIFT.

Sermons are not like curious inquiries after new-nothings, but pursuances of old truths.

JEREMY TAYLOR.

Fuller, our church-historian, having occasion to speak of some famous divine that had lately died, exclaims, "O the painfulness of his preaching!" . . . The words are a record not of the pain which he caused to others, but of the pains which he bestowed himself: and I believe, if we had more painful preachers in the old sense of the word, that is, who took pains themselves, we should have fewer painful ones in the modern sense, who cause pain to their hearers.

R. C. TRENCH.

It is a proper business of a divine to state cases of conscience, and to remonstrate against any growing corruptions in practice, and especially in principles. WATERLAND.

Their business is to address all the ranks of mankind, and persuade them to pursue and persevere in virtue with regard to themselves, in justice and goodness with regard to their neighbours, and piety towards God.

DR. I. WATTS.

It is a fault in a multitude of preachers that they utterly neglect method in their harangues.

DR. I. WATTS.

Discourses for the pulpit should be cast into a plain method, and the reasons ranged under the words, first, secondly, and thirdly; however they may be now fancied to sound unpolite or unfashionable. DR. I. WATTS.

He considers what is the natural tendency of such a virtue, or such a vice: he is well apprised that the representations of some of these things may convince the understanding, some may terrify the conscience, some may allure the slothful, and some encourage the desponding mind.

DR. I. WATTS.

PREDESTINATION.

Predestination is destructive to all that is established among men, to all that is most precious to human nature, to the two faculties that denominate us men, understanding and will: for what use can we have of our understandings if we cannot do what we know to be our duty? And if we act not voluntarily, what exercise have we of our wills? HAMMOND.

What should make it necessary for him to repent or amend, who, either without respect to any degree of amendment, is supposed to be elected to eternal bliss, or without respect to sin, to be irreversibly reprobated? HAMMOND.

This doctrine, by fastening all our actions by a fatal decree at the foot of God's chair, leaves nothing to us but only to obey our fate, to follow the duct of the stars, or necessity of those iron chains which we are born under.

HAMMOND.

It is rarely that man continues to lay blame on himself; and Jasper hastened to do as many a better person does without a blush for his folly, —viz., shift upon the innocent shoulders of fellow-men, or on the hazy outlines of that clouded form which ancient schools and modern plagiarists call sometimes "Circumstance," sometimes "Chance," sometimes "Fate," all the guilt due to his own wilful abuse of irrevocable hours.

LORD E. G. E. L. B. LYTTON:
What Will He Do With It? book x., ch. i.

To charge men with practical consequences which they themselves deny is disingenuous in controversy; it is atrocious in government. The doctrine of predestination, in the opinion of many people, tends to make those who hold it utterly immoral. And certainly it would seem that a man who believes his eternal destiny to be irrevocably fixed is likely to indulge his passions without restraint and to neglect his religious duties. If he is an heir of wrath, his exertions must be unavailing. If he is preordained to eternal life, they must be superfluous. But would it be wise to punish every man who holds the higher doctrines of Calvinism, as if he had actually committed all those crimes which we know some Antinomians to have committed? Assuredly not. The fact notoriously is that there are many Calvinists as moral in their conduct as any Arminian, and many Arminians as loose as any Calvinist. LORD MACAULAY:
Civil Disabilities of the Jews, Jan. 1831.

We must conclude, therefore, that God decreed nothing absolutely, which he left in the power of free agents,—a doctrine which is shown by the whole canon of Scripture. . . . For if those decrees of God which have been referred to above, and such others of the same class as occur perpetually, were to be understood in an absolute sense, without any implied condition, God would contradict himself, and appear inconsistent.

It is argued, however, that in such instances not only was the ultimate purpose predestinated, but even the means themselves were predestinated with a view to it.

So, indeed, it is asserted, but not on the authority of Scripture; and the silence of Scripture would alone be a sufficient reason for rejecting the doctrine. But it is also attended by this additional inconvenience, that it would entirely take away from human affairs all liberty of action, all endeavour and desire to do right. For we might argue thus,—If God have at all events decreed my salvation, however I may act, I shall not perish. But God has also decreed as the means of salvation that you should act rightly.

I cannot, therefore, but act rightly at some time or other, since God has so decreed,—in the mean time I will act as I please: if I never act rightly, it will be seen that I was never predestinated to salvation, and that whatever good I might have done would have been to no purpose. MILTON:
Treatise on Christian Doctrine. See Bibl. Sacra, xvi. 557, xvii. 1.

Among our other controversies that of Fatum is also crept in, and to tye things to come, and even our own wills to a certain and inevitable necessity,—we are yet upon this argument of time past: "Since God forsees that all things shall so fall out, as doubtless he does, it must then necessarily follow that they must so fall out." To which our masters reply, "that the seeing anything come to pass, as we do, and as God himself does (for all things being present with him, he rather sees, than forsees) is not to compel an event: that is, we see because things do fall out, but things do not fall out because we see. Events cause knowledge, but knowledge does not cause events. That which we see happen, does happen; but it might have hapned otherwise: and God, in the catalogue of the causes of events which he has in his prescience, has also those which we call accidental and unvoluntary, which depend upon the liberty he has given our free will, and knows that we do amiss because we would do so."

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxxxi.

Are you a predestinarian? asked O'Meara of Napoleon I. "As much so as the Turks are. I have been always so. When destiny wills, it must be obeyed." NAPOLEON I.

Can a man of sound sense listen for one moment to such a doctrine? Either predestination admits the existence of free will, or it rejects it. If it admits it, what kind of predetermined result can that be which a simple determination, a stop, a word, may alter or modify, *ad infinitum?* If predestination, on the contrary, rejects the existence of free will, it is quite another question: in that case a child need only be thrown into its cradle as soon as it is born; there is no necessity for bestowing the least care upon it: for if it be irrevocably determined that it is to live, it will grow though no food should be given to it. You see that such a doctrine cannot be maintained; predestination is a word without meaning. The Turks themselves, the patrons of predestination, are not convinced of the doctrine, or medicine would not exist in Turkey; and a man residing in a third floor would not take the trouble to go down by the longer way of the stairs; he would immediately throw himself out of the window: you see to what a string of absurdities that will lead.

NAPOLEON I.:
Life, etc., by Las Cases, vol. iii. pt. ii. 260.

For men to judge of their condition by the decrees of God which are hid from us, and not by His word which is near us and in our hearts, is as if a man wandering in the wide sea, in a dark night when the heaven is all clouded about,

should yet resolve to steer his course by the stars which he cannot see, but only guess at, and neglect the compass, which is at hand, and would afford him a much better and more certain direction. TILLOTSON.

That which contradicts reason cannot be said to stand upon reasonable grounds, and such, undoubtedly, is every proposition which is incompatible with the divine justice or mercy. What then shall I say of predestination? If it was inevitably decreed from all eternity that a determinate part of mankind should be saved, and none beside them, a vast majority of the world were only born to eternal death, without so much as a possibility of avoiding it. How is this consistent with either the divine justice or mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for sins which he could not but commit? That God should be the author of sin and injustice, which must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of the divine nature and perfections. JOHN WESLEY:

Southey's Life of Wesley, 3d edit., Lond., 1846, i. 33.

PREJUDICE.

Prejudice and self-sufficiency naturally proceed from inexperience of the world, and ignorance of mankind. ADDISON.

There is scarce any folly or vice more epidemical among the sons of men than that ridiculous and hurtful vanity by which the people of each country are apt to prefer themselves to those of every other; and to make their own customs, and manners, and opinions, the standards of right and wrong, of true and false. The Chinese mandarins were strongly surprised, and almost incredulous, when the Jesuits showed them how small a figure their empire made in the general map of the world.

LORD BOLINGBROKE.

Many of our men of speculation, instead of exploding general prejudices, employ their sagacity to discover the latent wisdom which prevails in them. If they find what they seek (and they seldom fail), they think it more wise to continue the prejudice, with the reason involved, than to cast away the coat of prejudice and to leave nothing but the naked reason; because prejudice, with its reason, has a motive to give action to that reason, and an affection which will give it permanence. Prejudice is of ready application in the emergency; it previously engages the mind in a steady course of wisdom and virtue, and does not leave the man hesitating in the moment of decision, sceptical, puzzled, and unresolved. Prejudice renders a man's virtue his habit, and not a series of unconnected acts. Through just prejudice, his duty becomes a part of his nature.

BURKE:

Reflec. on the Rev. in France, 1790.

They that never peeped beyond the common belief in which their easy understandings were at first indoctrinated, are strongly assured of the truth of their receptions. GLANVILL.

Who will be prevailed with to dissolve himself at once of all his old opinions, and pretences to knowledge and learning, and turn himself over stark naked in quest afresh of new notions? LOCKE.

A soul clear from prejudice has a marvellous advance towards tranquility and repose. Men that judge and controul their judges, do never duly submit to them. How much more docile and easie to be govern'd, both in the laws of religion and civil polity, are simple and incurious minds, than those over-vigilant wits that will still be prating of divine and human causes? There is nothing in human invention that carries so great a shew of likelyhood and utility as this. MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxix.

In forming a judgment, lay your hearts void of fore-taken opinions; else, whatsoever is done or said will be measured by a wrong rule; like them who have the jaundice, to whom everything appeareth yellow. SIR P. SIDNEY.

It will be found a work of no small difficulty to dispossess a vice from that heart where long possession begins to plead prescription.

SOUTH.

To all intents and purposes, he who will not open his eyes is, for the present, as blind as he that cannot. SOUTH.

This word of itself means plainly no more than "a judgment formed beforehand," without affirming anything as to whether that judgment be favourable or unfavourable about whom it is formed. Yet so predominantly do we form harsh, unfavourable judgments of others before knowledge and experience, that a "prejudice," or judgment before knowledge, and not grounded on evidence, is almost always taken to signify an unfavourable anticipation about one.

R. C. TRENCH.

The eyes of a man in the jaundice make yellow observations on everything; and the soul tinctured with any passion diffuses a false colour over the appearance of things.

DR. I. WATTS.

PRESCIENCE.

God's prescience, from all eternity, being but the seeing everything that ever exists as it is, contingents as contingents, necessary as necessary, can neither work any change in the object by thus seeing it, nor itself be deceived in what it sees. HAMMOND.

If certain prescience of uncertain events imply a contradiction, it seems it may be struck out of the omniscience of God, and leave no blemish behind. SIR T. MORE.

The whole evolution of times and ages, from everlasting to everlasting, is collectedly and presentifickly represented to God at once, as if all things and actions were at this very instant really present and existent before him.

SIR T. MORE.

Prescience or foreknowledge, considered in order and nature, if we may speak of God after the manner of men, goeth before providence; for God foreknew all things before he had created them, or before they had being to be cared for; and prescience is no other than an infallible foreknowledge.

SIR W. RALEIGH.

This prescience of God, as it is prescience, is not the cause of anything futurely succeeding; neither doth God's aforeknowledge impose any necessity, or bind. SIR W. RALEIGH.

PRESS.

The most capital advantage an enlightened people can enjoy is the liberty of discussing every subject which can fall within the compass of the human mind: while this remains, freedom will flourish; but should it be lost or impaired, its principles will neither be well understood nor long retained. To render the magistrate a judge of truth, and engage his authority in the suppression of opinions, shows an inattention to the design and nature of political society. ROBERT HALL:

Apology for the Freedom of the Press.

It is surely just that every one should have a right to examine those measures by which the happiness of all may be affected. The control of the public mind over the conduct of ministers, exerted through the medium of the press, has been regarded by the best writers both in our country and on the continent as the main support of our liberties. While this remains we cannot be enslaved; when it is impaired or diminished we shall soon cease to be free.

ROBERT HALL:

On the Right of Public Discussion.

He published about the same time his "Areopagitica, a Speech of Mr. John Milton for the Liberty of Unlicensed Printing." The danger of such unbounded liberty, and the danger of bounding it, have produced a problem in the science of government, which human understanding seems hitherto unable to solve. If nothing may be published but what civil authority shall have previously approved, power must always be the standard of truth; if every dreamer of innovations may propagate his projects, there can be no settlement; if every murmurer at government may diffuse discontent, there can be no peace; and if every sceptic in theology may teach his follies, there can be no religion. The remedy against these evils is to punish the authors; for it is yet allowed that every society may punish, though not prevent, the publication of opinions which that society shall think pernicious; but this punishment, though it may crush the author, promotes the book; and it seems not more reasonable to leave the right of printing unrestrained because writers may be afterwards censured than it would be to sleep with doors unbolted because by our laws we can hang a thief.

DR. S. JOHNSON: *Life of Milton.*

I am far from adopting the creed of my honourable and learned friend the Attorney General, "that if we were less learned we should be better men." I hold, on the contrary, that the diffusion of learning, by the liberty of the press, is necessary to public liberty and public morality. Like all the great and powerful nations that ever existed, we are tending towards effeminacy. What then would become of us without the press? Not to speak of the rational and elegant amusements which it affords, we owe to it all the spirit which remains in the nation. Were an *imprimatur* clapped upon it, and a licenser appointed, we should soon come to the last stage of barbarism. We should be worse than Turks and infidels,—the setting of the sun of science being much more gloomy and dismal than the dark hour which precedes its rise. Let us then guard the liberty of the press as watchfully as the dragon did the Hesperian fruit. Next to the privileges of this house and the rights of juries, it is the main prop of the Constitution. Nay, without it I fear the other two would prove very ineffectual. Though it be sometimes attended with inconveniences, would you abolish it? According to this reasoning, what would become of the greatest blessings of society? None of them come pure and unmixed.

LORD LOUGHBOROUGH (EARL OF ROSSLYN):

Speech in House of Commons, 16 *Parl. Hist.* 1294.

The emancipation of the press produced a great and salutary change. The best and wisest men in the ranks of the opposition now assumed an office which had hitherto been abandoned to the unprincipled or the hot-headed. Tracts against the government were written in a style not misbecoming statesmen and gentlemen, and even the compositions of the lower and fiercer class of malecontents became somewhat less brutal and less ribald than formerly.

Some weak men had imagined that religion and morality stood in need of the protection of the licenser. The event signally proved that they were in error. In truth, the censorship had scarcely put any restraint on licentiousness or profaneness. The Paradise Lost had narrowly escaped mutilation: for the Paradise Lost was the work of a man whose politics were hateful to the government. But Etherege's She Would If She Could, Wycherley's Country Wife, Dryden's Translations from the Fourth Book of Lucretius, obtained the Imprimatur without difficulty: for Etherege, Wycherley, and Dryden were courtiers. From the day on which the emancipation of our literature was accomplished,

the purification of our literature began. That purification was effected, not by the intervention of senates or magistrates, but by the opinion of the great body of educated Englishmen, before whom good and evil were set, and who were left free to make their choice. During a hundred and sixty years the liberty of our press has been constantly becoming more and more entire; and during those hundred and sixty years the restraint imposed on writers by the general feeling of readers has been constantly becoming more and more strict. At length even that class of works in which it was formerly thought that a voluptuous imagination was privileged to disport itself, love songs, comedies, novels, have become more decorous than the sermons of the seventeenth century. At this day foreigners, who dare not print a word reflecting on the government under which they live, are at a loss to understand how it happens that the freest press in Europe is the most prudish.

LORD MACAULAY:
History of England, ch. xxi.

If we think to regulate printing, thereby to rectify manners, we must regulate all recreations and pastimes, all that is delightful to man. No music must be heard, no song be set or sung, but what is grave and doric. There must be licensing dancers, that no gesture, motion, or deportment be taught our youth, but what by their allowance shall be thought honest; for such Plato was provided of. It will ask more than the work of twenty licensers to examine all the lutes, the violins, and the guitars in every house: they must not be suffered to prattle as they do, but must be licensed what they may say. And who shall silence all the airs and madrigals that whisper softness in chambers? The windows also, and the balconies, must be thought on; there are shrewd books with dangerous frontispieces, set to sale: who shall prohibit these? Shall twenty licensers? The villages also must have their visitors to inquire what lectures the bagpipe and the rebec reads, even to the ballatry and the gamat of every municipal fiddler: for these are the countryman's Arcadias and his Monte Mayors.

Next, what more national corruption, for which England hears ill abroad, than household gluttony?

Who shall be the rectors of our daily rioting? . . . Who shall regulate all the mixed conversation of our youth, male and female together, as is the fashion of this country? . . . How can a man teach with authority, which is the life of teaching; how can he be a doctor in his book, as he ought to be, or else had better be silent, whereas all he teaches, all he delivers, is but under the tuition, under the correction, of his patriarchal licenser, to blot or alter what precisely accords not with the hide-bound humour which he calls his judgment?

MILTON:
Areopagitica: A Speech for the Liberty of Unlicensed Printing: To the Parliament of England.

PRETENSION.

Some are so close and reserved as they will not shew their wares but by a dark light, and seem always to keep back somewhat; and when they know within themselves they speak of that they do not well know, would nevertheless seem to others to know of that which they may not well speak. LORD BACON:
Essay XXVII., Of Seeming Wise.

Those who quit their proper character to assume what does not belong to them, are for the greater part ignorant of both the character they leave and of the character they assume.

BURKE.

A man who knows the world will not only make the most of everything he does know, but of many things he does not know; and will gain more credit by his adroit mode of hiding his ignorance than the pedant by his awkward attempt to exhibit his erudition. COLTON.

Some pretences daunt and discourage us, while others raise us to a brisk assurance.

GLANVILL.

The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.

LAVATER.

It is no disgrace not to be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.

PLUTARCH.

A snob is that man or woman who is always pretending to be something better—especially richer or more fashionable—than they are.

THACKERAY.

It is worth noticing, that those who assume an imposing demeanour, and seek to puff themselves off for something beyond what they are (and often succeed), are not unfrequently as much *under*-rated by some as they are over-rated by others. For, as a man (according to what Bacon says in the essay "On Discourse") by keeping back some knowledge which he is believed to possess may gain credit for knowing something of which he is really ignorant, so if he is once or twice detected in pretending to know what he does not, he is likely to be set down as a *mere* pretender, and as ignorant of what he does know.

"Silver gilt will often pass
Either for gold or else for brass."

WHATELY:
Annot. on Bacon's Essay, Of Seeming Wise.

PRIDE.

Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee as they are in the lights of heaven. Hang early plummets upon

the heels of pride, and let ambition have but an *epicycle* and narrow circuit in thee. Measure not thyself by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it.

SIR T. BROWNE: *Chris. Morals*, Pt. I., xix.

The disesteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves but by undervaluing our neighbours. EARL OF CLARENDON.

Pride is so unsociable a vice, and does all things with so ill a grace, that there is no closing with it. A proud man will be sure to challenge more than belongs to him. You must expect him stiff in his conversation, fulsome in commending himself, and bitter in his reproofs.

JEREMY COLLIER.

There is art in pride: a man might as soon learn a trade. Those who were not brought up to it seldom prove their craftsmaster.

JEREMY COLLIER.

Pride either finds a desert or makes one; submission cannot tame its ferocity, nor satiety fill its voracity; and it requires very costly food,—its keeper's happiness. COLTON.

One thing pride has which no other vice that I know of has; it is an enemy to itself; and a proud man cannot endure to see pride in another. FELLTHAM.

In reality, there is perhaps no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself: you will see it, perhaps, often in this history; for even if I could conceive that I had completely overcome it, I should probably be proud of my *humility*.

BENJ. FRANKLIN: *Autobiography*.

Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follows it. B. FRANKLIN.

Pride that dines on vanity sups on contempt.

B. FRANKLIN.

As pride has been transferred from the list of vices to that of virtues, so humility, as a natural consequence, has been excluded, and is rarely suffered to enter into the praise of a character we wish to commend, although it was the leading feature of that of the Saviour of the world, and is still the leading characteristic of his religion; while there is no vice, on the contrary, against which the denunciations are so frequent as pride. ROBERT HALL:

Sentiments Proper to the Present Crisis.

Suppose there were a great and glorious being always present with us, who had given us existence, with numberless other blessings, and on whom we depended each instant as well for every present enjoyment as for every future good; suppose, again, we had incurred the just displeasure of such a being by ingratitude and disobedience, yet that in great mercy he had not cast us off, but had assured us he was willing to pardon and restore us on our humble entreaty and sincere repentance; say, would not an habitual sense of the presence of this being, self-reproach for having displeased him, and an anxiety to recover his favour, be the most effectual antidote to pride? But such are the leading discoveries made by the Christian revelation, and such the dispositions which a practical belief of it inspires.

Humility is the first fruit of religion.

ROBERT HALL: *Modern Infidelity*.

Pride goes hated, cursed, and abominated by all. HAMMOND.

It is one of the innumerable absurdities of pride that we are never more impatient of direction than in that part of life when we need it most: we are in haste to meet enemies whom we have not strength to overcome, and to undertake tasks which we cannot perform; and as he that once miscarries does not easily persuade mankind to favour another attempt, an ineffectual struggle for fame is often followed by perpetual obscurity.

DR. S. JOHNSON: *Rambler*, No. 111.

Personal pride and affectation, a delight in beauty, and fondness of finery, are tempers that must either kill all religion in the soul, or be themselves killed by it: they can no more thrive together than health and sickness.

LAW.

The lifting of a man's self up in his own opinion has had the credit, in former ages, to be thought the lowest degradation that human nature could well sink itself to. LOCKE.

Christians have a particular knowledge how natural and original an evil curiosity is in man. The thirst of knowledge, and the desire to become more wise, was the first ruin of mankind, and the way by which he precipitated himself into eternal damnation. Pride was his ruin and corruption; 'tis pride that diverts from the common path, and makes him embrace novelties, and rather chuse to be head of a troop, lost and wandering in the path of error, to be regent and a teacher of lyes, than to be a disciple in the school of truth, suffering himself to be led and guided by the hand of another, in the right and beaten road.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxix.

It is a common error, of which a wise man will beware, to measure the work of our neighbour by his conduct towards ourselves. How many rich souls might we not rejoice in the knowledge of, were it not for our pride!

RICHTER.

Pride swelled thee to a proportion ready to burst; it brought thee to feed upon air, and to starve thy soul only to pauper thy imagination.
SOUTH.

Pride is of such intimate connection with ingratitude that the actions of ingratitude seem directly resolvable into pride, as the principal reason of them. SOUTH.

He looked upon it as morally impossible for persons infinitely proud to frame their minds to an impartial consideration of a religion that taught nothing but self-denial and the cross.
SOUTH.

The effects of pride and vanity are of consequence only to the proud and vain; and tend to no further ill than what is personal to themselves, in preventing their progress in anything that is worthy and laudable, and creating envy instead of emulation of superior virtue. These ill qualities are to be found only in such as have so little minds as to circumscribe their thoughts and designs within what properly relates to the value which they think due to their dear and valuable selves: but ambition, which is the third great impediment to honour and virtue, is a fault of such as think themselves born for moving in a higher orb, and prefer being powerful and mischievous to being virtuous and obscure. The parent of this mischief in life, so far as to regulate it into schemes, and make it possess a man's whole heart without his believing himself a demon, was Machiavel. He first taught that a man must necessarily appear weak, to be honest. Hence it gains upon the imagination, that a great is not so despicable as a little villain; and men are insensibly led to a belief that the aggravation of crimes is a diminution of them. Hence the impiety of thinking one thing and speaking another. In pursuance of this empty and unsatisfying dream, to betray, to undermine, to kill in themselves all natural sentiments of love to friends or country, is the willing practice of such as are thirsty of power for any other reason than that of being useful and acceptable to mankind.
SIR R. STEELE: *Tatler*, No. 186.

Pride, in some particular disguise or other (often a secret to the proud himself), is the most ordinary spring of action among men. You need no more than to discover what a man values himself for: then of all things admire that quality, but be sure to be failing in it yourself in comparison of the man whom you court.
SIR R. STEELE: *Spectator*, No. 394.

There is no one passion which all mankind so naturally give in to as pride, nor any other passion which appears in such different disguises. It is to be found in all habits and all complexions. Is it not a question whether it does more harm or good in the world; and if there be not such a thing as what we may call a virtuous and laudable pride?

It is this passion alone, when misapplied, that lays us so open to flatterers; and he who can agreeably condescend to soothe our humour or temper finds always an open avenue to our soul; especially if the flatterer happen to be our superior.
SIR R. STEELE: *Spectator*, No. 462.

PRINCIPLE.

Men pursue some few principles which they have chanced upon, and care not to innovate, which draws unknown inconveniences.
LORD BACON.

Fraud and prevarication are servile vices. They sometimes grow out of the necessities, always out of the habits, of slavish and degenerate spirits; and on the theatre of the world it is not by assuming the mask of a Davus or a Geta that an actor will obtain credit for manly simplicity and a liberal openness of proceeding. It is an erect countenance, it is a firm adherence to principle, it is a power of resisting false shame and frivolous fear, that assert our good faith and honour and assure to us the confidence of mankind. BURKE:
Letters on a Regicide Peace, Letter III., 1797.

Burke possessed, and had sedulously sharpened, that eye which sees all things, actions, and events in relation to the laws that determine their existence and circumscribe their possibility. He referred habitually to principles. He was a scientific statesman, and therefore a seer. For every principle contains in itself the germs of a prophecy. COLERIDGE.

Dangerous principles impose upon our understandings, emasculate our spirits, and spoil our temper. JEREMY COLLIER.

The principles which all mankind allow for true are innate; those that men of right reason admit are the principles allowed by all mankind.
LOCKE.

A good principle, not rightly understood, may prove as hurtful as a bad. MILTON.

He acts upon the surest and most prudential grounds who, whether the principles which he acts upon prove true or false, yet secures a happy issue in his actions. SOUTH.

He who fixes upon false principles treads upon infirm ground, and so sinks; and he who fails in his deductions from right principles stumbles upon firm ground, and so falls. SOUTH.

There is no security in a good disposition, if the support of good principles (that is to say, of religion, of Christian faith) be wanting. It may be soured by misfortunes, it may be corrupted by wealth, it may be blighted by neediness, it may lose all its original brightness, if destitute of that support. SOUTHEY.

If they be principles evident of themselves, they need nothing to evidence them.
TILLOTSON.

PROBABILITY.

The only seasonable inquiry is, Which is of probables the most, or of improbables the least, such? HAMMOND.

As for probabilities, what thing was there ever set down so agreeable with sound reason but some probable show against it might be made? HOOKER.

Probability is the appearance of the agreement or disagreement of two ideas by the intervention of proofs whose connection is not constant, but appears for the most part to be so. LOCKE.

The mind ought to examine all the grounds of probability, and, upon a due balancing the whole, reject or receive it proportionably to the preponderancy of the greater grounds of probability on the one side or the other. LOCKE.

That is accounted probable which has better arguments producible for it than can be brought against it. SOUTH.

Though moral certainty be sometimes taken for a high degree of probability, which can only produce a doubtful assent, yet it is also frequently used for a firm assent to a thing upon such grounds as fully satisfy a prudent man. TILLOTSON.

PROBATION.

Considered as a state of probation, our present condition loses all its inherent meanness; it derives a moral grandeur even from the shortness of its duration, when viewed as a contest for an immortal crown, in which the candidates are exhibited on a theatre, a spectacle to beings of the highest order, who, conscious of the tremendous importance of the issue, of the magnitude of the interest at stake, survey the combatants from on high with benevolent and trembling solicitude. ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

PROCRASTINATION.

We find out some excuse or other for deferring good resolutions. ADDISON.

Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant, that groweth slowly and tenderly, needing much pains to cultivate it, much care to guide it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or despatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue in its place, to a few years or weeks? Yet he who procrastinates his repentance and amendment grossly does so: with his eyes open, he abridges the time allotted for the longest and most important work he has to perform: he is a fool. BISHOP J. BUTLER.

There is no moment like the present; not only so, but, moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards: they will be dissipated, lost, and perish in the hurry and skurry of the world, or sunk in the slough of indolence. MARIA EDGEWORTH.

How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone; till, at last, it will enter the *arctic* circle, and become fixed in relentless and eternal ice! JOHN FOSTER:

Life and Thoughts, by W. W. Everts, 222.

Our good purposes foreslowed are become our tormentors upon our death-bed. BISHOP J. HALL.

There will always be something that we shall wish to have finished, and be nevertheless unwilling to begin. DR. S. JOHNSON.

A Pagan moralist hath represented the folly of an attachment to this world almost as strongly as a Christian could express it. "Thou art a passenger," says he, "and thy ship hath put into harbour for a few hours. The tide and the wind serve, and the pilot calls thee to depart, and thou art amusing thyself, and gathering shells and pebbles on the shore, till they set sail without thee." So is every Christian who, being on his voyage to a happy eternity, delays and loiters, and thinks and acts as if he were to dwell here forever. JORTIN.

By one delay after another they spin out their whole lives, till there's no more future left for them. L'ESTRANGE.

I procrastinate more than I did twenty years ago, and have several things to finish which I put off to twenty years hence. SWIFT: *Letter to Pope.*

Is not he imprudent who, seeing the tide making haste towards him apace, will sleep till the sea overwhelms him? TILLOTSON.

Now, is it safe, think you, to pass this day? A hard heart is a provoking heart, and as long as it continues hard, continues provoking God and despising the Holy Ghost. To-day, therefore, hear His voice; that is, this present day. But which is that day? It is this very time wherein you stand before God, and in which you hear me. If you embrace the opportunity, happy are you; if not, you shall give as dear an account as for anything you ever heard in

your life. There is no dallying with God: take His proffer, take Him at His word in a matter of salvation. He calls thee "to-day:" peradventure He will speak no more.

ARCHBISHOP USHER.

Some persons are what is called "slow and sure:" sure, that is, in cases that will admit of leisurely deliberation; though they require so much time for forming a right judgment, and devising right plans, that in cases where promptitude is called for they utterly fail. Buonaparte used to say that one of the principal requisites for a general was an accurate calculation of *time;* for if your adversary can bring a powerful force to attack a certain post ten minutes sooner than you can bring up a sufficient supporting force, you are beaten, even though all the rest of your plans be never so good. So also, if you are overtaken by an inundation, ten minutes spent in deciding on the best road for escaping, may make escape impossible. WHATELY:

Annot. on Bacon's Essay, Of Dispatch.

PROFANITY.

Every one knows the veneration which was paid by the Jews to a name so great, wonderful, and holy. They would not let it enter even into their religious discourses. What can we then think of those who make use of so tremendous a name in the ordinary expressions of their anger, mirth, and most impertinent passions? of those who admit it into the most familiar questions and assertions, ludicrous phrases, and works of humour? not to mention those who violate it by solemn perjuries! It would be an affront to reason to endeavour to set forth the horror and profaneness of such a practice. The very mention of it exposes it sufficiently to those in whom the light of nature, not to say religion, is not utterly extinguished.

ADDISON: *Spectator*, No. 531.

It is the way of attaining to heaven that makes profane scorners so willingly let go the expectation of it. It is not the articles of the creed, but the duty to God and their neighbour, that is such an inconsistent, incredible legend. BENTLEY.

In no nation under heaven, probably, has the profanation of sacred terms been so prevalent as in this Christian land. The name even of the Supreme Being himself, and the words he has employed to denounce the punishments of the impenitent, are rarely mentioned but in anger or in sport: so that were a stranger to our history to witness the style of our conversation, he would naturally infer we considered religion as a detected imposture; and that nothing more remained than, in return for the fears it had inspired, to treat it with the insult and derision due to a fallen tyrant. It is difficult to account for a practice which gratifies no passion and promotes no interest, unless we ascribe it to a certain vanity of appearing superior to religious fear, which tempts men to make bold with their Maker. If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety,—men who make an ostentation of more irreligion than they possess. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing.

It may not be improper to remind such as indulge this practice that they need not insult their Maker to show that they do not fear Him: that they may relinquish this vice without danger of being supposed to be devout, and that they may safely leave it to other parts of their conduct to efface the smallest suspicion of their piety. ROBERT HALL:

Sentiments Proper to the Present Crisis.

None so nearly disposed to scoffing at religion as those who have accustomed themselves to swear on trifling occasions. TILLOTSON.

PROGRESS.

We know no well-authenticated instance of a people which has decidedly retrograded in civilization and prosperity, except from the influence of violent and terrible calamities, such as those which laid the Roman empire in ruins, or those which, about the beginning of the sixteenth century, desolated Italy. We know of no country which, at the end of fifty years of peace and tolerably good government, has been less prosperous than at the beginning of that period. The political importance of a state may decline, as the balance of power is disturbed by the introduction of new forces. Thus the influence of Holland and of Spain is much diminished. But are Holland and Spain poorer than formerly? We doubt it. Other countries have outrun them. But we suspect that they have been positively, though not relatively, advancing. We suspect that Holland is richer than when she sent her navies up the Thames, that Spain is richer than when a French king was brought captive to the footstool of Charles the Fifth.

History is full of the signs of this natural progress of society. We see in almost every part of the annals of mankind how the industry of individuals, struggling up against wars, taxes, famines, conflagrations, mischievous prohibitions, and more mischievous protections, creates faster than governments can squander, and repairs whatever invaders can destroy. We see the wealth of nations increasing, and all the arts of life approaching nearer and nearer to perfection, in spite of the grossest corruption and the wildest profusion on the part of rulers.

LORD MACAULAY:

Southey's Colloquies on Society, Jan. 1830.

Seeing these things, seeing that, by the confession of the most obstinate enemies of innovation, our race has hitherto been almost constantly advancing in knowledge, and not seeing

any reason to believe that, precisely at the point of time at which we came into the world, a change took place in the faculties of the human mind or in the mode of discovering truth, we are reformers: we are on the side of progress. From the great advances which European society has made, during the last four centuries, in every species of knowledge, we infer, not that there is no room for improvement, but that, in every science which deserves the name, immense improvements may be confidently expected.

But the very considerations which lead us to look forward with sanguine hope to the future prevent us from looking back with contempt on the past. We do not flatter ourselves with the notion that we have attained perfection, and that no more truth remains to be found. We believe that we are wiser than our ancestors. We believe, also, that our posterity will be wiser than we. It would be gross injustice in our grandchildren to talk of us with contempt, merely because they may have surpassed us; to call Watt a fool, because mechanical powers may be discovered which may supersede the use of steam; to deride the efforts which have been made in our time to improve the discipline of prisons and to enlighten the minds of the poor, because future philanthropists may devise better places of confinement than Mr. Bentham's Panopticon, and better places of education than Mr. Lancaster's schools. As we would have our descendants judge us, so we ought to place ourselves in their situation, to put out of our minds, for a time, all that knowledge which they, however eager in the pursuit of truth, could not have, and which we, however negligent we may have been, could not help having. It was not merely difficult, but absolutely impossible, for the best and greatest of men, two hundred years ago, to be what a very commonplace person in our days may easily be, and indeed must necessarily be. But it is too much that the benefactors of mankind, after having been reviled by the dunces of their own generation for going too far, should be reviled by the dunces of the next generation for not going far enough.

LORD MACAULAY:
Sir J. Mackintosh's Hist. of the Revolution.

This writer [the editor of Mackintosh's History] is just the man who, if he had lived in the seventeenth century, would have devoutly believed that the Papists burned London, who would have swallowed the whole of Oates's story about the forty thousand soldiers, disguised as pilgrims, who were to meet in Galicia and sail thence to invade England, who would have carried a Protestant flail under his coat, and who would have been angry if the story of the warming-pan had been questioned. It is quite natural that such a man should speak with contempt of the great reformers of that time, because they did not know some things which he never would have known but for the salutary effects of their exertions. The men to whom we owe it that we have a House of Commons are sneered at because they did not suffer the debates of the House to be published. The authors of the Toleration Act are treated as bigots because they did not go the whole length of Catholic Emancipation. Just so we have heard a baby, mounted on the shoulders of its father, cry out, "How much taller I am than Papa!"

This gentleman can never want matter for pride, if he finds it so easily. He may boast of an indisputable superiority to all the greatest men of all past ages. He can read and write: Homer probably did not know a letter. He has been taught that the earth goes round the sun: Archimedes held that the sun went round the earth. He is aware that there is a place called New Holland: Columbus and Gama went to their graves in ignorance of the fact. He has heard of the Georgium Sidus: Newton was ignorant of the existence of such a planet. He is acquainted with the use of gunpowder: Hannibal and Cæsar won their victories with sword and spear. We submit, however, that this is not the way in which men are to be estimated. We submit that a wooden spoon of our day would not be justified in calling Galileo and Napier blockheads because they never heard of the differential calculus. We submit that Caxton's press in Westminster Abbey, rude as it is, ought to be looked at with quite as much respect as the best constructed machinery that ever, in our time, impressed the clearest type on the finest paper. Sydenham first discovered that the cool regimen succeeded best in cases of smallpox. By this discovery he saved the lives of hundreds of thousands, and we venerate his memory for it, though he never heard of inoculation. Lady Mary Montague brought inoculation into use; and we respect her for it, though she never heard of vaccination. Jenner introduced vaccination; we admire him for it, although some still safer and more agreeable preservative should be discovered. It is thus that we ought to judge of the events and the men of other times. They were behind us. It could not be otherwise. But the question with respect to them is not where they were, but which way they were going. Were their faces set in the right or the wrong direction? Were they in the front or in the rear of their generation? Did they exert themselves to help onward the great movement of the human race or to stop it? This is not charity, but simple justice, and common sense. It is the fundamental law of the world in which we live that truth shall grow, first the blade, then the ear, after that the full corn in the ear. A person who complains of the men of 1688 for not having been men of 1835 might just as well complain of a projectile for describing a parabola, or of quicksilver for being heavier than water.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution.

The author of a great reformation is almost always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that

the memory of such men should be had in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril. Who will undertake it, if it be not also a service of honour? It is easy enough, after the ramparts are carried, to find men to plant the flag on the highest tower. The difficulty is to find men who are ready to go first into the breach, and it would be bad policy indeed to insult their remains because they fell in the breach and did not live to penetrate to the citadel.

LORD MACAULAY:
Sir James Mackintosh's History of the Revolution.

PROPERTY.

Those civil constitutions which promote industry are such as facilitate the acquisition, secure the holding, enable the fixing, and suffer the alienation of property. Every law which obstructs it in any part of this distribution is, in proportion to the force and extent of the obstruction, a discouragement to industry. For a law against property is a law against industry,—the latter having always the former, and nothing else, for its object. BURKE:
Tract on the Popery Laws.

The desire of acquisition is always a passion of long views. Confine a man to momentary possession, and you at once cut off that laudable avarice which every wise state has cherished as one of the first principles of its greatness. Allow a man but a temporary possession, lay it down as a maxim that he never can have any other, and you immediately and infallibly turn him to temporary enjoyments: and these enjoyments are never the pleasures of labour and free industry, whose quality it is to famish the present hours and squander all upon prospect and futurity; they are, on the contrary, those of a thoughtless, loitering, and dissipated life. BURKE:
Tract on the Popery Laws.

If prescription be once shaken, no species of property is secure when it once becomes an object large enough to tempt the cupidity of indigent power. BURKE.

It is not necessary for me in this place to go through the arguments which prove beyond dispute that on the security of property civilization depends; that where property is insecure no climate however delicious, no soil however fertile, no conveniences for trade and navigation, no natural endowments of body or of mind, can prevent a nation from sinking into barbarism; that where, on the other hand, men are protected in the enjoyment of what has been created by their industry and laid up by their self-denial, society will advance in arts and in wealth notwithstanding the sterility of the earth and the inclemency of the air, notwithstanding heavy taxes and destructive wars.

LORD MACAULAY:
Speech on the People's Charter, May 3, 1842.

Property communicates a charm to whatever is the object of it. It is the first of our abstract ideas: it cleaves to us the closest and the longest. It endears to the child its plaything, to the peasant his cottage, to the landholder his estate. It supplies the place of prospect and scenery. Instead of coveting the beauty of distant situations, it teaches every man to find it in his own. It gives boldness and grandeur to plains and fens, tinge and colouring to clays and fallows.
PALEY.

Is not the separate property of a thing the great cause of its endearment amongst all mankind? SOUTH.

Each man has but a limited right to the good things of the world; and the natural allowed way by which he is to compass the possession of these things is by his own industrious acquisition of them. SOUTH.

Although the advantages one man possesseth more than another may be called his property with respect to other men, yet with respect to God they are only a trust. SWIFT.

PROPHECY.

No arguments made a stronger impression on these Pagan converts than the predictions relating to our Saviour in those old prophetic writings, deposited among the hands of the greatest enemies to Christianity, and owned by them to have been extant many ages before his appearance. ADDISON.

There are predictions of our Saviour recorded by the evangelists which were not completed till after their deaths, and had no likelihood of being so when they were pronounced by our blessed Saviour. ADDISON.

As to the accomplishment of this remarkable prophecy, whoever reads the account given by Josephus, without knowing his character, and compares it with what our Saviour foretold, would think the historian had been a Christian; and that he had nothing else in view but to adjust the event to the prediction.
ADDISON.

It was attested by the visible centring of all the old prophecies in the person of Christ, and by the completion of these prophecies since which he himself uttered.
ATTERBURY.

There are numbers of the like kind: especially if you include dreams and predictions of astrology; but I have set down these few only of certain credit for example. My judgment is, that they ought all to be despised, and ought to

serve but for winter talk by the fire-side: though when I say despised, I mean it as for belief; for otherwise, the spreading or publishing of them is in no sort to be despised, for they have done much mischief; and I see many severe laws made to suppress them. LORD BACON:
Essay XXXVI., Of Prophecies.

Men mark when they [prophecies] hit, and never mark when they miss; as they do, generally, also of dreams. LORD BACON:
Essay XXXVI., Of Prophecies.

Divine prophecies being of the nature of their Author, with whom a thousand years are but as one day, are not therefore fulfilled punctually at once, but have springing and germinant accomplishment, though the height and fulness of them may refer to some one age. LORD BACON.

Prophecies of him which were so clear, and descended to minutes and circumstances of his passion. HAMMOND.

The Jewish nation that rejected and crucified him, within the compass of one generation were, according to his prediction, destroyed by the Romans, and preyed upon by those eagles (*Matt.* xxiv. 28) by which, allusively, are noted the Roman armies, whose ensign was the eagle. HAMMOND.

There was a full entire harmony and consent of all the divine predictions, receiving their completion in Christ. SOUTH.

If the prophecies are not fulfilled in Jesus, it is impossible to know when a prophecy is fulfilled, and when not, which would utterly evacuate the use of them. SOUTH.

The prophets were taught to know the will of God, and thereby instruct the people, and enabled to prophesy as a testimony of their being sent by heaven. SIR W. TEMPLE.

PROSPERITY.

They overlook truth in the judgment they pass on adversity and prosperity. The temptations that attend the former they can easily see, and dread at a distance; but they have no apprehensions of the dangerous consequences of the latter. ATTERBURY.

The temptations of prosperity insinuate themselves after a gentle, but very powerful, manner; so that we are but little aware of them, and less able to withstand them. ATTERBURY.

To speak in a mean, the virtue of prosperity is temperance, the virtue of adversity is fortitude, which in morals is the more heroical virtue. LORD BACON:
Essay V., Of Adversity.

Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground: judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragrant where they are incensed, or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.
LORD BACON: *Essay V., Of Adversity.*

It is in the relaxation of security, it is in the expansion of prosperity, it is in the hour of dilatation of the heart, and of its softening into festivity and pleasure, that the real character of men is discerned. If there is any good in them, it appears then or never. Even wolves and tigers, when gorged with their prey, are safe and gentle. It is at such times that noble minds give all the reins to their good nature. They indulge their genius even to intemperance, in kindness to the afflicted, in generosity to the conquered,—forbearing insults, forgiving injuries, overpaying benefits. Full of dignity themselves, they respect dignity in all, but they feel it sacred to the unhappy. But it is then, and basking in the sunshine of unmerited fortune, that low, sordid, ungenerous, and reptile souls swell with their hoarded poisons; it is then that they display their odious splendour, and shine out in the full lustre of their native villany and baseness. BURKE:
Letter to a Member of the National Assembly, 1791.

Prosperity, in regard of our corrupt inclination to abuse the blessings of Almighty God, doth prove a thing dangerous to the souls of men. HOOKER.

We must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment.
LANDOR.

Happy it were for us all if we bore prosperity as well and wisely as we endure adverse fortune.
SOUTHEY.

Prosperities can only be enjoyed by them who fear not at all to lose them.
JEREMY TAYLOR.

PROVERBS.

The genius, wit, and spirit of a nation are discovered in its proverbs. LORD BACON.

Proverbs are, for the most part, rules of moral, or, still more properly, of prudential conduct.
BRANDE.

A reserve of puerility we have not shaken off from school, where, being seasoned with minor sentences, they prescribe upon our riper years, and never are worn out but with our memories.

SIR T. BROWNE.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example: if, instead of saying that tastes are different, and that every man has his peculiar one, you should let off a proverb, and say that, "What is one man's meat is another man's poison;" or else, "Every one as they like, as the good man said when he kissed his cow;" everybody would be persuaded that you had never kept company with anybody above footmen and housemaids.

LORD CHESTERFIELD:
Letters to his Son, July 25, 1741.

Proverbs embody the current and practical philosophy of an age or nation. FLEMING.

Undoubtedly there have been witches—for in that category must Mother Shipton be classed—who have played the oracle as well as she; but, as generally happens, the multitude are lost sight of in the course of time, and the wisdom of the many is eventually ascribed to one. Homer, Æsop, Solomon—to say nothing of that friend of the destitute, Joe Miller—are amongst a thousand instances of concentrated reputation. Every hour's experience, indeed, affords example of this tendency to special attribution; and there are very few of us, perhaps, who have not, at one time or other, contributed our mite to set up the popular sect of the day.

Household Words.

A proverb is the wit of one and the wisdom of many. LORD JOHN RUSSELL.

Short isolated sentences were the mode in which ancient wisdom delighted to convey its precepts for the regulation of human conduct.

BISHOP WARBURTON.

PROVIDENCE.

The promiscuous and undistinguishing distribution of good and evil which was necessary for carrying on the designs of Providence in this life, will be rectified in another. ADDISON.

Most historians have spoken of ill success, and terrible events, as if they had been let into the secrets of Providence and made acquainted with that private conduct by which the world is governed. ADDISON.

We shall never be able to give ourselves a satisfactory account of the divine conduct without forming such a scheme of things as shall at once take in time and eternity.

ATTERBURY.

Learn not to dispute the methods of his providence; and humbly and implicitly to acquiesce in and adore them. ATTERBURY.

The divine inspection into the affairs of the world doth necessarily follow from the nature and being of God; and he that denies this, doth implicitly deny his existence: he may acknowledge what he will with his mouth, but in his heart he hath said, There is no God.

BENTLEY.

Must not the conduct of a parent seem very unaccountable to a child when its inclinations are thwarted; when it is put to learn letters; when it is obliged to swallow bitter physic; to part with it what it likes, and to suffer, and do, and see many things done, contrary to its own judgment? Will it not, therefore, follow from hence, by a parity of reason, that the little child *man*, when it takes upon itself to judge of parental providence—a thing of yesterday to criticise the economy of the *Ancient of Days*—will it not follow, I say, that such a judge of such matters must be apt to make very erroneous judgments, esteeming those things in themselves unaccountable which he cannot account for; and concluding of some things, from an appearance of arbitrary carriage towards him, which is suited to his infancy and ignorance, that they are in themselves capricious or absurd, and cannot proceed from a wise, just, and benevolent God? BISHOP BERKELEY.

This we call fortune, that serpentine and crooked line, whereby he draws those actions his wisdom intends, in a more unknown and secret way. This cryptic and involved method of his providence have I ever admired; nor can I relate the history of my life, the occurrences of my days, the escapes of dangers, and hits of chance, with a *Beso las Manos* to fortune, or a bare gramercy to my good stars. . . . Surely there are in every man's life certain rubs, doubtings, and wrenches, which pass awhile under the effects of chance, but, at the last, well examined, prove the mere hand of God.

SIR T. BROWNE:
Religio Medici, Pt. I., xvii.

Let not fortune, which hath no name in Scripture, have any in thy divinity. Let Providence, not chance, have the honour of thy acknowledgments, and be thy Œdipus in contingencies. Mark well the paths and winding ways thereof; but be not too wise in the construction, or sudden in the application. The hand of Providence writes often by abbreviatures, hieroglyphics or short characters, which, like the Laconism on the wall, are not to be made out but by a hint or key from that spirit which indited them.

SIR T. BROWNE:
Christian Morals, Pt. I., xxv.

In the admirable difference of the features of men; which is a great argument that the world was made by a wise Being. This could not be

wrought by chance, or be the work of mere nature, since we find never, or very rarely, two persons exactly alike. This distinction is a part of infinite wisdom; otherwise what confusion would be introduced into the world! Without this, parents could not know their children, nor children their parents, nor a brother his sister, nor a subject his magistrate. Without it there had been no comfort of relations, no government, no commerce. Debtors would not have been known from strangers, nor good men from bad. Propriety could not have been preserved, nor justice executed; the innocent might have been apprehended for the nocent; wickedness could not have been stopped by any law.

CHARNOCK: *Attributes.*

A firm persuasion of the superintendence of Providence over all our concerns is absolutely necessary to our happiness. Without it, we cannot be said to believe in the Scripture, or practise anything like resignation to his will. If I am convinced that no affliction can befall me without the permission of God, I am convinced likewise that he sees and knows that I am afflicted: believing this, I must in the same degree believe that if I pray to him for deliverance, he hears me: I must needs know, likewise, with equal assurance, that if he hears, he will also deliver me, if that will upon the whole be most conducive to my happiness: and if he does not deliver me, I may be well assured that he has none but the most benevolent intention in declining it. COWPER:

To Lady Hesketh, Sept. 4, 1765.

It may be superstition, perhaps, but I cannot alter the nature and character of my understanding, which, as long as I can look back, has dictated to me, as a comforting truth, that the DIVINE PROVIDENCE singles out particular nations, and perhaps even individual men, to carry on the slow and mysterious system of the world. This island, although placed on the very margin of civilization, has been its example and its protector,—spreading the blessings of a pure religion and of equal laws to the remotest ends of the earth. My impression, my lords, has always been, that such an unparalleled dominion is but a more exalted trust, and that if we fall off from the character which bestowed it, and which fitted us for its fulfilment, we shall be deservedly treated like sentinels who desert, or who sleep upon, their posts.

LORD-CHANCELLOR ERSKINE:
Speech in the House, re *Trial of Queen Caroline*, 1820.

The moral of that poetical fiction, that the uppermost link of all the series of subordinate causes is fastened to Jupiter's chair, signifies . . . that Almighty God governs and directs subordinate causes and effects.

SIR M. HALE.

There is the same necessity for the divine influence to keep together the universe in that consistence it hath received as it was first to give it. SIR M. HALE.

The exclusion of a Supreme Being and of a superintending Providence tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle of order and beauty, of a vast family nourished and supported by an Almighty Parent,—in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the sceptic is encompassed with nothing but obscurity, meanness, and disorder.

ROBERT HALL: *Modern Infidelity.*

Every distinct being has something peculiar to itself to make good in one circumstance what it wants in another. L'ESTRANGE.

Rather than impute our miscarriages to our own corruption, we do not stick to arraign Providence itself. L'ESTRANGE.

Good Providence! that curbs the raging of proud monarchs, as well as of mad multitudes.

MILTON.

'Tis enough for a Christian to believe that all things come from God, to receive them with acknowledgment of his divine and inscrutable wisdom, and also thankfully to accept and receive them, with what face soever they may present themselves: but I do not approve of what I see in use, that is, to seek to continue and support our religion by the prosperity of our enterprizes. Our belief has other foundation enough, without going about to authorize it by events: for the people accustomed to such arguments as these, and so proper to their own taste, it is to be fear'd, lest when they fail of success, they should also stagger in their faith.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxxi.

Providence is an intellectual knowledge, both foreseeing, caring for, and ordering all things, and doth not only behold all past, all present, and all to come, but is the cause of their being so provided, which prescience is not.

SIR W. RALEIGH.

It hath so pleased God to provide for all living creatures wherewith he hath filled the world, that such inconveniences as we contemplate afar off are found, by the trial and witness of men's travels, to be so qualified as there is no portion of the earth made in vain.

SIR W. RALEIGH.

That which seemeth most casual and subject to fortune, is yet disposed by the ordinance of God. SIR W. RALEIGH.

How calmly may we commit ourselves to the hands of Him who bears up the world,—of Him who has created and who provides for the joys even of insects as carefully as if He were their father! RICHTER.

Creation must needs infer providence, and God's making the world irrefragably proves that he governs it too; or that a being of dependent nature remains nevertheless independent upon him in that respect. SOUTH.

Let no man who owns a providence grow desperate under any calamity or strait whatsoever, but compose the anguish of his thoughts upon this one consideration, that he comprehends not those strange unaccountable methods by which providence may dispose of him.
SOUTH.

In all our undertakings God will be either our friend or our enemy; for Providence never stands neuter. SOUTH.

Providence never shoots at rovers: there is an arrow that flies by night as well as by day, and God is the person that shoots it.
SOUTH.

He that creates us and daily feeds, he that entreats us to be happy, with an importunity so passionate as if not we, but himself, were to receive the favour. JEREMY TAYLOR.

We may be confident whatever God does is intended for our good, and whatever we interpret otherwise we can get nothing by repining, nor save anything by resisting.
SIR W. TEMPLE.

We are to vindicate the just providence of God in the government of the world, and to endeavour, as well as we can upon an imperfect view of things, to make out the beauty and harmony of all the seeming discords and irregularities of the divine administration.
TILLOTSON.

No man that considers the promiscuous dispensation of God's providence in this world, can think it unreasonable to conclude that after this life good men shall be rewarded and sinners punished. TILLOTSON.

Our existence is dependent on a succession of changes which are taking place at every moment in ourselves, but of which each one involves the necessity of the existence and the superintending power of the Deity. The existence of the whole material universe is of the same nature. Now, each of these changes is, with infinite skill, adapted to the relative conditions of all the beings whom they affect, and they are subjected to laws which are most evident expressions of almighty power, of unsearchable wisdom, and exhaustless goodness. Now, were we merely intellectual beings, it would not be possible for us to consider anything more than these laws themselves; but inasmuch as we are intellectual and also *moral* beings, we are capable not only of considering the laws, but also the attributes, of the Creator from whom such laws are the emanations. As everything which we can know teaches a lesson concerning God; if we connect that lesson with everything we learn, everything will be resplendent with the attributes of Deity. By using in this manner the knowledge which is everywhere spread before us we shall habitually cultivate a devout temper of mind. Thus, "The heavens will declare unto us the glory of God, and the firmament will show His handywork;" thus, "day unto day will utter speech, and night unto night show forth *knowledge of Him*."
DR. F. WAYLAND.

When any one acknowledges a moral government of the world; perceives that domestic and social relations are perpetually operating, and seem intended to operate, to retain and direct men in the path of duty; and feels that the voice of conscience, the peace of heart which results from a course of virtue, and the consolations of devotion, are ever ready to assume their office as our guides and aids in the conduct of all our actions; he will probably be willing to acknowledge also that the means of a moral government of each individual are not wanting; and will no longer be oppressed or disturbed by the apprehension that the superintendence of the world may be too difficult for its Ruler, and that any of His subjects and servants may be overlooked. He will no more fear that the moral than that the physical laws of God's creation should be forgotten in any particular case: and as he knows that every sparrow which falls to the ground contains in its structure innumerable marks of the Divine care and kindness, he will be persuaded that every man, however apparently humble and insignificant, will have his moral being dealt with according to the laws of God's wisdom and love; will be enlightened, supported, and raised, if he use the appointed means which God's administration of the world of moral light and good offers to his use. WHEWELL.

PRUDENCE.

Nay, it very often happens that prudence, which has always in it a great mixture of caution, hinders a man from being so fortunate as he might possibly have been without it. A person who only aims at what is likely to succeed, and follows closely the dictates of human prudence, never meets with those great and unforeseen successes, which are often the effect of a more sanguine temper or a more happy rashness; and this perhaps may be the reason that, according to the common observation, Fortune, like other females, delights rather in favouring the young than the old.
ADDISON: *Spectator*, No. 293.

A man is an ill husband of his honour that entereth into any action the failing wherein may disgrace him more than the carrying of it through can honour him. LORD BACON.

Nothing universal can be rationally affirmed on any moral or any political subject. Pure metaphysical abstraction does not belong to these matters. The lines of morality are not like the ideal lines of mathematics. They are broad and deep as well as long. They admit of exceptions;

they demand modifications. These exceptions and modifications are not made by the process of logic, but by the rules of prudence. Prudence is not only the first in rank of the virtues political and moral, but she is the director, regulator, the standard of them all. Metaphysics cannot live without definition; but prudence is cautious how she defines. Our courts cannot be more fearful in suffering fictitious cases to be brought before them for eliciting their determination on a point of law than prudent moralists are in putting extreme and hazardous cases of conscience upon emergencies not existing. BURKE:
Appeal from the New to the Old Whigs, 1791.

The rules of prudence in general, like the laws of the stone tables, are, for the most part, prohibitive. Thou shalt not, is their characteristic formula; and it is an especial part of Christian prudence that it should be so.
COLERIDGE.

Prudence is one of the virtues which were called cardinal by the ancient ethical writers.
FLEMING.

Prudence is principally in reference to actions to be done, and due means, order, reason, and method of doing or not doing.
SIR M. HALE.

The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamation cannot exhilarate; those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises which he feels in privacy to be useless encumbrances, and to lose all effect when they become familiar.
DR. S. JOHNSON: *Rambler*, No. 68.

'Tis a rule that goes a great way in the government of a sober man's life, not to put anything to hazard that may be secured by industry, consideration, or circumspection.
L'ESTRANGE.

Prudence and good-breeding are in all stations necessary; and most young men suffer in the want of them. LOCKE.

There is no such imprudent person as he that neglects God and his soul. TILLOTSON.

Is he a prudent man as to his temporal estate, who lays designs only for a day, without any prospect to, or provision for, the remaining part of life? TILLOTSON.

Prudence is a lovely quality. This teaches us to speak every word, and perform every action of life, at a proper time, in the proper place, and toward the proper person. It is prudence that distinguishes our various behaviour toward our fellow-creatures, according to their different ranks and degrees among mankind, or the different relations in which we stand to them. It is a very desirable excellency to know when it is proper to speak, and when it is best to keep silence; at what seasons, and in what company, we should awaken our zeal, and exert our active powers; or when we should hide ourselves, or put a bridle upon our lips, and sit still, and hear. DR. I. WATTS: *Christian Morality*.

Without a prudent determination in matters before us, we shall be plunged into perpetual errors. DR. I. WATTS.

Bacon seems to have had that over-estimate of those who are called the "prudent" which is rather common. One cause of the supposed superiority of wisdom often attributed to the over-cautious, reserved, non-confiding, non-enterprising characters, as compared with the more open, free-spoken, active, and daring, is the tendency to overrate the amount of what is distinctly known. The bold and enterprising are likely to meet with a greater number of *tangible failures* than the over-cautious; and yet if you take a hundred average men of each description, you will find that the bold have had, on the whole, a more successful career. But the failures—that is, the non-success—of the over-cautious cannot he so distinctly traced. Such a man only misses the advantages—often very great—which boldness and free-speaking might have gained. He who always goes on foot will never meet with a fall from a horse, or be stopped on a journey by a restive horse; but he who rides, though exposed to these accidents, will, in the end, have accomplished more journeys than the other. He who lets his land lie fallow will have incurred no losses from bad harvests; but he will not have so much of his land as if he had ventured to encounter such risks.
WHATELY:
Annot. on Bacon's Essay, On Boldness.

Prudence supposes the value of the end to be assumed, and refers only to the adaptation of the means. It is the relation of right means for given ends. WHEWELL.

PUBLIC OPINION.

The maxim that governments ought to train the people in the way in which they should go, sounds well. But is there any reason for believing that a government is more likely to lead the people in the right way than the people to fall into the right way of themselves? Have there not been governments which were blind leaders of the blind? Are there not still such governments? Can it be laid down as a general rule that the movement of political and religious truth is rather downwards from the government to the people than upwards from the people to the government? These are questions which it is of importance to have clearly resolved. Mr. Southey declaims against public opinion, which is now, he tells us, usurping supreme power. Formerly, according to him, the laws governed; now public opinion governs. What are laws but expressions of the opinion of some class which has power over the rest of the community? By what was the world ever governed but by the opinion of some person or persons? By what else can it ever be governed?

What are all systems, religious, political, or scientific, but opinions resting on evidence more or less satisfactory? The question is not between human opinion and some higher and more certain mode of arriving at truth, but between opinion and opinion, between the opinions of one man and another, or of one class and another, or of one generation and another. Public opinion is not infallible; but can Mr. Southey construct any institutions which shall secure to us the guidance of an infallible opinion? Can Mr. Southey select any family, any profession, any class, in short, distinguished by any plain badge from the rest of the community, whose opinion is more likely to be just than this much-abused public opinion? Would he choose the peers, for example? Or the two hundred tallest men in the country? Or the poor Knights of Windsor? Or children who are born with cauls? Or the seventh sons of seventh sons? We cannot suppose that he would recommend popular election; for that is merely an appeal to public opinion. And to say that society ought to be governed by the opinion of the wisest and best, though true, is useless. Whose opinion is to decide who are the wisest and best?

LORD MACAULAY:
Southey's Colloquies on Society, Jan. 1830.

PUBLIC SPIRIT.

To stick at nothing for the public interest is represented as the refined part of the Venetian wisdom. ADDISON.

A good magistrate must be endued with a public spirit, that is, with such an excellent temper as sets him loose from all selfish views, and makes him endeavour towards promoting the public good. ATTERBURY.

Let brave spirits, fitted for command by sea or land, not be laid by as persons unnecessary for the time. LORD BACON.

A present personal detriment is so heavy where it falls, and so instant in its operation, that the cold commendation of a public advantage never was, and never will be, a match for the quick sensibility of a private loss.
BURKE.

An enlightened self-interest, which, when well understood, they tell us will identify with an interest more enlarged and public. BURKE.

In common life, we may observe that the circumstance of utility is always appealed to; nor is it supposed that a greater eulogy can be given to any man than to display his usefulness to the public, and to enumerate the services which he has performed to mankind and to society.
HUME.

It is the greatest interest of particulars to advance the good of the community.
L'ESTRANGE.

All nations that grew great out of little or nothing did so merely by the public-mindedness of particular persons. SOUTH.

When men look into their own bosoms, and consider the generous seeds which are there planted, that might, if rightly cultivated, ennoble their lives, and make their virtue venerable to futurity; how can they, without tears, reflect on the universal degeneracy from that public spirit which ought to be the first and principal motive of all their actions? In the Grecian and Roman nations, they were wise enough to keep up this great incentive, and it was impossible to be in the fashion without being a patriot.
SIR R. STEELE: *Tatler*, No. 183.

But however general custom may hurry us away in the stream of a common error, there is no evil, no crime, so great as that of being cold in matters which relate to the common good. This is in nothing more conspicuous than in a certain willingness to receive anything that tends to the diminution of such as have been conspicuous instruments in our service. Such inclinations proceed from the most low and vile corruption of which the soul of man is capable. This effaces not only the practice, but the very approbation of honour and virtue; and has had such an effect, that, to speak freely, the very sense of public good has no longer a part even of our conversations.
SIR R. STEELE: *Tatler*, No. 183.

It is to be feared, indeed, that Society would fare but ill if none did service to the Public except in proportion as they possessed the rare moral and intellectual endowment of enlightened public spirit. For such a spirit, whether in the form of patriotism or that of philanthropy, implies not merely *benevolent feelings* stronger than, in fact, we commonly meet with, but also powers of *abstraction* beyond what the mass of mankind *can* possess. WHATELY:
Annot. on Bacon's Essay, Of the True Greatness of Kingdoms, etc.

PUFFING.

It is indeed amusing to turn over some late volumes of periodical works, and to see how many immortal productions have, within a few months, been gathered to the Poems of Blackmore and the novels of Mrs. Behn; how many "profound views of human nature," and "exquisite delineations of fashionable manners," and "vernal, and sunny, and refreshing thoughts," and "high imaginings," and "young breathings," and "embodyings," and "pinings," and "minglings with the beauty of the universe," and "harmonies which dissolve the soul in a passionate sense of loveliness and divinity," the world has contrived to forget. The names of the books and of the writers are buried in as deep an oblivion as the name of the builder of Stonehenge. Some of the well-puffed fashionable novels of eighteen hundred and twenty-nine hold the pastry of eighteen hundred and thirty; and others, which are now extolled in language almost too high-flown for the merits

of Don Quixote, will, we have no doubt, line the trunks of eighteen hundred and thirty-one. But, though we have no apprehensions that puffing will ever confer permanent reputation on the undeserving, we still think its influence most pernicious. Men of real merit will, if they persevere, at last reach the station to which they are entitled, and intruders will be ejected with contempt and derision. But it is no small evil that the avenues to fame should be blocked up by a swarm of noisy, pushing, elbowing pretenders, who, though they will not ultimately be able to make good their own entrance, hinder, in the mean time, those who have a right to enter. All who will not disgrace themselves by joining in the unseemly scuffle must expect to be at first hustled and shouldered back. Some men of talents, accordingly, turn away in dejection from pursuits in which success appears to bear no proportion to desert. Others employ in self-defence the means by which competitors, far inferior to themselves, appear for a time to obtain a decided advantage. There are few who have sufficient confidence in their own powers and sufficient elevation of mind to wait with secure and contemptuous patience, while dunce after dunce presses before them. Those who will not stoop to the baseness of the modern fashion are too often discouraged. Those who do stoop to it are always degraded.

We have of late observed with great pleasure some symptoms which lead us to hope that respectable literary men of all parties are beginning to be impatient of this insufferable nuisance. And we purpose to do what in us lies for the abating of it. LORD MACAULAY:

Mr. Robert Montgomery's Poems, April, 1830.

PUNNING.

There is no kind of false wit which has been so recommended by the practice of all ages, as that which consists in a jingle of words, and is comprehended under the general name of punning. It is indeed impossible to kill a weed which the soil has a natural disposition to produce. The seeds of punning are in the minds of all men; and though they may be subdued by reason, reflection, and good sense, they will be very apt to shoot up in the greatest genius that is not broken and cultivated by the rules of art. Imitation is natural to us, and when it does not raise the mind to poetry, painting, music, or other more noble arts, it often breaks out in puns and quibbles.

Aristotle, in the eleventh chapter of his book of rhetoric, describes two or three kinds of puns, which he calls paragrams, among the beauties of good writing, and produces instances of them out of some of the greatest authors in the Greek tongue. Cicero has sprinkled several of his works with puns, and in his book where he lays down the rules of oratory, quotes abundance of sayings as pieces of wit, which also upon examination prove arrant puns.

But the age in which the pun chiefly flourished was in the reign of King James the First. That learned monarch was himself a tolerable punster, and made very few bishops or privy-counsellors that had not some time or other signalized themselves by a clinch or a conundrum. It was therefore in this age that the pun appeared with pomp and dignity. It had been before admitted into merry speeches and ludicrous compositions, but was now delivered with great gravity from the pulpit, or pronounced in the most solemn manner at the council table. The greatest authors, in their most serious works, made frequent use of puns. The sermons of Bishop Andrews, and the tragedies of Shakspeare, are full of them. The sinner was punned into repentance by the former, as in the latter nothing is more usual than to see a hero weeping and quibbling for a dozen lines together.

ADDISON: *Spectator*, No. 61.

PURITANS.

Much therefore of that humour which transported the last century with merriment is lost to us, who do not know the sour solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient Puritans; or, if we know them, derive our information only from books or from tradition, have never had them before our eyes, and cannot but by recollection and study understand the lines in which they are satirized. Our grandfathers knew the picture from the life; we judge of the life by contemplating the picture.

It is scarcely possible, in the regularity and composure of the present time, to imagine the tumult of absurdity, and clamour of contradiction, which perplexed doctrine, disordered practice, and disturbed both public and private quiet, in that age when subordination was broken, and awe was hissed away; when any unsettled innovator who could hatch a half-formed notion produced it to the public; when every man might become a preacher, and almost every preacher could collect a congregation.

DR. S. JOHNSON: *Life of Milton*.

We would speak first of the Puritans, the most remarkable body of men, perhaps, which the world has ever produced. The odious and ridiculous parts of their character lie on the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. For many years after the Restoration, they were the theme of unmeasured invective and derision. They were exposed to the utmost licentiousness of the press and of the stage, at the time when the press and the stage were the most licentious. They were not men of letters; they were, as a body, unpopular; they could not defend themselves; and the public would not take them under its protection. They were therefore abandoned, without reserve, to the tender mercies of the satirists and dramatists.

The ostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture, their long graces, their Hebrew names, the Scriptural phrases which they introduced on every occasion, their contempt of human learning, their detestation of polite amusements, were indeed fair game for the laughers. But it is not from the laughers alone that the philosophy of history is to be learnt. And he who approaches this subject should carefully guard against the influence of that potent ridicule which has already misled so many excellent writers.

LORD MACAULAY: *Milton*, Aug. 1825.

Those who roused the people to resistance, who directed their measures through a long series of eventful years, who formed, out of the most unpromising materials, the finest army that Europe had ever seen, who trampled down King, Church, and Aristocracy, who, in the short intervals of domestic sedition and rebellion, made the name of England terrible to every nation on the face of the earth, were no vulgar fanatics. Most of their absurdities were mere external badges, like the signs of freemasonry, or the dresses of friars. We regret that these badges were not more attractive. We regret that a body to whose courage and talents mankind has owed inestimable obligations had not the lofty elegance which distinguished some of the adherents of Charles the First, or the easy good-breeding for which the court of Charles the Second was celebrated. But, if we must make our choice, we shall, like Bassanio in the play, turn from the specious caskets which contain only the Death's head and the Fool's head, and fix on the plain leaden chest which conceals the treasure.

LORD MACAULAY: *Milton.*

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on his intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest; who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the Evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God.

LORD MACAULAY: *Milton.*

It was the same with our fathers in the time of the Great Civil War. We are by no means unmindful of the great debt which mankind owes to the Puritans of that time, the deliverers of England, the founders of the American Commonwealth. But in the day of their power those men committed one great fault, which left deep and lasting traces in the national character and manners. They mistook the end and overrated the force of government. They determined, not merely to protect religion and public morals from insult, an object for which the civil sword, in discreet hands, may be beneficially employed, but to make the people committed to their rule truly devout. Yet, if they had only reflected on events which they had themselves witnessed and in which they had themselves borne a great part, they would have seen what was likely to be the result of their enterprise. They had lived under a government which, during a long course of years, did all that could be done, by lavish bounty and by rigorous punishment, to enforce conformity to the doctrine and discipline of the Church of England. No person suspected of hostility to that church had the smallest chance of obtaining favour at the court of Charles. Avowed dissent was punished by imprisonment, by ignominious exposure, by cruel mutilations, and by ruinous fines. And the event had been that the

church had fallen, and had in its fall dragged down with it a monarchy which had stood six hundred years. The Puritan might have learned, if from nothing else, yet from his own recent victory, that governments which attempt things beyond their reach are likely not merely to fail, but to produce an effect directly the opposite of that which they contemplate as desirable. LORD MACAULAY:
Comic Dramatists of the Restoration, Jan. 1841.

QUOTATIONS.

I am wonderfully pleased when I meet with any passage in an old Greek or Latin author, that is not blown upon, and which I have never met with in any quotation.
ADDISON.

Why read a book which you cannot quote?
DR. RICHARD BENTLEY:
To his Son, whom he found reading a Novel.

Out of monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time. LORD BACON:
Advancement of Learning.

If the grain were separated from the chaff which fills the works of our National Poets, what is truly valuable would be to what is useless in the proportion of a mole-hill to a mountain. BURKE.

It is the beauty and independent worth of the citations, far more than their appropriateness, which have made Johnson's Dictionary popular even as a reading-book.
COLERIDGE.

Why are not more gems from our great authors scattered over the country? Great books are not in everybody's reach; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every book-worm, when in any fragrant scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it.
COLERIDGE.

If we steal thoughts from the moderns, it will be cried down as plagiarism; if from the ancients, it will be cried up as erudition. But in this respect every author is a *Spartan*, being more ashamed of the discovery than of the depredation. Yet the offence itself may not be so heinous as the manner of committing it; for some, as Voltaire, not only steal, but, like the harpies, befoul and bespatter those whom they have plundered. Others, again, give us the mere carcase of another man's thoughts, but deprived of all their life and spirit, and this is to add murder to robbery. I have somewhere seen it observed that we should make the same use of a book that the bee does of a flower: she steals sweets from it, but does not injure it; and those sweets she herself improves and concocts into honey. But most plagiarists, like the *drone*, have neither taste to select, nor industry to acquire, nor skill to improve; but impudently pilfer the honey ready prepared from the hive.
COLTON: *Lacon.*

Horace has enticed me into this pedantry of quotation. COWLEY.

'Twas this vain idolizing of authors which gave birth to that silly vanity of impertinent citations: these ridiculous fooleries signify nothing to the more generous discerners but the pedantry of the affected sciolists.
GLANVILL.

The subject of quotation being introduced, Mr. [John] Wilkes censured it as pedantry. JOHNSON. "No, Sir, it is a good thing; there is a community of mind in it. Classical quotation is the *parole of literary* men all over the world." WILKES. "Upon the continent they all quote the Vulgate Bible. Shakspeare is chiefly quoted here: and we quote also Pope, Prior, Butler, Waller, and sometimes Cowley."
DR. S. JOHNSON:
Boswell's Johnson, year 1781.

When I first collected these authorities, I was desirous that every quotation should be useful to some other end than the illustration of a word; I therefore extracted from philosophers principles of science; from historians remarkable facts; from chymists complete processes; from divines striking exhortations; and from poets beautiful descriptions. Such is design while it is yet at a distance from execution. When the time called upon me to range this accumulation of elegance and wisdom into an alphabetical series, I soon discovered that the bulk of my volumes would fright away the student, and was forced to depart from my scheme of including all that was pleasing or useful in *English* literature, and reduce my transcripts very often to clusters of words in which scarcely any meaning is retained: thus to the weariness of copying I was condemned to add the vexation of expunging. Some passages I have yet spared, which may relieve the labour of verbal

searches, and intersperse with verdure and flowers the dusty deserts of barren philology.

The examples, thus mutilated, are no longer to be considered as conveying the sentiments or doctrine of their authors: the word for the sake of which they are inserted, with all its appendant clauses, has been carefully preserved; but it may sometimes happen, by hasty detruncation, that the general tendency of the sentence may be changed: the divine may desert his tenets, or the philosopher his system.

DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

He that has ever so little examined the citations of writers cannot doubt how little credit the quotations deserve where the originals are wanting. LOCKE.

The indiscreet scribblers of our times, who amongst their laborious nothings insert whole sections, paragraphs, and pages, out of ancient authors, with a design by that means to illustrate their own writings, do quite contrary; for this infinite dissimilitude of ornaments renders the complexions of their own compositions so pale, sallow, and deform'd, that they lose much more than they get. The philosophers Chrysippus and Epicurus were in this of two quite contrary humours; for the first did not only in his books mix the passages and sayings of other authors, but entire pieces, and in one the whole Medea of Euripides; which gave Apollodorus occasion to say, "that should a man pick out of his writings all that was none of his, he would leave him nothing but blank paper;" whereas the latter, quite contrary, in three hundred volumes that he left behind him, has not so much as any one quotation. MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Quotations are best brought in to confirm some opinion controverted. SWIFT.

Whoever only reads to transcribe shining remarks, without entering into the genius and spirit of the author, will be apt to be misled out of the regular way of thinking; and all the product of all this will be found a manifest incoherent piece of patchwork. SWIFT.

If these little sparks of holy fire which I have thus heaped up together do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hallow a fancy. JEREMY TAYLOR.

Some persons of bright parts have narrow remembrance; for, having riches of their own, they are not solicitous to borrow.
DR. I. WATTS.

RAILLERY.

A quotation from Hudibras shall make them treat with levity an obligation wherein their welfare is concerned as to this world and the next: raillery of this nature is enough to make the hearer tremble. ADDISON.

While good men are employed in extirpating mortal sins, I should rally the world out of indecencies and venial transgression.
ADDISON.

Raillery is the sauce of civil entertainment; and without some such tincture of urbanity, good humour falters. L'ESTRANGE.

A small mistake may leave upon the mind the lasting memory of having been piquantly, though wittily, taunted. LOCKE.

If I build my felicity upon my reputation I am happy as long as the railer will give me leave. SOUTH.

I do not know anything which gives greater disturbance to conversation than the false notion some people have of raillery. It ought, certainly, to be the first point to be aimed at in society, to gain the good will of those with whom you converse: the way to that is, to show you are well inclined towards them. What then can be more absurd than to set up for being extremely sharp and biting, as the term is, in your expressions to your familiars? A man who has no good quality but courage is in a very ill way towards making an agreeable figure in the world, because that which he has superior to other people cannot be exerted without raising himself an enemy. Your gentleman of a satirical turn is in the like condition.
SIR R. STEELE: *Spectator*, No. 422.

Raillery is no longer agreeable only while the whole company is pleased with it. I would least of all be understood to except the person rallied. SIR R. STEELE.

Where wit hath any mixture of raillery, it is but calling it banter, and the work is done.
SWIFT.

If any man turns religion into raillery by bold jests, he renders himself ridiculous, because he sports with his own life.
TILLOTSON.

READING.

Of all the diversions of life, there is none so proper to fill up its empty spaces as the reading of useful and entertaining authors. But this I shall only touch upon, because it in some measure interferes with the third method, which I shall propose in another paper, for the employment of our dead inactive hours, and which I shall only mention in general to be the pursuit of knowledge.

ADDISON: *Spectator*, No. 93.

A man who has any relish for fine writing either discovers new beauties, or receives stronger impressions, from the masterly strokes of a great author every time he peruses him; besides that he naturally wears himself into the same manner of speaking and thinking.

ADDISON: *Spectator*, No. 409.

I may cast my readers under two general divisions, the mercurial and the saturnine. The first are the gay part of my disciples, who require speculations of wit and humour; the others are those of a more solemn and sober turn. ADDISON.

I would have him read over the celebrated works of antiquity, which have stood the test of so many different ages. ADDISON.

A reader cannot be more rationally entertained than by comparing and drawing a parallel between his own private character and that of other persons. ADDISON.

Keep your view of men and things attentive, and depend upon it that a mixed knowledge is not a superficial one. As far as it goes, the views that it gives are true; but he who reads deeply in one class of writers only, gets views which are almost sure to be perverted, and which are not only narrow, but false. Adjust your proposed amount of reading to your time and inclination,—this is perfectly free to every man; but whether that amount be large or small, let it be varied in its kind, and widely varied. If I have a confident opinion on any one point connected with the improvement of the human mind, it is on this.

DR. T. ARNOLD.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books: else distilled books are like common distilled waters, flashy things. LORD BACON:

Essay LI., Of Studies.

Reading maketh a full man; conference a ready man; and writing an exact man: and, therefore, if a man write little, he had need have a great memory: if he confer little, he had need have a present wit: and if he read little, he had need have much cunning to seem to know that he doth not.

Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend: "Abeunt studia in mores;" nay, there is no stand or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises: bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head, and the like: so, if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little he must begin again: if his wit be not apt to distinguish or find differences, let him study the schoolmen, for they are "Cymini sectores:" if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyers' cases: so every defect of the mind may have a special receipt. LORD BACON:

Essay LI., Of Studies.

As long looking against the sun or fire hurteth the eye by dilatation, so curious printing in small volumes, and reading of small letters, do hurt the eye by contraction. LORD BACON.

We ought certainly to read blank verse so as to make every line sensible to the ear; at the same time, in doing so, every appearance of sing-song and tone must be carefully guarded against. BLAIR.

A proper and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labours of others; namely, not to read too much, and to pay great attention to the nature of what you do read. Many persons peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the reading public; others, again, read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed either to the habit of reading too much, or of paying insufficient attention to what falls under their notice. BLAKEY.

He who reads with discernment and choice will acquire less learning, but more knowledge; and as this knowledge is collected with design, and cultivated with art and method, it will be at all times of immediate and ready use to himself and others. . . . He who reads without this discernment and choice, and, like Bodin's pupil, resolves to read all, will not have time, no, nor capacity neither, to do anything else. He will not be able to think, without which it is impertinent to read; nor to act, without which it is impertinent to think. He will assemble materials with much pains, and purchase them at much expense, and have neither leisure nor skill to frame them into proper scantlings, or to pre-

pare them for use. To what purpose should he husband his time, or learn architecture? he has no design to build. But then, to what purpose all these quarries of stone, all these mountains of sand and lime, all these forests of oak and deal?

LORD BOLINGBROKE:
Letters on the Study and Use of History.

Reading, and much reading, is good; but the power of diversifying the matter infinitely in your own mind, and of applying it to every occasion that arises, is far better; so don't suppress the *vivida vis*. May God grant you every blessing. Remember Him first, and last, and midst. Keep yourselves constantly in His presence. Again and again, God bless you.

BURKE:
To R. Burke, Jun., and Mr. T. King, Feb. 1773.

Who is he that is now wholly overcome with idleness, or otherwise involved in a labyrinth of worldly care, troubles, and discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, where, as in a glass, he shall observe what our forefathers have done; the beginnings, ruins, falls, periods of commonwealths, private men's actions, displayed to the life, &c. Plutarch therefore calls them, secundas mensas et bellaria, the second course and junkets, because they were usually read at noblemen's feasts.

ROBERT BURTON:
Anatomy of Melancholy.

Graceful, ingenious, illuminative reading.

CARLYLE.

Use and assert your own reason: reflect, examine, and analyze everything, in order to form a sound and mature judgment; let no οὖτος ἔφα impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when late, wish you had been. Consult your reason betimes: I do not say that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither blindly and implicitly; try both by that best rule which God has given to direct us, Reason.

LORD CHESTERFIELD:
Letters to his Son, Feb. 7, 1749.

Force yourself to reflect on what you read, paragraph by paragraph. COLERIDGE.

By reading a man does (as it were) antedate his life, and make himself contemporary with the ages past; and this way of running up beyond one's nativity is better than Plato's preexistence. JEREMY COLLIER.

A man may as well expect to grow stronger by always eating as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment.

JEREMY COLLIER.

Some read to think—these are rare; some to write—these are common; and some read to talk—and these form the great majority. The first page of an author not unfrequently suffices all the purposes of this latter class, of whom it has been said that they treat books as some do lords: they inform themselves of their *titles*, and then boast of an intimate acquaintance.

COLTON: *Lacon.*

How I pity those who have no love of reading, of study, or of the fine arts! I have passed my youth amidst amusements and in the most brilliant society; but I can assert with perfect truth that I have never tasted pleasures so true as those I have found in the study of books, in writing, or in music. The days that succeed brilliant entertainments are always melancholy, but those which follow days of study are delicious: we have gained something; we have acquired some new knowledge, and we recall the past day not only without disgust and without regret, but with consummate satisfaction.

MADAME DE GENLIS.

They who have studied have not only learned many excellent things, but also have acquired a great facility of profiting themselves by reading good authors. DRYDEN: *Dufresnoy.*

Few have been sufficiently sensible of the importance of that economy in reading which selects, *almost exclusively*, the very first order of books. Why should a man, except for some *special* reason, read a very inferior book at the very time that he might be reading one of the highest order? JOHN FOSTER: *Journal.*

Readers in general who have an object beyond amusement, yet are not apprised of the most important use of reading, the acquisition of *power*. *Their knowledge* is not power; and, too, the memory retains but the small part of the knowledge of which a book should be full: the grand object, then, should be to improve the strength and tone of the mind by a thinking, analyzing, discriminating *manner* of reading.

JOHN FOSTER: *Journal.*

How often have I been struck at observing that *no effect at all* is produced by the noblest works of genius on the habits of thought, sentiment, and talk, of the generality of readers; their mental tone becomes no deeper, no mellower; they are not equal to a fiddle, which improves by being repeatedly played upon. I should not expect one in twenty, of even educated readers, so much as to recollect one singularly sublime, and by far the noblest, part of the poem in question: so little emotion does anything awake, even in the moment of reading: if it did, they would not forget it so soon.

JOHN FOSTER: *Journal.*

Let us read with method, and propose to ourselves an end to which all our studies may point. Through neglect of this rule, gross ignorance often disgraces great readers, who, by skipping hastily and irregularly from one subject to

another, render themselves incapable of combining their ideas. So many detached parcels of knowledge cannot form a whole. This inconstancy weakens the energies of the mind, creates in it a dislike to application, and even robs it of the advantages of natural good sense.

Yet let us avoid the contrary extreme, and respect method without rendering ourselves its slaves. While we propose an end in our reading, let not this end be too remote; and when once we have attained it, let our attention be directed to a different subject. Inconstancy weakens the understanding; a long and exclusive application to a single object hardens and contracts it. Our ideas no longer change easily into a different channel, and the course of reading to which we have too long accustomed ourselves is the only one we can pursue with pleasure.

GIBBON:
Abstract of My Readings.

To read with attention, exactly to define the expressions of our author, never to admit a conclusion without comprehending its reason, often to pause, reflect, and interrogate ourselves, these are so many advices which it is easy to give, but difficult to follow. The same may be said of that almost evangelical maxim of forgetting friends, country, religion, of giving merit its due praise, and embracing truth wherever it is to be found. GIBBON: *Abstract of My Readings.*

It is of no importance to read much except you be regular in reading. If it be interrupted for any considerable time, it can never be attended with proper improvement. There are some who study for one day with intense application, and repose themselves for ten days after. But wisdom is a coquet, and must be courted with unabating assiduity. It was a saying of the ancients that a man never opens a book without reaping some advantage by it.

GOLDSMITH (*from the Chinese*):
Citizen of the World, Letter LXXXIII.

As concerns the quantity of what is to be read, there is a single rule,—read much but not many works (multum non multa).

SIR WILLIAM HAMILTON.

Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have a taste for it, and supposing him to have the book to read. It calls for no bodily exertion, of which he has had enough or too much. It relieves his home of its dulness and sameness, which, in nine cases out of ten, is what drives him out to the ale-house, to his own ruin and his family's. It transports him into a livelier, and gayer, and more diversified and interesting scene, and, while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or at least laid out in real necessaries and comforts for himself and his family,—and without a headache. Nay, it accompanies him to his next day's work, and, if the book he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every-day occupation,—something he can enjoy while absent, and look forward with pleasure to return to.

But supposing him to have been fortunate in the choice of his book, and to have alighted upon one really good and of a good class. What a source of domestic enjoyment is laid open! What a bond of family union! He may read it aloud, or make his wife read it, or his eldest boy or girl, or pass it round from hand to hand. All have the benefit of it; all contribute to the gratification of the rest, and a feeling of common interest and pleasure is excited. Nothing unites people like companionship in intellectual enjoyment. It does more,—it gives them mutual respect, and to each among them self-respect—that corner-stone of all virtue. It furnishes to each the master-key by which he may avail himself of his privilege as an intellectual being, to

> "Enter the sacred temple of his breast,
> And gaze and wander there a ravished guest,
> Wander through all the glories of his mind,
> Gaze upon all the treasures he shall find."

And while thus leading him to look within his own bosom for the ultimate sources of his happiness, warns him at the same time to be cautious how he defiles and desecrates that inward and most glorious of temples.

SIR J. F. W. HERSCHEL.

For general improvement, a man should read whatever his immediate inclination prompts him to; though, to be sure, if a man has a science to learn, he must regularly and resolutely advance. What we read with inclination makes a much stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but one-half to be employed on what we read. If a man begins to read in the middle of a book, and feels an inclination to go on, let him not quit it to go to the beginning. He may, perhaps, not feel again the inclination. DR. S. JOHNSON:
Boswell's Johnson, year 1776.

But the truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions.

Prudence and Justice are virtues and excellencies of all times and all places; we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary, and at leisure. Physi-

ological learning is of such rare emergence, that one may know another half his life without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears.

Those authors, therefore, are to be read at schools that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians.

DR. S. JOHNSON: *Life of Milton.*

Much depends upon *when* and *where* you read a book. In the five or six impatient minutes before the dinner is quite ready, who would think of taking up the Fairy Queen for a stop-gap, or a volume of Bishop Andrews's sermons?

Milton almost requires a solemn service of music to be played upon before you enter upon him. But he brings his music, to which who listens had need bring docile thoughts, and purged ears.

Winter evenings—the world shut out—with less of ceremony the gentle Shakspeare enters. At such a season the Tempest, or his own Winter's Tale.—These two poets you cannot avoid reading aloud—to yourself, or (as it chances) to some single person listening. More than one—and it degenerates into an audience.

LAMB:
Detached Thoughts on Books and Reading.

Those who have read of everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge: it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections: unless we chew them over and over again they will not give us strength and nourishment.

LOCKE.

Education begins the gentleman, but reading, good company, and reflection must finish him.

LOCKE.

I say, then, that books, taken indiscriminately, are no cure to the diseases and afflictions of the mind. There is a world of science necessary in the taking of them. I have known some people in great sorrow fly to a novel, or the last light book in fashion. One might as well take a rose-draught for the plague! Light reading does not do when the heart is really heavy. I am told that Goethe, when he lost his son, took to study a science that was new to him. Ah! Goethe was a physician who knew what he was about. In a great grief like that, you cannot tickle and divert the mind: you must wrench it away, abstract, absorb—bury it in an abyss, hurry it into a labyrinth. Therefore, for the irremediable sorrows of middle life and old age, I recommend a strict chronic course of science and hard reasoning—counter-irritation. Bring the brain to act upon the heart! If science is too much against the grain (for we have not all got mathematical heads), something in the reach of the humblest understanding, but sufficiently searching to the highest—a new language—Greek, Arabic, Scandinavian, Chinese, or Welsh!

LORD E. G. E. L. B. LYTTON:
The Caxtons, ch. xliv.

I could wish to have a more perfect knowledge of things, but I will not buy it so dear as it will cost. My design is to pass over easily, and not laboriously, the remainder of my life. There is nothing that I will cudgel my brains about; no, not knowledge, of what price soever I seek in the reading of my books only to please my self by an irreproachable diversion: or if I study, it is for no other science than what treats of the knowledge of my self, and instructs me how to die, and live well.

"Has meus ad metas sudet oportet equus."

"I to this only course
Train up, and in it only breathe my horse."

I do not bite my nails about the difficulties I meet with in my reading; after a charge or two, I give them over. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxvii.

I never travel without books, either in peace or war; and yet sometimes I pass over several days, and sometimes months, without looking on them: I will read by and by, say I to my self, or to-morrow, or when I please, and in the interim time steals away without any inconvenience. For it is not to be imagin'd to what degree I please my self, and rest content in this consideration, that I have them by me, to divert my self with them when I am so dispos'd, and to call to mind what an ease and refreshment they are to my life. 'Tis the best viaticum I have yet found out for this human journey, and very much lament those men of understanding who are unprovided of them. And yet I rather accept of any other sort of diversion, how light soever, because this can never fail me.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xcvii.

As much company as I have kept, and as much as I love it, I love reading better, and would rather be employed in reading than in the most agreeable conversation. POPE.

Multum legendum esse non multa.

QUINTILIAN.

It is manifest that all government of action is to be gotten by knowledge, and knowledge, best, by gathering many knowledges, which is Reading. SIR P. SIDNEY.

Reading is to the mind what exercise is to the body. As by the one health is preserved, strengthened, and invigorated; by the other, virtue, which is the health of the mind, is kept alive, cherished, and confirmed. But as exercise becomes tedious and painful when we make use of it only as the means of health, so reading is apt to grow uneasy and burdensome when we apply ourselves to it only for our improvement in virtue. For this reason, the virtue which we gather from a fable, or an allegory, is like the health we get by hunting; as we are

engaged in an agreeable pursuit that draws us on with pleasure, and makes us insensible of the fatigues that accompany it.

SIR R. STEELE: *Tatler*, No. 147.

The mind should be accustomed to make wise reflections, and draw curious conclusions, as it goes along; the habitude of which made Pliny the younger affirm that he never read a book so bad but he drew some profit from it.

STERNE.

Nothing, in truth, has such a tendency to weaken not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of mind are gradually impaired in consequence of disuse; and, not unfrequently, all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas.

DUGALD STEWART.

It is hard that not one gentleman's daughter should read her own tongue; as any one may find who can hear them when they are disposed to mangle a play or a novel, where the least word out of the common road disconcerts them.

SWIFT.

As a man may be eating all day, and for want of digestion is never nourished, so these endless readers may cram themselves in vain with intellectual food. DR. I. WATTS:

Improvement of the Mind.

We never read without profit if with the pen or pencil in our hand we mark such ideas as strike us by their novelty, or correct those we already possess. Reading soon becomes fatiguing unless undertaken with an eye to our own advantage or that of others, and when it does not enrich the mind with new ideas; but this habit is easily acquired by exercise, and then books afford the surest relief in the most melancholy moments. ZIMMERMANN.

REASON.

The voice of reason is more to be regarded than the bent of any present inclination; since inclination will at length come over to reason, though we can never force reason to comply with inclination. ADDISON.

Motives that address themselves to our reason are fittest to be employed upon reasonable creatures: it is no ways congruous that God should be always frightening men into an acknowledgment of the truth. ATTERBURY.

We ought not to attempt to draw down or submit the mysteries of God to our reason; but, on the contrary, to raise and advance our reason to the divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess; whereto I have digressed because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make an heretical religion and a fabulous philosophy.

LORD BACON.

The proper work of man, the grand drift of human life, is to follow reason, that noble spark kindled in us from heaven. BARROW.

In the language of English philosophy, the terms reason and understanding are nearly identical, and are so used by Stewart; but in the critical philosophy of Kant a broad distinction has been drawn between them. Reason is the principle of principles;—[it] either speculatively verifies every special principle, or practically determines the proper ends of human action. . . . There are unquestionably in the human mind certain necessary and universal principles, which, shining with an intrinsic light of evidence, are themselves above proof, but the authority for all mediate and contingent principles. That which is thus above reasoning is the reason. BRANDE.

As there is a pleasure in the right exercise of any faculty, so especially in that of right reasoning; which is still the greater by how much the consequences are more clear and the chains of them more long.

T. BURNET: *Theory of the Earth.*

Understanding is discursive, and in all its judgments refers to some other faculty as its ultimate authority. It is the faculty of reflection. *Reason* is fixed, and in all its decisions appeals to itself as the ground and substance of their truth. It is the faculty of contemplation. It is indeed far nearer to *sense* than to *understanding*.

COLERIDGE.

There are few things reason can discover with so much certainty and ease as its own insufficiency. JEREMY COLLIER.

Reason is always striving and always at a loss, while it is exercised about that which is not its proper object. DRYDEN.

All reasoning is *retrospect;* it consists in the application of facts and principles previously known. This will show the very great importance of knowledge, especially that kind which is called Experience.

JOHN FOSTER: *Knowledge.*

The thread and train of consequences in intellective ratiocination is often long, and chained together by divers links, which cannot be done in imaginative ratiocination by some attributed to brutes. SIR M. HALE.

In reasoning we recede as far as possible from sensible impressions; and the more general and comprehensive our conclusions and the larger our abstractions, provided they are sustained by sufficient evidence, the more knowledge is extended and the intellect improved. Sensibility is excited, the affections are awakened, on the contrary, on those occasions in which we tread back our steps, and, descending from generalities, direct the attention to individual objects and

particular events. We all acknowledge, for example, our constant exposure to death; but it is seldom we experience the practical impression of that weighty truth, except when we witness the stroke of mortality actually inflicted. We universally acknowledge the uncertainty of human prospects, and the instability of earthly distinctions; but it is when we behold them signally destroyed and confounded that we feel our presumption checked and our hearts appalled. ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

It is not the province of reason to awaken new passions, or open new sources of sensibility; but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine among the interfering inclinations and passions which sway the mind, which are the fittest to be preferred.
ROBERT HALL: *Modern Infidelity.*

Touching the law of reason, there are in it some things which stand as principles, universally agreed upon; and out of those principles, which are in themselves evident, the greatest moral duties we owe towards God or man may, without any great difficulty, be concluded.
HOOKER.

There is no opposing brutal force to the stratagems of human reason. L'ESTRANGE.

Reason, in the English language, is sometimes taken for true and clear principle; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause.
LOCKE.

In a creature whose thoughts are more than the sands, and wider than the ocean, fancy and passion must needs run him into strange courses, if reason, which is his only star and compass, be not that he steers by. LOCKE.

Pure reason or intuition holds a similar relation to the understanding that perception holds to sensation. MORELL.

The way to subject all things to thyselfe, is to subject thyselfe to reason: thou shalt govern many if reason govern thee: wouldst thou be crowned the monarch of a little world? commend thyselfe.
QUARLES: *Enchir.*, ii. 19.

Reason cannot show itself more reasonable than to leave reasoning on things above reason.
SIR P. SIDNEY.

It is a passive, not an active, power. . . . It is not acquirable, and it can no otherwise be assisted than by the suggestions sought for or presented. In some degree it is inherent in every man not being entirely an idiot. . . . In itself, as an ultimate principle of our nature, it is never erroneous; what we call wrong conclusions being conclusions obtained by some artificial process taking the place of reason, . . . or they are conclusions just in themselves, and wrong only as regards the assumptions or suggestions out of which they arise. It is a power which may, however, be lost.
B. H. SMART.

Though reason is not to be relied upon as universally sufficient to direct us what to do, yet it is generally to be relied upon, and obeyed, where it tells us what we are not to do.
SOUTH.

For a rational creature to conform himself to the will of God in all things carries in it a rational rectitude or goodness; and to disobey or oppose his will in anything imports a moral obliquity. SOUTH.

The word reason itself is far from being precise in its meaning. In common and popular discourse it denotes the power by which we distinguish truth from falsehood, and right from wrong, and by which we are enabled to combine means for the attainment of particular ends. . . . Reason is sometimes used to express the whole of those powers which elevate man above the brutes, and constitute his rational nature, more especially, perhaps, his intellectual powers; sometimes to express the power of deduction or argumentation.
DUGALD STEWART.

It is an old and true distinction, that things may be above our reason without being contrary to it. Of this kind are the power, the nature, and the universal presence of God, with innumerable other points. SWIFT.

There is no way to deal with this man of reason, this rigid exacter of strict demonstration for things which are not capable of it.
TILLOTSON.

How many excellent reasonings are framed in the mind of a man of wisdom and study in a length of years! DR. I. WATTS.

"Child," said my father to me, when I was young, "you think to carry everything by dint of argument. But you will find, by and by, how very little is ever done in the world by clear reason." Very little indeed!

It is true of almost all men, except so far as we are taught of God,—

> "Against experience we believe,
> We argue against demonstration;
> Pleased while our reason we deceive,
> And set our judgment by our passion."

Passion and prejudice govern the world; only under the name of reason. It is our part, by religion and reason joined, to counteract them all we can. JOHN WESLEY:
Letter to Joseph Benson, Oct. 5, 1770:
Wesley's Select Letters, 1837, 203.

The unwise and incautious are always prone to rush from an error on one side into an opposite error. And a reaction accordingly took place, from the abuse of reasoning, to the undue neglect of it, and from the fault of not sufficiently observing facts, to that of trusting to a mere accumulation of ill-arranged knowledge. It is as if men had formerly spent vain labour

in threshing over and over again the same straw and winnowing the same chaff, and then their successors had resolved to discard these processes altogether, and to bring home and use wheat and weeds, straw, chaff, and grain, just as they grew, and without any preparation at all. WHATELY:

Preface to Bacon's Essays.

REBELLION.

They have been told that their dissent from violent measures is an encouragement to rebellion. Men of great presumption and little knowledge will hold a language which is contradicted by the whole course of history. *General* rebellions and revolts of an whole people never were *encouraged*, now or at any time. They are always *provoked*.

BURKE:

Letter to the Sheriffs of Bristol, April 3, 1777.

Insurrection, never so necessary, is a most sad necessity; and governors who wait for that to instruct them are surely getting into the fatalest course,—proving themselves sons of Nox and Chaos, of blind Cowardice, not of seeing Valour! How can there be any remedy in insurrection? It is a mere announcement of the disease,—visible now even to sons of Night. Insurrection usually gains little; usually wastes how much. One of its worst kinds of waste, to say nothing of the rest, is that of irritating and exasperating men against each other, by violence done, which is always sure to be injustice done; for violence does even justice unjustly. CARLYLE.

RECREATION.

Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation is ever whetting, never mowing; his grass may grow and his steed starve: as, contrarily, he that always toils and never recreates is ever mowing, never whetting; labouring much to little purpose. As good no scythe as no edge. Then only doth the work go forward when the scythe is so reasonably and moderately whetted that it may cut, and so cut that it may have the help of sharpening.

BISHOP J. HALL.

The great men among the ancients understood how to reconcile manual labour with affairs of state, and thought it no lessening to their dignity to make the one the recreation to the other.

LOCKE.

He that will make a good use of any part of his life must allow a large portion of it to recreation. LOCKE.

It must always be remembered that nothing can come into the account of recreation that is not done with delight.

LOCKE: *On Education.*

Nor is that man less deceived that thinks to maintain a constant tenure of pleasure by a continual pursuit of sports and recreations: for all these things, as they refresh a man when weary, so they weary him when refreshed.

SOUTH.

Let not your recreations be lavish spenders of your time, but choose such as are healthful, recreative, and apt to refresh you: but at no hand dwell upon them.

JEREMY TAYLOR.

REFLECTION.

There is one art of which every man should be master,—the art of reflection.

COLERIDGE.

The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless unattentive roving.

LOCKE: *On Education.*

Another fruit from the considering things in themselves abstract from our opinions and other men's notions and discourses on them, will be, that each man will pursue his thoughts in that method which will be most agreeable to the nature of the thing, and to his apprehension of what it suggests to him. LOCKE.

When we make our own thoughts and passion, and the various operations of our minds, the objects of our attention, either while they are present or when they are recent and fresh in our memory, this act of the mind is called reflection. Attention is the energy of the mind directed towards things present. Reflection has to do with things past and the ideas of them. Attention may employ the organs of the body. Reflection is purely a mental operation.

T. REID.

REFORM.

But, as it is the interest of government that reformation should be early, it is the interest of the people that it should be temperate. It is their interest, because a temperate reform is permanent, and because it has a principle of growth. Whenever we improve, it is right to leave room for a further improvement. It is right to consider, to look about us, to examine the effect of what we have done. Then we can proceed with confidence, because we can proceed with intelligence. Whereas, in hot reformations, in what men more zealous than considerate call *making clear work*, the whole is generally so crude, so harsh, so indigested, mixed with so much imprudence and so much injustice, so contrary to the whole course of

human nature and human institutions, that the very people who are most eager for it are among the first to grow disgusted at what they have done. Then some part of the abdicated grievance is recalled from its exile in order to become a corrective of the correction. Then the abuse assumes all the credit and popularity of a reform. The very idea of purity and disinterestedness in politics falls into disrepute, and is considered as a vision of hot and inexperienced men; and thus disorders become incurable, not by the virulence of their own quality, but by the unapt and violent nature of the remedies.

BURKE:
Speech on the Plan for Economical Reform, Feb. 11, 1780.

Nothing is a due and adequate representation of a state, that does not represent its ability, as well as its property. But as ability is a vigorous and active principle, and as property is sluggish, inert, and timid, it can never be safe from the invasions of ability, unless it be out of all proportion predominant in the representation. It must be represented, too, in great masses of accumulation, or it is not rightly protected. The characteristic essence of property, formed out of the combined principles of its acquisition and conservation, is to be *unequal*. The great masses, therefore, which excite envy, and tempt rapacity, must be put out of the possibility of danger. Then they form a natural rampart about the lesser properties in all their gradations. BURKE:
Reflections on the Revolution in France, 1790.

It cannot be too often repeated, until it comes into the currency of a proverb, "To innovate is not to reform." BURKE.

We ought not to be over-anxious to encourage innovation, in cases of *doubtful* improvement, for an old system must ever have two advantages over a new one: it is established, and it is understood. COLTON: *Lacon*.

Our notions about government are not, however, altogether unsettled. We have an opinion about parliamentary reform, though we have not arrived at that opinion by the royal road which Mr. Mill has opened for the explorers of political science. As we are taking leave, probably for the last time, of this controversy, we will state very concisely what our doctrines are. On some future occasion we may, perhaps, explain and defend them at length. Our fervent wish, and, we will add, our sanguine hope, is that we may see such a reform of the House of Commons as may render its votes the express image of the opinion of the middle orders of Britain. A pecuniary qualification we think absolutely necessary; and in settling its amount our object would be to draw the line in such a manner that every decent farmer and shopkeeper might possess the elective franchise. We should wish to see an end put to all the advantages which particular forms of property possess over other forms, and particular portions of property over other equal portions. And this would content us. Such a reform would, according to Mr. Mill, establish an aristocracy of wealth, and leave the community without protection and exposed to all the evils of unbridled power. Most willingly would we stake the whole controversy between us on the success of the experiment which we propose.

LORD MACAULAY:
Utilitarian Theory of Government, Oct. 1829.

Turn where we may, within, around, the voice of great events is proclaiming to us, Reform, that you may preserve! Now, therefore, while everything at home and abroad forebodes ruin to those who persist in a hopeless struggle against the spirit of the age, now, while the crash of the proudest throne of the Continent is still resounding in our ears, now, while the roof of a British palace affords an ignominious shelter to the exiled heir of forty kings, now, while we see on every side ancient institutions subverted and great societies dissolved, now, while the heart of England is still sound, now, while old feelings and old associations retain a power and a charm which may too soon pass away, now, in this your accepted time, now, in this the day of your salvation, take counsel, not of prejudice, not of party spirit, not of the ignominious pride of a fatal consistency, but of history, of reason, of the ages which are past, of the signs of this most portentous time. Pronounce in a manner worthy of the expectation with which this great debate has been anticipated, and of the long remembrance which it will leave behind. Renew the youth of the state. Save property, divided against itself. Save the multitude, endangered by its own ungovernable passions. Save the aristocracy, endangered by its own unpopular power. Save the greatest and fairest and most highly civilized community that ever existed from calamities which may in a few days sweep away all the rich heritage of so many ages of wisdom and glory. The danger is terrible. The time is short. If this bill should be rejected, I pray to God that none of those who concur in rejecting it may ever remember their votes with unavailing remorse, amidst the wreck of laws, the confusion of ranks, the spoliation of property, and the dissolution of social order.

LORD MACAULAY:
Speech on Parliamentary Reform, March 2, 1831.

Nothing, I firmly believe, can now prevent the passing of this noble law, this second Bill of Rights. [Murmurs.] Yes, I call it, and the nation calls it, and our posterity will long call it, this second Bill of Rights, this Greater Charter of the Liberties of England. The year 1831 will, I trust, exhibit the first example of the manner in which it behooves a free and enlightened people to purify their polity from old and deeply-seated abuses, without bloodshed, without violence, without rapine, all points freely debated, all the forms of senatorial deliberation punctiliously observed, industry and trade not

for a moment interrupted, the authority of law not for a moment suspended. These are things of which we may well be proud. These are things which swell the heart up with a good hope for the destinies of mankind. I cannot but anticipate a long series of happy years; of years during which a parental government will be firmly supported by a grateful nation; of years during which war, if war should be inevitable, will find us an united people; of years pre-eminently distinguished by the progress of arts, by the improvement of laws, by the augmentation of the public resources, by the diminution of the public burdens, by all those victories of peace in which, far more than in any military successes, consists the true felicity of states, and the true glory of statesmen. With such hopes, Sir, and such feelings, I give my cordial assent to the second reading of a bill which I consider as in itself deserving of the warmest approbation, and as indispensably necessary, in the present temper of the public mind, to the repose of the country, and to the stability of the throne.

LORD MACAULAY:
Speech on Parliamentary Reform, July 5, 1831.

Sir, there is no reaction; and there will be no reaction. All that has been said on this subject convinces me only that those who are now, for the second time, raising this cry, know nothing of the crisis in which they are called on to act, or of the nation which they aspire to govern. All their opinions respecting this bill are founded on one great error. They imagine that the public feeling concerning Reform is a mere whim which sprang up suddenly out of nothing and which will as suddenly vanish into nothing. They, therefore, confidently expect a reaction. They are always looking out for a reaction. Everything that they see or that they hear they construe into a sign of the approach of this reaction. They resemble the man in Horace who lies on the bank of the river expecting that it will every moment pass by and leave him a clear passage, not knowing the depth and abundance of the fountain which feeds it, not knowing that it flows, and will flow on forever. LORD MACAULAY:
Speech on Parliamentary Reform, Sept. 20, 1831.

That advice so pernicious will not be followed, I am well assured; yet I cannot but listen to it with uneasiness. I cannot but wonder that it should proceed from the lips of men who are constantly lecturing us on the duty of consulting history and experience. Have they never heard what effects counsels like their own, when too faithfully followed, have produced? Have they never visited that neighbouring country which still presents to the eye, even of a passing stranger, the signs of a great dissolution and renovation of society? Have they never walked by those stately mansions, now sinking into decay and portioned out into lodging-rooms, which line the silent streets of the Faubourg St. Germain? Have they never seen the ruins of those castles whose terraces and gardens overhang the Loire? Have they never heard that from those magnificent hotels, from those ancient castles, an aristocracy as splendid, as brave, as proud, as accomplished, as ever Europe saw, was driven forth to exile and beggary, to implore the charity of hostile governments and hostile creeds, to cut wood in the back settlements of America, or to teach French in the school-rooms of London? And why were those haughty nobles destroyed with that utter destruction? Why were they scattered over the face of the earth, their titles abolished, their escutcheons defaced, their parks wasted, their palaces dismantled, their heritage given to strangers? Because they had no sympathy with the people, no discernment of the signs of their time; because, in the pride and narrowness of their hearts, they called those whose warnings might have saved them theorists and speculators; because they refused all concession till the time had arrived when no concession would avail.

LORD MACAULAY:
Speech on Parliamentary Reform, Sept. 20, 1831.

What then can you do to bring back those times when the constitution of this house was an object of veneration to the people? Even as much as Strafford and Laud could do to bring back the days of the Tudors; as much as Bonner and Gardiner could do to bring back the days of Hildebrand; as much as Villèle and Polignac could do to bring back the days of Louis the Fourteenth. You may make the change tedious; you may make it violent; you may—God in his mercy forbid!—you may make it bloody; but avert it you cannot. Agitations of the public mind so deep and so long continued as those which we have witnessed do not end in nothing. In peace or in convulsion, by the law or in spite of the law, through the Parliament or over the Parliament, Reform must be carried. Therefore be content to guide that movement which you cannot stop. Fling wide the gates to that force which else will enter through the breach. Then will it still be, as it has hitherto been, the peculiar glory of our constitution that, though not exempt from the decay which is wrought by the vicissitudes of fortune, and the lapse of time, in all the proudest works of human power and wisdom, it yet contains within it the means of self-reparation. Then will England add to her manifold titles of glory this, the noblest and purest of all,—that every blessing which other nations have been forced to seek, and have too often sought in vain, by means of violent and bloody revolution, she will have attained by a peaceful and lawful Reform. LORD MACAULAY:
Speech on Parliamentary Reform, Dec. 16, 1831.

Among the many fallacies of the day that pass unquestioned, there is none more general nor more fallacious than that innovation is popular. The truth is, that a judicious innovator is

likely to be, at least for a time, the most unpopular man in the universe: he will be hated by those who are satisfied with old evils; he will be disliked by the timid and the lazy, who dread the peril and the trouble of change; and he will receive little favour from those most conscious of the evil, because his remedies will not act as a charm and remove in an instant the accumulated ills of centuries. . . . Some persons are not aware of the fact that in all men the love of ease is far superior to the love of change; in the serious concerns of life, novelty is never desired for its own sake; then, habit becomes a second nature, and it is only the positive pressure of evil that can drive us to alteration. We do find men occasionally rash and insatiable in changing; but this is only from their being impatient under the sense of real evils, and in error as to remedies.

DR. W. C. TAYLOR: *The Bishop.*

It is commonly and truly said, when any *new and untried measure* is proposed, that we cannot fully estimate the inconveniences it may lead to in practice; but we are convinced this is even still more the case with any system which has *long been in operation.*

WHATELY:
Annot. on Bacon's Essay, Of Innovations.

REFORMATION.

The Pagan converts mention this great reformation of those who had been the greatest sinners, with that sudden and surprising change which the Christian religion made in the lives of the most profligate. ADDISON.

In regard of our deliverance past, and our danger present and to come, let us look up to God, and every man reform his own ways.
LORD BACON.

There have been known to be men, otherwise corrupt and vicious, who, when great trust was put in them, have called forth principles of honour latent in their minds; and men who were nursed, in a manner, in corruption have been not only great reformers by institution, but greater reformers by the example of their own conduct. BURKE:
Impeachment of W. Hastings.

Reform, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work; kindling ever new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only wherever it spreads, and not evil.
CARLYLE.

How great soever the sins of any unreformed person are, Christ died for him, because he died for all: only he must reform and forsake his sins, or else he shall never receive benefit of his death. HAMMOND.

As all error is meanness, it is incumbent on every man who consults his own dignity, to retract it as soon as he discovers it, without fearing any censure so much as that of his own mind. As justice requires that all injuries should be repaired, it is the duty of him who has seduced others by bad practices, or false notions, to endeavour that such as have adopted his errors should know his retraction, and that those who have learned vice by his example should by his example be taught amendment.
DR. S. JOHNSON: *Rambler*, No. 31.

The completion and sum of repentance is a change of life. That sorrow which dictates no caution, that fear which does not quicken our escape, that austerity which fails to rectify our affections, are vain and unavailing. But sorrow and terror must naturally precede reformation: for what other cause can produce it? He, therefore, that feels himself alarmed by his conscience, anxious for the attainment of a better state, and afflicted by the memory of his past faults, may justly conclude that the great work of repentance is begun, and hope by retirement and prayer, the natural and religious means of strengthening his conviction, to impress upon his mind such a sense of the divine presence as may overpower the blandishments of secular delights, and enable him to advance from one degree of holiness to another, till death shall set him free from doubt and contest, misery and temptation.
DR. S. JOHNSON: *Rambler*, No. 110.

Bad men excuse their faults, good men will leave them. BEN JONSON.

I shall distinguish such as I esteem to be the hinderers of reformation into three sorts: 1. Antiquarians (for so I had rather call them than antiquaries, whose labours are useful and laudable); 2. Libertines; 3. Politicians.
MILTON.

There was a time when it was the fashion for public men to say, "Show me a proved abuse, and I will do my best to correct it."

Times are changed. Men now say, "Show me a practical improvement, and that improvement I will do my best to realize."
LORD PALMERSTON.

Reformation is a work of time. A national taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold on the mind, and we may then bring people to adopt what would offend them if endeavoured to be introduced by violence.
SIR JOSHUA REYNOLDS.

As he forbore one act, so he might have forborne another, and after that another, and so on till he had by degrees weakened, and at length mortified and extinguished, the habit itself.
SOUTH.

Some men, from a false persuasion that they cannot reform their lives and root out their old

vicious habits, never so much as attempt, endeavour, or go about it. SOUTH.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there. SWIFT.

A good man will go a little out of his road to reduce the wandering traveller; but, if he will not return, it will be an unreasonable compliance to go along with him to the end of his wandering. JEREMY TAYLOR.

He that is deeply engaged in vice is like a man laid fast in a bog, who by a faint and lazy struggling to get out does but spend his strength to no purpose, and sinks himself the deeper into it: the only way is, by a resolute and vigorous effort to spring out, if possible, at once. When men are sorely urged and pressed, they find a power in themselves which they thought they had not. TILLOTSON: *Sermons.*

Nothing but a steady resolution brought to practice; God's grace used; his commandments obeyed, and his pardon begged; nothing but this will entitle you to God's acceptance.

WAKE.

Though few men are likely to be called on to take part in the reformation of any public institutions, yet there is no one of us but what ought to engage in the important work of *self*-reformation, and according to the well-known proverb, "If each would sweep before his own door, we should have a clean street." Some may have more, and some less, of dust and other nuisances to sweep away; some of one kind, and some of another. But those who have the least to do have something to do; and they should feel it an encouragement to do it, that they can so easily remedy the beginnings of small evils before they have accumulated into a great one. Begin reforming, therefore, *at once: proceed* in reforming steadily and cautiously, and *go on* reforming forever.

WHATELY:
Annot. on Bacon's Essay, Of Innovations.

RELIGION.

But there is nothing which favours and falls in with this natural greatness and dignity of human nature so much as religion, which does not only promise the entire refinement of the mind, but the glorifying of the body, and the immortality of both.

ADDISON: *Tatler*, No. 108.

I have hinted in some former Papers, that the greatest and wisest of men in all ages and countries, particularly in Rome and Greece, were renowned for their piety and virtue. It is now my intention to show how those in our own nation that have been unquestionably the most eminent for learning and knowledge were likewise the most eminent for their adherence to the religion of their country.

I might produce very shining examples from among the clergy; but because priestcraft is the common cry of every cavilling, empty scribbler, I shall show that all the laymen who have exerted a more ordinary genius in their writings and were the glory of their times were men whose hopes were filled with immortality and the prospect of future rewards, and men who lived in a dutiful submission to all the doctrines of revealed religion.

ADDISON: *Tatler*, No. 267.

Sombrinus is one of these sons of sorrow. He thinks himself obliged in duty to be sad and disconsolate. He looks on a sudden fit of laughter as a breach of his baptismal vow. An innocent jest startles him like blasphemy. Tell him of one who is advanced to a title of honour, he lifts up his hands and eyes; describe a public ceremony, he shakes his head; show him a gay equipage, he blesses himself. All the little ornaments of life are pomps and vanities. Mirth is wanton, and wit profane. He is scandalized at youth for being lively, and at childhood for being playful. He sits at a christening, or a marriage-feast, as at a funeral; sighs at the conclusion of a merry story, and grows devout when the rest of the company grow pleasant. After all, Sombrinus is a religious man, and would have behaved himself very properly had he lived when Christianity was under a general persecution.

ADDISON: *Spectator*, No. 494.

It is of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions, at some laudable end, whether it be to the glory of our Maker, the good of mankind, or the benefit of our own souls. ADDISON.

The common standing rules of the gospel are a more powerful means of conviction than any miracle. ATTERBURY.

As our advantages towards practising and promoting piety and virtue were greater than those of other men, so will our excuse be less if we neglect to make use of them. We cannot plead, in abatement of our guilt, that we were ignorant of our duty under the prepossession of ill habits and the bias of a wrong education.

ATTERBURY.

Lukewarm persons think they may accommodate points of religion by middle ways and witty reconcilements; as if they would make an arbitrement between God and man.

LORD BACON.

Our Saviour hath enjoined us a reasonable service: all his laws are in themselves conducible to the temporal interest of them that observe them. BENTLEY.

When in our days religion is made a political engine, she exposes herself to having her sacred character forgotten. The most tolerant become

intolerant towards her. Believers who believe something else besides what she teaches retaliate by attacking her in the very sanctuary itself.

BÉRANGER.

I have no pleasure in a public investigation of even points of law that require me to speak upon the subject of religion. Few men who think seriously in regard to it are over ready to utter what they think in mixed assemblies. Few men who think with the greatest attention upon it, and are happiest in always expressing precisely what they think, are over willing to trust themselves with it in a debate like this. In a contest for victory we are not always masters of our language, not always perhaps followers of our principles. Though the subject, and the duty we owe to it, require us to weigh our words "in scales of gold," yet light words that will not bear the weighing may thoughtlessly escape, to our own prejudice, and, what is much worse, words alloyed below the standard may be hastily uttered, to the prejudice and dishonour of religion itself.

HORACE BINNEY:
Argument, Vidal v. *The City of Philadelphia*, 1844, 68.

A second offence is that of heresy, which consists not in a total denial of Christianity, but of some of its essential doctrines, publicly and obstinately avowed.

SIR W. BLACKSTONE: *Commentaries.*

At my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote my invisible devotion. I should violate my own arm rather than a church; nor willingly deface the memory of saint or martyr. At the sight of a cross or crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour. I cannot laugh at, but rather pity, the fruitless journeys of pilgrims, nor contemn the miserable condition of friars; for, though misplaced in circumstances, there is something in it of devotion. I could never hear the Ave Mary bell without an elevation; or think it a sufficient warrant, because they erred in one circumstance, for me to err in all, that is, in silence and dumb contempt: whilst therefore they directed their devotions to her, I offered mine to God, and rectified the errors of their prayers by rightly ordering mine own. At a solemn procession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an access of scorn and laughter.

SIR T. BROWNE:
Religio Medici, Pt. I., iii.

All the principal religions in Europe stand upon one common bottom. The support that the whole, or the favoured parts, may have in the secret dispensations of Providence, it is impossible to say; but, humanly speaking, they are all *prescriptive* religions. They have all stood long enough to make prescription, and its chain of legitimate prejudices, their chief stay. The people who compose the four grand divisions of Christianity have now their religion as an habit, and upon authority, and not on disputation; as all men who have their religion derived from their parents and the fruits of education *must* have it; however the one more than the other may be able to reconcile his faith to his own reason or to that of other men.

BURKE:
Letter to William Smith.

Religion, which in Alfred's father was so prejudicial to affairs, without being in him at all inferior in its zeal and fervour, was of a more enlarged and noble kind; far from being a prejudice to his government, it seems to have been the principle that supported him in so many fatigues, and fed like an abundant source his civil and military virtues. To his religious exercises and studies he devoted a full third part of his time.

BURKE:
Abridgment of English History.

Religion, to have any force on men's understandings,—indeed, to exist at all,—must be supposed paramount to law, and independent for its substance upon any human institution,—else it would be the absurdest thing in the world, an acknowledged cheat. Religion, therefore, is not believed because the laws have established it, but it is established because the leading part of the community have previously believed it to be true.

BURKE:
Tract on the Popery Laws.

But, my Lords, it is not only in the house of prayer that we offer to the First Cause the acceptable homage of our rational nature,—my Lords, in this House, at this bar, in this place, in every place where His commands are obeyed, His worship is performed. And, my Lords, I must boldly say (and I think I shall hardly be contradicted by your Lordships, or by any persons versed in the law which guides us all) that the highest act of religion, and the highest homage which we can and ought to pay, is an imitation of the Divine perfections, as far as such a nature can imitate such perfections, and that by this means alone we can make our homage acceptable to Him.

My Lords, in His temple we shall not forget that His most distinguished attribute is justice, and that the first link in the chain by which we are held to the Supreme Judge of All is justice; and that it is in this solemn temple of representative justice we may best give Him praise, because we can here best imitate His divine attributes.

BURKE:
Impeachment of Warren Hastings.

We know, and, what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort. In England we are so convinced of this, that there is no rust of superstition, with which the accumulated absurdity of the human mind might have crusted it over in the course of ages, that ninety-nine in a hundred of the people of England would not prefer to impiety. We shall never be such fools as to call in an enemy to the

substance of any system to remove its corruptions, to supply its defects, or to perfect its construction. If our religious tenets should ever want a further elucidation, we shall not call on atheism to explain them. We shall not light up our temple from that unhallowed fire. It will be illuminated with other lights.

BURKE:
Reflections on the Revolution in France, 1790.

We know, and it is our pride to know, that man is by his constitution a religious animal; that atheism is against, not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, which in France is now so furiously boiling, we should uncover our nakedness, by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilization among us, and among many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition might take place of it. BURKE:
Reflections on the Revolution in France.

The English people are satisfied that to the great the consolations of religion are as necessary as its instructions. They, too, are among the unhappy. They feel personal pain and domestic sorrow. In these they have no privilege, but are subject to pay their full contributions levied on mortality. They want this sovereign balm under their gnawing cares and anxieties, which, being less conversant about the limited wants of animal life, range without limit and are diversified by infinite combinations in the wild and unbounded regions of imagination.

BURKE:
Reflections on the Revolution in France.

Religion is so far, in my opinion, from being out of the province or the duty of a Christian magistrate, that it is, and it ought to be, not only his care, but the principal thing in his care; because it is one of the great bonds of human society, and its object the supreme good, the ultimate end and object of man himself. The magistrate, who is a man, and charged with the concerns of men, and to whom very specially nothing human is remote and indifferent, has a right and a duty to watch over it with an unceasing vigilance, to protect, to promote, to forward it by every rational, just, and prudent means. It is principally his duty to prevent the abuses which grow out of every strong and efficient principle that actuates the human mind. As religion is one of the bonds of society, he ought not to suffer it to be made the pretext of destroying its peace, order, liberty, and its security. BURKE:
Speech on the Petition of the Unitarians, May 11, 1792.

I speak for myself: I do not wish any man to be converted from his sect. The distinctions which we have reformed from animosity to emulation may be even useful to the cause of religion. By some moderate contention they keep alive zeal. Whereas people who change, except under strong conviction (a thing now rather rare), the religion of their early prejudices, especially if the conversion is brought about by any political machine, are very apt to degenerate into indifference, laxity, and often downright atheism. BURKE:
On the Policy of the Allies, Oct. 1793.

They who have made but superficial studies in the natural history of the human mind have been taught to look on religious opinions as the only cause of enthusiastic zeal and sectarian propagation. But there is no doctrine whatever, on which men can warm, that is not capable of the very same effect. The social nature of man impels him to propagate his principles, as much as physical impulses urge him to propagate his kind. The passions give zeal and vehemence. The understanding bestows design and system. The whole man moves under the discipline of his opinions. Religion is among the most powerful causes of enthusiasm. When anything concerning it becomes an object of much meditation, it cannot be indifferent to the mind. They who do not love religion hate it. The rebels to God perfectly abhor the Author of their being. They hate Him "with all their heart, with all their mind, with all their soul, and with all their strength." He never presents Himself to their thoughts but to menace and alarm them. They cannot strike the sun out of heaven, but they are able to raise a smouldering smoke that obscures him from their own eyes.

BURKE:
Letters on a Regicide Peace, Letter II.

Religion is for the man in humble life, and to raise his nature, and to put him in mind of a state in which the privileges of opulence will cease, when he will be equal, and may be more than equal by virtue. BURKE.

It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economics, and law courts; that if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin. CARLYLE.

Religion in most countries—more or less in every country—is no longer what it was, and should be,—a thousand-voiced psalm from the heart of man to his invisible Father, the fountain of all goodness, beauty, truth, and revealed in every revelation of these; but for the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear. Many, we know—very many, we hope—are still religious in a far different sense; were it not so, our case were too desperate: but to

witness that such is the temper of the times, we take any calm observant man, who agrees or disagrees in our feeling on the matter, and ask him whether our view of it is not in general well founded. CARLYLE.

Religion is not confined to cells and closets, nor restrained to sullen retirement. These are the gloomy doctrines of Superstition, by which she endeavours to break those chains of benevolence and social affection that link the welfare of every particular with that of the whole. Remember that the greatest honour you can pay to the Author of your being is by such a cheerful behaviour as discovers a mind satisfied with his dispensations.

ELIZABETH CARTER: *Rambler*, No. 44.

It is a vain charge men bring against the divine precepts, that they are rigorous, severe, difficult; when, besides the contradiction to our Saviour, who tells us his "yoke is easy" and his "burthen light," they thwart their own calm reason and judgment. Is there not more difficulty to be vicious, covetous, violent, cruel, than to be virtuous, charitable, kind? Doth the will of God enjoin that that is not conformable to right reason, and secretly delightful in the exercise and issue? And, on the contrary, what doth Satan and the world engage us in, that is not full of molestation and hazard? Is it a sweet and comely thing to combat continually against our own consciences, and resist our own light, and commence a perpetual quarrel against ourselves, as we ordinarily do when we sin?

CHARNOCK: *Attributes.*

Let us appeal to ourselves, whether we are not more unwilling to secret, closet, hearty duty to God, than to join with others in some external service; as if those inward services were a going to the rack, and rather our penance than privilege. How much service hath God in the world from the same principle that vagrants perform their task in Bridewell! How glad are many of evasions to back them in the neglect of the commands of God, of corrupt reasonings from the flesh to waylay an act of obedience, and a multitude of excuses to blunt the edge of the precept! CHARNOCK: *Attributes.*

It is no good reason for a man's religion that he was born and brought up in it; for then a Turk would have as much reason to be a Turk as a Christian to be a Christian.

CHILLINGWORTH.

Nothing can inspire religious duty or animation but religion. LORD COCKBURN.

Philosophy is a bully that talks very loud when the danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post; but leaves the brunt of the battle to be borne by her humbler but steadier comrade religion, whom on most other occasions she affects to despise. COLTON.

Religion, whether natural or revealed, has always the most beneficial influence on the mind. In youth, in health, and prosperity, it awakens feelings of gratitude, and sublime love, and purifies at the same time that which it exalts: but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt: when submission in faith, and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation; then it creates powers which were believed to be extinct, and gives a freshness to the mind which was supposed to have passed away forever, but which is now renovated as an immortal hope. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening star of light, in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death. SIR H. DAVY.

I envy not quality of the mind or intellect in others; not genius, power, wit, or fancy: but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing: for it makes life a discipline of goodness,—creates new hopes when all earthly hopes vanish; and throws over all decay, the destruction of existence, the most gorgeous of all lights; awakes life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes calls up the most delightful visions of plains and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

SIR H. DAVY.

I have the honour to be a member of the board of education in Ireland. My opinions on the subject of national education appear in our reports. By these I hope I shall obtain the justice due to me on this subject; and that it will appear that I consider religion, in the large sense of that word, to be the only certain bond of society. R. L. EDGEWORTH:

Rees's Cyc., art. Moral Education.

I never was without some religious principles. I never doubted, for instance, the existence of a Deity; that he made the world and governed it by his providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crimes will be punished, and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion; and, being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote, or confirm morality, served principally to divide us, and make us unfriendly to one another.

BENJ. FRANKLIN: *Autobiography.*

Man has called in the friendly assistance of Philosophy, and Heaven, seeing the incapacity

of that to console him, has given him the aid of Religion. The consolations of philosophy are very amusing, but often fallacious. It tells us that life is filled with comforts, if we will but enjoy them; and, on the other hand, that though we unavoidably have miseries here, life is short, and it will soon be over. Thus do those consolations destroy each other; for if life is a place of comfort, its shortness must be misery; and if it be long, our griefs are protracted. Thus philosophy is weak, but religion comforts in a higher strain. Man is here, it tells us, fitting up his mind, and preparing for another abode. To religion then we must hold in every circumstance of life, for our truest comforts: for if already we are happy it is a pleasure to think we can make that happiness unending; and if we are miserable, it is very consoling to think there is a place of rest. Thus to the fortunate religion holds out a continuance of bliss, to the wretched a change from pain. GOLDSMITH.

Religion, the final centre of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround him as incoherent and unmeaning as the leaves which the sibyl scattered in the wind.

ROBERT HALL:
Discouragements and Supports of the Christian Minister.

Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general there are branches which it would be preposterous to the bulk of mankind to attempt to acquire, because they have no immediate connection with their duties, and demand talents which nature has denied, or opportunities which Providence has withheld. But with respect to the primary truths of religion the case is different: they are of such daily use and necessity that they form, not the materials of mental luxury, so properly as the food of the mind. In improving the character, the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

In one country, and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights: to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones.

ROBERT HALL: *Modern Infidelity.*

Though the system of paganism is justly condemned by reason and scripture, yet it assumed as true several principles of the first importance to the preservation of public manners; such as a persuasion of invisible power, of the folly of incurring the divine vengeance for the attainment of any present advantage, and the divine approbation of virtue: so that, strictly speaking, it was the mixture of truth in it which gave it all its utility.

ROBERT HALL: *Modern Infidelity.*

Religion receives man into a covenant of grace, where there is a pardon reached out to all truly penitent sinners, and assistance promised, and engaged, and bestowed, upon very easy conditions; viz., humility, prayer, and affiance in him. HAMMOND: *Fundamentals.*

Seeing, therefore, it doth thus appear that the safety of all states dependeth upon religion; that religion, unfeignedly loved, perfecteth men's abilities unto all kinds of virtuous services in the commonwealth; that men's desire is, in general, to hold no religion but the true; and that whatever good effects do grow out of their religion who embrace, instead of the true, a false, the roots thereof are certain sparks of the light of truth intermingled with the darkness of error,—because no religion can wholly and only consist of untruths,—we have reason to think that all true virtues are to honour true religion as their parent, and all well-ordered commonwealths to love her as their chiefest stay. HOOKER: *Eccles. Polity*, ch. v.

The duties of religion, sincerely and regularly performed, will always be sufficient to exalt the meanest and to exercise the highest understanding. That mind will never be vacant which is frequently recalled by stated duties to meditation on eternal interests; nor can any hour be long which is spent in obtaining some new qualification for celestial happiness.

DR. S. JOHNSON: *Rambler*, No. 124.

That conversion will always be suspected that apparently concurs with interest. He that never finds his error till it hinders his progress towards wealth or honour will not be thought to love truth only for herself. Yet it may easily happen that information may come at a commodious time, and, as truth and interest are not by any fatal necessity at variance, that one may by accident introduce the other when opinions are struggling into popularity, the arguments by which they are opposed or defended become more known; and he that changes his profession would perhaps have changed it before, with the like opportunities of instruction. This was the then state of popery: every artifice was used to show it in its fairest form; and it must be

owned to be a religion of external appearance sufficiently attractive.

DR. S. JOHNSON: *Life of Dryden.*

I have lived long enough to know what I did not at one time believe,—that no society can be upheld in happiness and honour without the sentiment of religion. LAPLACE.

Believe me, I speak it deliberately and with full conviction: I have enjoyed many of the comforts of life, none of which I wish to esteem lightly: often have I been charmed with the beauties of nature, and refreshed with her bountiful gifts. I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men. I have often been delighted with the conversation of ingenious, sensible, and exalted characters: my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies. I have found pleasure when calling into activity the powers of my own mind; when residing in my own native land, or travelling through foreign parts; when surrounded by large and splendid companies—still more when moving in the small endearing circle of my own family: yet, to speak the truth before God, who is my Judge, I must confess I know not any joy that is so dear to me; that so fully satisfies the inmost desires of my mind; that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God: as one who not only is the parent of men, but has condescended, as a brother, to clothe Himself with our nature. Nothing affords me greater delight than a solid hope that I partake of His favours, and rely on His never-failing support and protection. . . . He who has been so often my hope, my refuge, my confidence, when I stood upon the brink of an abyss where I could not move one step forward; He who, in answer to my prayer, has helped me when every prospect of help vanished; that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands; —may this God be thy God, thy comfort, as He has been mine! LAVATER.

Calidus contents himself with thinking that he never was a friend to heretics and infidels; that he has always been civil to the minister of his parish, and very often given something to the charity-schools. LAW.

He that will allow exquisite and endless happiness to be but the possible consequence of a good life here, and the contrary state the possible reward of a bad one, must own himself to judge very much amiss if he does not conclude that a virtuous life, with the certain expectation of everlasting bliss which may come, is to be preferred to a vicious one, with the fear of that dreadful state of misery which it is very possible may overtake the guilty, or at best the terrible uncertain hope of annihilation. This is evidently so, though the virtuous life here had nothing but pain, and the vicious, continual pleasure; which yet is for the most part quite otherwise, and wicked men have not much the odds to brag of, even in their present possession: nay, all things rightly considered, have, I think, the worst part here. But when infinite happiness is put in one scale against infinite misery in the other,—if the worst that comes to the pious man, if he mistakes, be the best that the wicked attain to, if he be in the right,—who can without madness run the venture? Who in his wits would choose to come within a possibility of infinite misery, which if he miss there is yet nothing to be got by that hazard? Whereas, on the other side, the sober man ventures nothing against infinite happiness to be got, if his expectation comes to pass. If the good man be in the right, he is eternally happy; if he mistakes, he is not miserable; he feels nothing. On the other side, if the wicked be in the right, he is not happy; if he mistakes, he is infinitely miserable. Must it not be a most wrong judgment that does not presently see to which side in this case the preference is to be given?

LOCKE.

This oblation of a heart fixed with dependence on, and affection to, him, is the most acceptable tribute we can pay him, the foundation of true devotion and life of all religion.

LOCKE.

And how stands the fact? Have not almost all the governments in the world always been in the wrong on religious subjects? Mr. Gladstone, we imagine, would say that, except in the time of Constantine, of Jovian, and of a very few of their successors, and occasionally in England since the Reformation, no government has ever been sincerely friendly to the pure and apostolical Church of Christ. If, therefore, it be true that every ruler is bound in conscience to use his power for the propagation of his own religion, it will follow that, for one ruler who has been bound in conscience to use his power for the propagation of truth, a thousand have been bound in conscience to use their power for the propagation of falsehood. Surely this is a conclusion from which common sense recoils. Surely, if experience shows that a certain machine, when used to produce a certain effect, does not produce that effect once in a thousand times, but produces, in the vast majority of cases, an effect directly contrary, we cannot be wrong in saying that it is not a machine of which the principal end is to be so used.

LORD MACAULAY:
Gladstone on Church and State, April, 1839.

Natural theology, then, is not a progressive science. That knowledge of our origin and of our destiny which we derive from revelation is indeed of very different clearness, and of very different importance. But neither is revealed religion of the nature of a progressive science. All Divine truth is, according to the doctrine of the Protestant Churches, recorded in certain books. It is equally open to all who, in any age, can read those books; nor can all the discourses of all the philosophers in the world add a single verse

to any of those books. It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is neither better nor worse situated than a Christian of the nineteenth century with a Bible, candour and natural acuteness being supposed equal. It matters not at all that the compass, printing, steam, gas, vaccination, and a thousand other discoveries and inventions, which were unknown in the fifth century, are familiar to the nineteenth. None of these discoveries and inventions has the smallest bearing on the question whether man is justified by faith alone, or whether the invocation of saints is an orthodox practice. It seems to us, therefore, that we have no security for the future against the prevalence of any theological error that ever has prevailed in time past among Christian men. We are confident that the world will never go back to the solar system of Ptolemy; nor is our confidence in the least shaken by the circumstance that even so great a man as Bacon rejected the theory of Galileo with scorn; for Bacon had not all the means of arriving at a sound conclusion which are within our reach, and which secure people who would not have been worthy to mend his pens from falling into his mistakes. But when we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation, we cannot but feel some doubt whether the doctrine of transubstantiation may not triumph over all opposition. More was a man of eminent talents. He had all the information on the subject that we have, or that, while the world lasts, any human being will have. The text, "This is my body," was in his New Testament as it is in ours. The absurdity of the literal interpretation was as great and as obvious in the sixteenth century as it is now. No progress that science has made, or will make, can add to what seems to us the overwhelming force of the argument against the real presence. We are, therefore, unable to understand why what Sir Thomas More believed respecting transubstantiation may not be believed to the end of time by men equal in abilities and honesty to Sir Thomas More. But Sir Thomas More is one of the choice specimens of human wisdom and virtue; and the doctrine of transubstantiation is a kind of proof charge. A faith which stands that test will stand any test. The prophecies of Brothers and the miracles of Prince Hohenlohe sink to trifles in the comparison.

LORD MACAULAY:
Ranke's History of the Popes, Oct. 1840.

Whatever reproach may at a later period have been justly thrown on the indolence and luxury of religious orders, it was surely good that, in an age of ignorance and violence, there should be quiet cloisters and gardens, in which the arts of peace could be safely cultivated, in which gentle and contemplative natures could find an asylum, in which one brother could employ himself in transcribing the Æneid of Virgil, and another in meditating the Analytis of Aristotle, in which he who had a genius for art might illuminate a martyrology or carve a crucifix, and in which he who had a turn for natural philosophy might make experiments on the properties of plants and minerals. Had not such retreats been scattered here and there among the huts of a miserable peasantry and the castles of a ferocious aristocracy, European society would have consisted merely of beasts of burden and beasts of prey. The Church has many times been compared by divines to the ark of which we read in the Book of Genesis: but never was the resemblance more perfect than during that evil time when she alone rode, amidst darkness and tempest, on the deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring.

LORD MACAULAY:
History of England, ch. i. 1.

No religious revolution has ever been successful which has commenced with the government. Such revolutions have ever begun in the middle or lower orders of society, struck on some responsive chord of sympathy in the general feeling, supplied some religious want, stirred some religious energy, and shaken the inert strength of the established faith by some stronger counter-emotion.

H. H. MILMAN:
Lat. Chris., vol. ii. b. iv., ch. vii.

It will require no great labour of exposition to unfold what is here meant by matters of religion; being as soon apprehended as defined, such things as belong chiefly to the knowledge and service of God; and are either above the reach and light of nature without revelation from above, and therefore liable to be variously understood by human reason, or such things as are enjoined or forbidden by divine precept which else by the light of reason would seem indifferent to be done or not done; and so likewise must needs appear to every man as the precept is understood. Whence I here mean by conscience or religion that full persuasion whereby we are assured that our belief and practice, as far as we are able to apprehend and probably make appear, is according to the will of God and his Holy Spirit within us, which we ought to follow much rather than any law of man, as not only his word everywhere bids us, but the very dictate of reason tells us.

MILTON:
A Treatise of Civil Power in Eccles. Causes.

True religion is the true worship and service of God, learned and believed from the word of God only. No man or angel can know how God would be worshipped and served unless God reveal it: he hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the Gospel by his own Son and his Apostles, with strictest command to reject all other traditions or additions whatsoever.

MILTON:
Of True Religion, Heresy, Schism, Toleration.

If we laid hold upon God by the mediation of a lively faith; if we laid hold upon God by him, and not by us; if we had a divine basis and foundation, human accidents would not have the power to shake us as they do, our fortress were not to render to so weak a battery; the love of novelty, the constraint of princes, the success of one party, and the rash and fortuitous change of our opinions would not have the power to stagger and alter our belief: we should not then leave it to the mercy of every novel argument, nor abandon it to all the rhetorick in the world: we should withstand the fury of these waves with an immote and unyielding constancy. . . . If we were but touched with this ray of divinity it would appear throughout: not only our words, but our works also, would carry its brightness and lustre: whatever proceeded from us would be seen illuminated with this noble light. MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxix.

Of all human and ancient opinions concerning religion, that seems to me the most likely, and most excusable, that acknowledg'd God an incomprehensible power; the original and preserver of all things, all bounty, all perfection, receiving and taking in good part the honour and reverence that man paid unto him, under what method, name, or ceremonies soever.

Jupiter omnipotens rerum, regumque deumque,
Progenitor, genitrixque—

This zeal has universally been look'd upon from heaven with a gracious eye. All governments have reap'd fruit from their devotion: men and impious actions have everywhere had suitable events. Pagan histories acknowledge dignity, order, justice, prodigies, and oracles, employ'd for their profit and instruction in their fabulous religions. MONTAIGNE:

Essays, Cotton's 3d ed., ch. lxix.

Religion is, in fact, the dominion of the soul —it is the hope, the anchor of safety, the deliverance from evil. What a service has Christianity rendered to humanity! what a power would it still have, did its ministers comprehend their mission! NAPOLEON I.:

Montholon's Captivity of Napoleon, vol. i. ch. x.

But among the useful institutions that demonstrate the superior excellence of the Roman government, the most considerable, perhaps, is the opinion which people are taught to hold concerning the gods: and that which other men regard as an object of disgrace appears, in my judgment, to be the very thing by which this republic is chiefly sustained. I mean superstition, which is impressed with all its terrors, and influences the private actions of the citizens and the public administration of the state to a degree that can scarcely be exceeded.

The ancients, therefore, acted not absurdly, nor without good reason, when they inculcated the notions concerning the gods and the belief of infernal punishments; but much rather are those of the present age to be charged with rashness and absurdity, in endeavouring to extirpate these opinions; for, not to mention other effects that flow from such an institution, if among the Greeks, for example, a single talent only be intrusted to those who have the management of any of the public money, though they give ten written sureties, with as many seals, and twice as many witnesses, they are unable to discharge the trust reposed in them with integrity. But the Romans, on the other hand, who in the course of their magistracies and in embassies disburse the greatest sums, are prevailed on by the single obligation of an oath to perform their duty with inviolable honesty. And as in other states a man is rarely to be found whose hands are pure from public robbery, so among the Romans it is no less rare to discover one that is tainted with this crime.

POLYBIUS: *Hampton's trans.*

There is nothing wanting to make all rational and disinterested people in the world of one religion but that they should talk together every day. POPE:

Thoughts on Various Subjects.

In persons already possessed with notions of religion, the understanding cannot be brought to change them, but by great examination of the truth and firmness of the one, and the flaws and weakness of the other. SOUTH.

Those two great things that so engross the desires and designs of both the nobler and ignobler sort of mankind are to be found in religion; namely, wisdom and pleasure.

SOUTH.

There are no principles but those of religion to be depended upon in cases of real distress; and these are able to bear us up under all the changes and chances to which our life is subject. STERNE.

How common it is for men first to throw dirt in the face of religion, and then persuade themselves it is its natural complexion! They represent it to themselves in a shape least pleasing to them, and then bring that as a plea why they give it no better entertainment.

STILLINGFLEET.

It would be well if people would not lay so much weight on their own reason in matters of religion as to think everything impossible and absurd which they cannot conceive: how often do we contradict the right rules of reason in the whole course of our lives! Reason itself is true and just, but the reason of every particular man is weak and wavering, perpetually swayed and turned by his interests, his passions, and his vices. SWIFT.

What remedy can be found against grievances, but to bring religion into countenance, and encourage those who, from the hope of future reward, and dread of future punishment, will be moved to justice and integrity?

SWIFT.

It is a very just reproach that there should be so much violence and hatred in religious matters among men who agree in all fundamentals, and only differ in some ceremonies, or mere speculative points. SWIFT.

A heathen emperor said if the gods were offended it was their own concern, and they were able to vindicate themselves. SWIFT.

Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by. TILLOTSON.

Religion comprehends the knowledge of its principles, and a suitable life and practice: the first, being speculative, may be called knowledge; and the latter, because 'tis practical, wisdom. TILLOTSON.

Religion gives part of its reward in hand . . . the present comfort of having done our duty, and for the rest, it offers us the best security that heaven can give. TILLOTSON.

Religion tends to the ease and pleasure, the peace and tranquillity, of our minds; which all the wisdom of the world did always aim at, as the utmost felicity of this life. TILLOTSON.

I must lay this down for your encouragement, that we are no longer now under the heavy yoke of a perfect unsinning obedience. WAKE.

Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism who should labour to subvert those pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

WASHINGTON:
Farewell Address to the People of the United States.

Every one who will not ask for the conduct of God in the study of religion, has just reason to fear he shall be left of God, and given up a prey to a thousand prejudices, that he shall be consigned over to the follies of his own heart. DR. I. WATTS.

Too *religious*, in the proper sense of the word, we cannot be. We cannot have the religious sentiments and principles too strong, or too deeply fixed, if only they have a right object. We cannot *love* God too warmly—or *honour* Him too highly—or strive to *serve* Him too earnestly—or *trust* Him too implicitly; because our duty is to love Him "with *all* our heart, and *all* our soul, and *all* our mind, and *all* our strength."

But too religious, in another sense, we may, and are very apt to be;—that is, we are very apt to make for ourselves too many objects of religious feeling. WHATELY:
Annot. on Bacon's Essay, Of Superstition.

There is a heresy of indifference to revealed religion which is the most deadly of all heresies. WHATELY.

"Drink deep, or taste not," is a direction fully as applicable to religion, if we would find it a source of pleasure, as it is to knowledge. A little religion is, it must be confessed, apt to make men gloomy, as a little knowledge is to render them vain: hence the unjust imputation often brought upon religion by those whose degree of religion is just sufficient, by condemning their course of conduct, to render them uneasy; enough merely to impair the sweetness of the pleasures of sin, and not enough to compensate for the relinquishment of them by its own peculiar comforts. Thus then men bring up, as it were, an ill report of that land of promise, which, in truth, abounds with whatever, in our journey through life, can best refresh and strengthen us. WILBERFORCE.

I do not say that the principles of religion are merely probable; I have before asserted them to be morally certain: and that to a man who is careful to preserve his mind free from prejudice, and to consider, they will appear unquestionable, and the deductions from them demonstrable. BISHOP WILKINS.

REMORSE.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. ADDISON.

Leave them as long as they keep their hardness and impenitent hearts to those gnawing and excruciating fears, those whips of the divine Nemesis, that frequently scourge even atheists themselves. BENTLEY.

Remorse of conscience is like an old wound; a man is under no condition to fight under such circumstances. The pain abates his vigour, and takes up too much of his attention. JEREMY COLLIER.

If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the death-bed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill. COLTON: *Lacon.*

We are, therefore, irresistibly led to the conclusion that the voice of conscience, in such cases, is the voice of God, declaring his abhorrence of wicked deeds and the punishment which they deserve, and that his providence presides over the actions of moral agents, and gives intimations of the future destiny of those haughty spirits who obstinately persist in their trespasses. And, consequently, as the peace and serenity of virtuous minds are preludes of nobler enjoyments in a future life, so those terrors which now assail the wicked may be considered as the beginnings of that misery and anguish which will be consummated in the world to come, in the case of those who add final impenitence to all their other crimes. DR. T. DICK:

Philos. of a Future State, pt. i. sec. vii.

Behold all the gloomy apartments opening, in which the wicked have died: contemplate first the triumph of iniquity, and here behold their close; witness the terrific faith, the too late repentance, the prayers suffocated by despair and the mortal agonies! These once they would not believe; they refused to consider them; they could not allow that the career of crime and pleasure was to end. But now truth, like a blazing star, darts over the mind, and but shows the way to that "darkness visible" which no light can cheer. "Dying wretch!" we say in imagination to each of these, "is religion true? Do you believe in a God, and another life, and a retribution?"—"Oh, yes!" he answers, and expires. JOHN FOSTER:

Life and Thoughts, by W. W. Everts, 217.

A man cannot spend all his life in frolic: age, or disease, or solitude, will bring some hours of serious consideration, and it will then afford no comfort to think that he has extended the dominion of vice, that he has loaded himself with the crimes of others, and can never know the extent of his own wickedness, or make reparation for the mischief that he has caused. There is not perhaps in all the stores of ideal anguish a thought more painful than the consciousness of having propagated corruption by vitiating principles, of having not only drawn others from the path of virtue, but blocked up the way by which they should return, of having blinded them to every beauty but the paint of pleasure, and deafened them to every call but the alluring voice of the syrens of destruction.

DR. S. JOHNSON: *Rambler*, No. 31.

And surely, if we are conscious that we have not contributed to our own sufferings, if punishment falls upon innocence, or disappointment happens to industry and prudence, patience, whether more necessary or not, is much easier, since our pain is then without aggravation, and we have not the bitterness of remorse to add to the asperity of misfortune.

DR. S. JOHNSON: *Rambler*, No. 32.

Such are the sentiments with which we finally review the effects of passion, but which we sometimes delay till we can no longer rectify our errors. Let us therefore make haste to do what we shall certainly at last wish to have done; let us return the caresses of our friends, and endeavour by mutual endearments to heighten that tenderness which is the balm of life. Let us be quick to repent of injuries while repentance may not be a barren anguish, and let us open our eyes to every rival excellence, and pay early and willingly those honours which justice will compel us to pay at last.

DR. S. JOHNSON: *Rambler*, No. 54.

Man has an unlucky tendency in his evil hour after having received an injury, to rake together all the moon-spots on his antagonist, and thus change a single deed into a whole life, so as more fully to relish the pleasure of wrath. Fortunately, with regard to love, he has the opposite tendency,—that of pressing together all the lights—all the rays emitted from the beloved object,—by the burning-glass of fantasy, into one focus, and making of them one radiant sun without any spots. But, alas, man too often does so for the first time when his beloved one—yes, often blamed one—has passed beyond the cloudy sky of his life.

Now, in order that we may act thus sooner and oftener, we should follow Winckelmann's example; only in another way: viz., as this man spent one half-hour every day barely in contemplating and reflecting upon his unfortunate existence in Rome, so ought we daily or weekly to dedicate and sanctify a solitary hour to the reckoning up of all the virtues of one's belongings,—wife, children, friends,—and contemplating them then in a beautiful collection. And we should do so now, that we may not pardon and love in vain and too late, after the beloved one has been taken from us to a better world.

RICHTER.

Thus, with all the good intentions in the world to amendment, this creature sins on against Heaven, himself, his friends, and his country, who all call for a better use of his talents. There is not a being under the sun so miserable as this: he goes on in a pursuit he himself disapproves, and has no enjoyment but what is followed by remorse; no relief from remorse but the repetition of his crime. It is possible I may talk of this person with too much indulgence; but I must repeat it that I think this a character which is the most the object of pity of any in the world. The man in the pangs of the stone, gout, or any acute distemper is not in so deplorable a condition, in the eye of right sense, as he that errs and repents, and repents and errs on.

SIR R. STEELE: *Tatler*, No. 27.

There is no man that is knowingly wicked but is guilty to himself; and there is no man that carries guilt about him, but he receives a sting into his soul. TILLOTSON.

REPENTANCE.

A death-bed repentance ought not indeed to be neglected because it is the last thing that we can do. ATTERBURY.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain. COLTON: *Lacon.*

Some well-meaning Christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, which they have been taught to consider as an ordeal that must be passed through before they can arrive at regeneration: to satisfy such minds it may be observed that the slightest sorrow for sin is sufficient if it produce amendment, and that the greatest is insufficient if it do not. Therefore, by their own fruits let them prove themselves: for some soils will take the good seed without being watered with tears or harrowed up by affliction. COLTON: *Lacon.*

It is foolish to lay out money in the purchase of repentance. BENJ. FRANKLIN.

So then we draw near to God when, repenting us of our former aberrations from him, we renew our covenants with him.

BISHOP J. HALL.

Let me remind you that repentance is a duty of greater extent than many are apt to suppose, who, confining their view on such occasions as these to a few of the grosser disorders of their lives, pay little attention to the heart: they are satisfied with feeling a momentary compunction and attempting a partial reformation, instead of crying with the royal penitent, "*Create in me a clean heart!*" They determine to break off particular vices,—an excellent resolution as far as it goes,—without proposing to themselves a life of habitual devotion, without imploring, under a sense of weakness, that grace which can alone renew the heart, making, in the words of our Lord, the tree good, that the fruit may be good also. ROBERT HALL:

Sentiments Proper to the Present Crisis.

The sight of a penitent on his knees is a spectacle which moves heaven; and the compassionate Redeemer, who when he beheld Saul in that situation exclaimed, *Behold, he prayeth,* will not be slow nor reluctant to strengthen you by his might and console you by his Spirit. When a *new and living way* is opened *into the holiest of all,* by the blood of Jesus, not to avail ourselves of it, not to arise and go to our Father, but to prefer remaining at a guilty distance, encompassed with famine, to the rich and everlasting provisions of his house, will be a source of insupportable anguish when we shall see Abraham, Isaac, and Jacob enter into the kingdom of God, and ourselves shut out. You are probably not aware of what importance it is to improve these sacred visitations; have not considered that they form a crisis which, if often neglected, will never return. It is impossible too often to inculcate the momentous truth, that the character is not formed by passive impressions, but by voluntary actions, and that we shall be judged hereafter, not by what we have felt, but by what we have done.

ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

Repentance is a change of mind, or a conversion from sin to God: not some one bare act of change, but a lasting, durable state of new life, which is called regeneration.

HAMMOND.

For any man to put off his present repentance on contemplation of a possibility that his latter repentance may serve the turn, is the most wretchless presumption, and hath no promise of mercy annexed to it. HAMMOND.

Repentance, however difficult to be practised, is, if it be explained without superstition, easily understood. *Repentance is the relinquishment of any practice from the conviction* that it has offended God. Sorrow, and fear, and anxiety, are properly not parts, but adjuncts, of repentance; yet they are too closely connected with it to be easily separated; for they not only mark its sincerity, but promote its efficacy.

DR. S. JOHNSON: *Rambler,* No. 110.

There is no vice which is absolutely so, which does not offend, and that a sound judgment does not accuse; for there is in it so manifest a deformity and inconvenience, that peradventure they are in the right who say that it is chiefly begot by ignorance: so hard it is to imagine that a man can know without abhorring it.

Malice sucks up the greatest part of her own venom, and poysons herself. Vice leaves repentance in the soul, like an ulcer in the flesh, which is always scratching and lacerating itself: for reason effaces all other griefs and sorrows, but it begets that of repentance, which is so much the more grievous by reason it springs within, as the cold or hot of fevers are more sharp than those that only strike upon the outward skin. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xcvi.

To neglect God all our lives, and know that we neglect him; to offend God voluntarily, and know that we offend him, casting our hopes on the peace which we trust to make at parting, is no other than a rebellious presumption, and even a contemptuous laughing to scorn and deriding of God, his laws and precepts.

SIR W. RALEIGH:

History of the World.

For the cure of this disease an humble, serious, hearty repentance is the only physic; not to expiate the guilt of it, but to qualify us to partake of the benefit of Christ's atonement.

RAY.

Sins may be forgiven through repentance, but no act of wit will ever justify them.

SHERLOCK.

This is a confidence of all the most ungrounded and irrational. For upon what ground can a man promise himself a future repentance who cannot promise himself a futurity?

SOUTH.

Whatever stress some may lay upon it, a death-bed repentance is but a weak and slender plank to trust our all upon. STERNE.

Many believe the article of remission of sins, but they believe it without the condition of repentance, or the fruits of holy life. We believe the article otherwise than God intended it. JEREMY TAYLOR.

Begin every day to repent; not that thou shouldst ever defer it; but all that is past ought to seem little to thee, seeing it is so in itself. Begin the next day with the same zeal, fear, and humility, as if thou hadst never begun before. JEREMY TAYLOR.

Have you wept for your sin so that you were indeed sorrowful in your spirit? Are you so sorrowful that you hate it? Do you so hate it that you have left it? JEREMY TAYLOR.

Our repentance is not real because we have not done what we can to undo our fault, or at least to hinder the injurious consequences of it from proceeding. TILLOTSON.

Repentance so altereth and changeth a man through the mercy of God, be he never so defiled, that it maketh him pure and clean. WHITGIFT.

REPROOF.

He had such a gentle method of reproving their faults that they were not so much afraid as ashamed to repeat them. ATTERBURY.

The most difficult province in friendship is the letting a man see his faults and errors; which should, if possible, be so contrived that he may perceive our advice is given him not so much to please ourselves as for his own advantage. The reproaches, therefore, of a friend should always be strictly just, and not too frequent. BUDGELL.

Does a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detracting? Consider with thyself whether his reproaches are true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be. If his reproaches are true, if thou art the envious, ill-natured man he takes thee for, give thyself another turn, become mild, affable, and obliging, and his reproaches of thee naturally cease. His reproaches may indeed continue, but thou art no longer the person whom he reproaches. EPICTETUS: *Ench.*, cap. 48, 64.

When a man feels the reprehension of a friend seconded by his own heart, he is easily heated into resentment. DR. S. JOHNSON.

There is an oblique way of reproof which takes off from the sharpness of it. SIR R. STEELE.

REPUTATION.

A man's reputation draws eyes upon him that will narrowly inspect every part of him. ADDISON.

To be desirous of a good name, and careful to do everything that we innocently may to obtain it, is so far from being a fault, even in private persons, that it is their great and indispensable duty. ATTERBURY.

Show yourself, upon all occasions, the advocate, the friend, but not the bully, of virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who, by all sorts of crimes, amassed immense wealth,) was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent, profligate manner, that though he would not give one farthing for virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it: whereas he was so blasted that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect what a wise rogue would purchase so dear?

LORD CHESTERFIELD:
Letters to his Son, Jan. 8, 1750.

There are two modes of establishing our reputation: to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumniation is not only the greatest benefit a rogue can confer upon us, but it is also the only service that he will perform for nothing. COLTON: *Lacon.*

There is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good, felt by the purest minds, which is at the farthest remove from arrogance or vanity. The humility of a noble mind scarcely dares to approve of itself until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men. This, of all the passions, is the most unsocial, avarice itself not excepted.

ROBERT HALL: *Modern Infidelity.*

Of so many thousands of valiant men that have died within these fifteen years in France, with their swords in their hands, not a hundred have come to our knowledge. The memory, not of the commanders only, but of battles and victories, is buried and gone. The fortunes of above half of the world, for want of a record, stir not from their place, and vanish without duration. If I had unknown events in my possession, I should think with great ease to outdo those that are recorded in all sorts of examples. Is it not strange that even of the Greeks and Romans, amongst so many writers and witnesses, and so many rare and noble exploits, so few are arriv'd at our knowledge? . . . It will be much if a hundred years hence it be remembered in gross that in our times there were civil wars in France. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxxiii.

The way to gain a good reputation is to endeavour to be what you desire to appear.

SOCRATES.

There is nothing more necessary to establish reputation than to suspend the enjoyment of it. He that cannot bear the sense of merit with silence must of necessity destroy it: for fame being the genial mistress of mankind, whoever gives it to himself insults all to whom he relates any circumstances to his own advantage.

SIR R. STEELE: *Tatler*, No. 186.

A good name is fitly compared to a precious ointment, and when we are praised with skill and decency, it is indeed the most agreeable perfume; but if too strongly admitted into the brain of a less vigorous and happy texture, it will, like too strong an odour, overcome the senses, and prove pernicious to those nerves it was intended to refresh. A generous mind is of all others the most sensible of praise and dispraise; and a noble spirit is as much invigorated with its due proportion of honour and applause, as it is depressed by neglect and contempt. But it is only persons far above the common level who are thus affected with either of these extremes; as in a thermometer, it is only the purest and most sublimated spirit that is either contracted or dilated by the benignity or inclemency of the season.

SIR R. STEELE: *Spectator*, No. 238.

RESERVE.

Reserve is no more essentially connected with understanding than a church organ with devotion, or wine with good-nature.

SHENSTONE.

A reserved man is in continual conflict with the social part of his nature, and even grudges himself the laugh into which he is sometimes betrayed. SHENSTONE.

It can be no duty to write his heart upon his forehead, and to give all the inquisitive and malicious world a survey of those thoughts which is the prerogative of God only to know.

SOUTH.

RESIGNATION.

Shall I rage, fret, and accuse Providence of injustice? No: let me rather lament that I do not what is always right; what depends not on the fortuitous changes of this world, nor the blind sport of fortune, but remains unalterably fixed in the mind; untouched, though this shattered globe shall fall in pieces, and bury us in the ruins. Though I do lead a virtuous life, let it show me how I am, and of myself how weak; how far from an independent being; given as a sheep into the hands of the great Shepherd of all, on whom let us cast all our cares, for He careth for us.

BURKE, *ætat.* 17: *To R. Shackleton.*

A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep law of the world, in spite of all superficial laws, temporary appearances, profit-and-loss calculation; —he is victorious while he co-operates with that great central law—not victorious otherwise: and surely his first chance of co-operating with it, or getting into the course of it, is to know with his own soul that it *is*—that it is good, and alone good. This is the soul of Islam; it is properly the soul of Christianity; for Islam is definable as a confused form of Christianity: had Christianity not been, neither had it been. Christianity also commands us, before all, to be resigned to God. We are to take no counsel with flesh and blood; give ear to no vain cavils, vain sorrows and wishes; to know that we know nothing; that the worst and cruellest to our eyes is not what it seems; that we have to receive whatsoever befalls us as sent from God above, and say, "It is good and wise—God is great! Though He slay me, yet will I trust in Him." Islam means in its way denial of self,—annihilation of self. This is yet the highest wisdom that Heaven has revealed to our earth.

CARLYLE.

True resignation, which always brings with it the confidence that unchangeable goodness will make even the disappointment of our hopes and the contradictions of life conducive to some benefit, casts a grave but tranquil light over the prospect of even a toilsome and troubled life.

HUMBOLDT.

We must learn to suffer what we cannot evade. Our life, like the harmony of the world, is compos'd of contrary things, of several notes, sweet and harsh, sharp and flat, spritely and solemn; and the musician who should only affect one of these, what would he be able to do? He must know how to make use of them all, and to mix them; and we, likewise, the goods and evils which are consubstantial with life: our being cannot subsist without this mixture, and the one are no less necessary to it than the other. To attempt to kick against natural necessity is to represent the folly of Ctesiphon, who undertook to kick with his mule. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. cvii.

And peradventure we have more cause to thank him for our loss than for our winning, for his wisdom better seeth what is good for us than we do ourselves. Therefore, I pray you be of good cheer, and take all the household with you to church, and there thank God, both for that he has given us, and for that he has taken from us, and for that he hath left us; which, if it please him, he can increase when he will, and if it please him to leave us yet less, at his pleasure be it.

SIR T. MORE: *Letter to his Wife.*

A man can even here be with God, so long as he bears God within him. We should be able to see without sadness our most holy wishes fade like sunflowers, because the sun above us

still forever beams, eternally makes new, and cares for all; and a man must not so much prepare himself for eternity as plant eternity in himself: eternity, serene, pure, full of depth, full of light, and of all else. RICHTER.

RETIREMENT.

A person accustomed to a life of activity longs for ease and retirement; and when he has accomplished his purpose finds himself wretched. The pleasure of relaxation, indeed, is known to those only who have regular and interesting employment. Continued relaxation soon becomes a weariness; and, on this ground, we may safely assert that the greatest degree of real enjoyment belongs, not to the luxurious man of wealth, or to the listless votary of fashion, but to the middle classes of society, who, along with the comforts of life, have constant and important occupation. ABERCROMBIE.

The last method which I shall mention for the giving life to a man's faith is frequent retirement from the world, accompanied by religious meditation. When a man thinks of anything in the darkness of the night, whatever deep impressions it may make in his mind, they are apt to vanish as soon as the day breaks about him. The light and noise of the day, which are perpetually soliciting his senses, and calling off his attention, wear out of his mind the thoughts that imprinted themselves in it, with so much strength, during the silence and darkness of the night. A man finds the same difference as to himself in a crowd and in a solitude: the mind is stunned and dazzled amidst that variety of objects which press upon her in a great city. She cannot apply herself to the consideration of those things which are of the utmost concern to her. The cares or pleasures of the world strike in with every thought, and a multitude of vicious examples gives a kind of justification to our folly. In our retirements everything disposes us to be serious. In courts and cities we are entertained with the works of men; in the country, with those of God. One is the province of art; the other, of nature.

ADDISON: *Spectator*, No. 465.

A foundation of good sense, and a cultivation of learning, are required to give a seasoning to retirement, and make us taste the blessing.

DRYDEN.

Retirement from the cares and pleasures of the world has been often recommended as useful to repentance. This at least is evident, that every one retires whenever ratiocination and recollection are required on other occasions: and surely the retrospect of life, the disentanglement of actions complicated with innumerable circumstances, and diffused in various relations, the discovery of the primary movements of the heart, and the extirpation of lusts and appetites deeply rooted and widely spread, may be allowed to demand some secession from sport and noise and business and folly. Some suspension of common affairs, some pause of temporal pain and pleasure, is doubtless necessary to him that deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which mistake cannot be rectified.

DR. S. JOHNSON: *Rambler*, No. 110.

It is certainly a great disparagement to virtue and learning itself that those very things which only make men useful in the world should incline them to leave it. This ought never to be allowed to good men, unless the bad had the same moderation, and were willing to follow them into the wilderness. But if the one shall contend to get out of employment, while the other strive to get into it, the affairs of mankind are likely to be in so ill a posture that even the good men themselves will hardly be able to enjoy their very retreats in security.

SPRAT: *Life of Cowley*.

There is scarce a thinking man in the world, who is involved in the business of it, but lives under a secret impatience of the hurry and fatigue he suffers, and has formed a resolution to fix himself, one time or other, in such a state as is suitable to the end of his being. You hear men every day in conversation profess that all the honour, power, and riches, which they propose to themselves, cannot give satisfaction enough to reward them for half the anxiety they undergo in the pursuit or the possession of them. While men are in this temper (which happens very frequently), how inconsistent are they with themselves! They are wearied with the toil they bear, but cannot find it in their hearts to relinquish it: retirement is what they want, but they cannot betake themselves to it. While they pant after shade and covert, they still affect to appear in the most glittering scenes of life. Sure this is but just as reasonable as if a man should call for more light, when he has a mind to go to sleep.

SIR R. STEELE: *Spectator*, No. 27.

RETROSPECTION.

It will secure you from the narrow idolatry of the present times and fashions, and create the noblest kind of imaginative power in your soul, that of living in past ages;—wholly devoid of which power, a man can neither anticipate the future, nor even live a truly human life, a life of reason, in the present.

COLERIDGE.

Had we a privilege of calling up, by the power of memory, only such passages as were pleasing, unmixed with such as were disagreeable, we might then excite at pleasure an ideal happiness, perhaps more poignant than actual sensation. But this is not the case: the past is never represented without some disagreeable circumstances which tarnish all its beauty; the remembrance of an evil carries in it nothing

agreeable, and to remember a good is always accompanied with regret. Thus we lose more than we gain by the remembrance.

GOLDSMITH:
Citizen of the World, Letter XLIV.

The serious and impartial retrospect of our conduct is indisputably necessary to the conformation or recovery of virtue, and is, therefore, recommended, under the name of self-examination, by divines, as the first act previous to repentance. It is, indeed, of so great use, that without it we should always be to begin life, be seduced forever by the same allurements and misled by the same fallacies. But in order that we may not lose the advantage of our experience, we must endeavour to see everything in its proper form, and excite in ourselves those sentiments which the great Author of nature has decreed the concomitants or followers of good or bad actions.

DR. S. JOHNSON: *Rambler*, No. 8.

Distance in truth produces in idea the same effect as in real perspective: objects are softened and rounded, and rendered doubly graceful; the harsher and more ordinary points of character are melted down; and those by which it is remembered are the more striking outlines, that mark sublimity, grace, or beauty. There are mists, too, in the mental, as in the natural horizon, to conceal what is less pleasing in distant objects; and there are happy lights to stream in full glory upon those points which can profit by brilliant illumination.

SIR WALTER SCOTT.

With such inclinations in my heart, I went to my closet yesterday evening, and resolved to be sorrowful; upon which occasion I could not but look with disdain upon myself, that though all the reasons which I had to lament the loss of many of my friends are now as forcible as at the moment of their departure, yet did not my heart swell with the same sorrow which I felt at that time: but I could, without tears, reflect upon many pleasing adventures I have had with some, who have long been blended with common earth. Though it is by the benefit of nature, that length of time thus blots out the violence of afflictions; yet with tempers too much given to pleasure, it is almost necessary to revive the old places of grief in our memory; and ponder step by step on past life, to lead the mind into that sobriety of thought which poises the heart, and makes it beat with due time, without being quickened with desire, or retarded with despair, from its proper and equal motion.

SIR R. STEELE: *Tatler*, No. 181.

There is a fault which, though common, wants a name. It is the very contrary to procrastination. As we lose the present hour by delaying from day to day to execute what we ought to do immediately, so most of us take occasion to sit still and throw away the time in our possession by retrospect on what is past, imagining we have already acquitted ourselves, and established our characters in the sight of mankind. But when we thus put a value upon ourselves for what we have already done, any farther than to explain ourselves in order to assist our future conduct, that will give us an overweening opinion of our merit, to the prejudice of our present industry. The great rule, methinks, should be, to manage the instant in which we stand, with fortitude, equanimity, and moderation, according to men's respective circumstances. If our past actions reproach us, they cannot be atoned for by our own severe reflections so effectually as by a contrary behaviour. If they are praiseworthy, the memory of them is of no use but to act suitably to them. Thus a good present behaviour is an implicit repentance for any miscarriage in what is past; but present slackness will not make up for past activity.

SIR R. STEELE: *Spectator*, No. 374.

REVENGE.

We are pleased by some implicit kind of revenge to see him taken down and humbled in his reputation who had so far raised himself above us.

ADDISON.

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out: for as for the first wrong, it does but offend the law; but the revenge of that wrong putteth the law out of office. Certainly, in taking revenge a man is but even with his enemy, but in passing it over he is superior.

LORD BACON: *Essay IV., Of Revenge.*

Public revenges are for the most part fortunate; as that for the death of Cæsar; for the death of Pertinax; for the death of Henry the Third of France; and many more. But in private revenges it is not so; nay, rather vindicative persons live the life of witches; who, as they are mischievous, so end they unfortunate.

LORD BACON: *Essay IV., Of Revenge.*

A man that studieth revenge keepeth his own wounds green, which otherwise would heal and do well.

LORD BACON.

To forgive our enemies is a charming way of revenge, and a short Cæsarean conquest, overcoming without a blow; laying our enemies at our feet, under sorrow, shame, and repentance; leaving our foes our friends, and solicitously inclined to grateful retaliations. Thus to return upon our adversaries is a healing way of revenge; and to do good for evil a soft and melting ultion, a method taught from heaven to keep all smooth on earth. Common forcible ways make not an end of evil, but leave hatred and malice behind them.

SIR T. BROWNE:
Christian Morals, Pt. III., xii.

Revenge is a debt in the paying of which the greatest knave is honest and sincere, and, so far as he is able, punctual. By paying our other debts we are equal with all mankind; but in refusing to pay a debt of revenge, we are superior. Yet it must be confessed that it is much

less difficult to forgive our enemies than our friends; and if we ask how it came to pass that Coriolanus found it so hard a task to pardon Rome, the answer is that he was himself a Roman. COLTON: *Lacon.*

Revenge is an act of passion; vengeance, of justice: injuries are revenged, crimes are avenged. DR. S. JOHNSON.

The indulgence of revenge tends to make men more savage and cruel.

LORD KAMES.

With this consolatory creed came, of necessity, the devil's grand luxury, Revenge. Say to yourself, "For what I suffer I condemn another man, or I accuse the Arch-Invisible, be it a Destiny, be it a Maker!", and the logical sequence is to add evil to evil, folly to folly,—to retort on the man who so wrongs, or on the Arch-Invisible who so afflicts you. Of all our passions is not Revenge the one into which enters with the most zest a devil? For what is a devil?—A being whose sole work on earth is some revenge on God!

LORD E. G. E. L. B. LYTTON: *What Will He Do With It?* book x. ch. i.

Hath any wronged thee? be bravely revenged; sleight it, and the work's begun; forgive it, 'tis finisht: he is below himself that is not above an injury.

QUARLES: *Enchir.* ii. 86.

If anything can legalize revenge, it should be injury from an extremely obliged person: but revenge is so absolutely the peculiar of heaven, that no consideration whatever can empower even the best men to assume the execution of it.

SOUTH.

A pure and simple *revenge* does in no way restore man towards the felicity which the injury did interrupt. For revenge is but doing a simple evil, and does not, in its formality, imply reparation; for the mere repeating of our own right is permitted to them that will do it by charitable instruments. All the evils of human felicity are secured without revenge, for without it we are permitted to restore ourselves; and therefore it is against natural reason to do an evil that no way co-operates the proper and perfective end of human nature. And he is a miserable person whose good is the evil of his neighbour; and he that revenges, in many cases, does worse than he that did the injury; in all cases as bad. JEREMY TAYLOR.

That peculiar law of Christianity which forbids revenge,—no man can think it grievous who considers the restless torment of a malicious and revengeful spirit. TILLOTSON.

RHETORIC.

Without attempting a formal definition of the word, I am inclined to consider rhetoric, when reduced to a system in books, as a body of rules derived from experience and observation, extending to all communications by language, and designed to make it efficient.

E. T. CHANNING.

A chapter upon German rhetoric would be in the same ludicrous predicament as Von Troil's chapter on the snakes of Iceland, which delivers its business in one summary sentence, announcing that snakes in Iceland—there are none. DE QUINCEY.

Sir William Hamilton has said that Aristotle's Rhetoric is the best ethology extant; meaning that it contains the best account of the passions and feelings of the human heart, and of the means of awakening and interesting them so as to produce persuasion or action. FLEMING.

I grieve that our senate has dwindled into a school of rhetoric. SIR W. JONES.

They have been taught rhetoric, but never taught language; as if the names of the figures that embellished the discourse of those who understood the art of speaking were the very art and skill of speaking well. LOCKE.

All the art of rhetoric, besides order and clearness, are for nothing else but to insinuate wrong ideas, move the passions, and thereby mislead the judgment. LOCKE.

Rhetoric is very good, or stark naught; there's no medium in rhetoric. SELDEN.

RICHES.

Riches expose a man to pride and luxury, and a foolish elation of heart. ADDISON.

A great estate is a great disadvantage to those who do not know how to use it, for nothing is more common than to see wealthy persons live scandalously and miserably; riches do them no service in order to virtue and happiness: therefore 'tis precept and principle, not an estate, that makes a man good for something.

ANTONINUS.

Seek not proud riches, but such as thou may'st get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract nor friarly contempt of them.

LORD BACON: *Essay XXXV., Of Riches.*

The ways to enrich are many, and most of them foul: parsimony is one of the best, and yet is not innocent; for it withholdeth men from works of liberality and charity.

LORD BACON: *Essay XXXV., Of Riches.*

The improvement of the ground is the most natural obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow; and yet where men of great wealth do stoop to husbandry, it multiplieth riches exceedingly.

LORD BACON: *Essay XXXV., Of Riches.*

I cannot call riches better than the baggage of virtue; the Roman word is better, "impedi-

menta;" for as the baggage is to an army, so is riches to virtue: it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory: of great riches there is no real use, except it be in the distribution: the rest is but conceit; so saith Solomon, "Where much is there are many to consume it; and what hath the owner but the sight of it with his eyes?" The personal fruition in any man cannot reach to feel great riches: there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner.

LORD BACON: *Essay XXXV., Of Riches.*

It was truly observed by one, "That himself came very hardly to a little riches, and very easily to great riches;" for when a man's stock is come to that, that he can expect the prime of markets, and overcome those bargains which for their greatness are few men's money, and be partner in the industries of younger men, he cannot but increase mainly.

LORD BACON: *Essay XXXV., Of Riches.*

Let not the covetous desire of growing rich induce you to ruin your reputation, but rather satisfy yourself with a moderate fortune.

DRYDEN.

What real good does an addition to a fortune already sufficient procure? Not any. Could the great man by having his fortune increased increase also his appetites, then precedence might be attended with real amusement.

GOLDSMITH.

There is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them. MATTHEW HENRY.

The riches of the world, and the gratifications they afford, are too apt, when their evil tendency is not opposed by a principle of religion, to beget that friendship for the world which is enmity to God. BISHOP HORSLEY.

Riches do not consist in having more gold and silver, but in having more in proportion, than our neighbours. LOCKE.

One of an unfortunate constitution is perpetually exhibiting a miserable example of the weakness of mind and body. POPE.

If thou art rich, then show the greatness of thy fortune, or, what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate, support the distressed, and patronize the neglected. Be great; but let it be in considering riches as they are, as talents committed to an earthen vessel; that thou art but the receiver, and that to be obliged and to be vain too, is but the old solecism of pride and beggary, which, though they often meet, yet ever make but an absurd society.

STERNE.

Nothing is so hard for those who abound in riches, as to conceive how others can be in want. SWIFT.

Leisure and solitude are the best effect of riches, because mother of thought. Both are avoided by most rich men, who seek company and business; which are signs of being weary of themselves. SIR W. TEMPLE.

Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle that they dog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness: few consider him to be like the silk-worm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence, and above all for a quiet conscience.

IZAAK WALTON.

Aristotle doth affirm that the true nature of riches doth consist in the contented use and enjoyment of the things we have, rather than in the possession of them.

BISHOP WILKINS.

RIDICULE.

The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement. Every one has his flaws and weaknesses; nay, the greatest blemishes are often found in the most shining characters: but what an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities! to observe his imperfections more than his virtues! and to make use of him for the sport of others, rather than for our own improvement!

We therefore very often find that persons the most accomplished in ridicule are those that are very shrewd at hitting a blot, without exerting anything masterly in themselves.

ADDISON: *Spectator*, No. 249.

If ridicule were employed to laugh men out of vice and folly, it might be of some use; but it is made use of to laugh men out of virtue and good sense, by attacking everything solemn and serious. ADDISON.

It is easy to run into ridicule the best descriptions when once a man is in the humour of laughing till he wheezes at his own dull jest.

DRYDEN.

Derision is never so agonizing as when it pounces on the wanderings of misguided sensibility. LORD JEFFREY.

That which is little can be but pretty, and by claiming dignity becomes ridiculous.

DR. S. JOHNSON.

Ridicule has followed the vestiges of Truth, but never usurped her place. LANDOR.

Bad writers are not ridiculed because ridicule ought to be a pleasure, but to undeceive and vindicate the honest and unpretending part of mankind from imposition. POPE.

One of those principal lights or natural mediums by which things are to be viewed, in order to thorough recognition, is ridicule itself, or that manner of proof by which we discern whatever is liable to just raillery in any subject.

SHAFTESBURY.

Reason is the test of ridicule,—not ridicule the test of truth. BISHOP WARBURTON.

It is a good plan, with a young person of a character to be much affected by ludicrous and absurd representations, to show him plainly, by examples, that there is *nothing* which may not be so represented: he will hardly need to be told that everything is not a mere joke: and he may thus be secured from falling into a contempt of those particular things which he may at any time happen to find so treated.

WHATELY:
Annot. on Bacon's Essay, Of Atheism.

ROMAN CATHOLIC CHURCH.

From Rome the whole Western world had received its Christianity; she was the asylum of what learning had escaped the general desolation; and even in her ruins she preserved something of the majesty of her ancient greatness. On these accounts she had a respect and a weight which increased every day amongst a simple religious people, who looked but a little way into the consequences of their actions. The rudeness of the world was very favourable for the establishment of an empire of opinion. The moderation with which the Popes at first exerted this empire made its growth unfelt until it could no longer be opposed; and the policy of later Popes, building on the piety of the first, continually increased it; and they made use of every instrument but that of force. They employed equally the virtues and the crimes of the great; they favoured the lust of kings for absolute authority, and the desire of subjects for liberty; they provoked war, and mediated peace; and took advantage of every turn in the minds of men, whether of a public or private nature, to extend their influence, and push their power from ecclesiastical to civil, from subjection to independency, from independency to empire.

BURKE:
Abridgment of English History.

Fanaticism is an evil, but it is not the greatest of evils. It is good that a people should be roused by any means from a state of utter torpor; —that their minds should be diverted from objects merely sensual, to meditations, however erroneous, on the mysteries of the moral and intellectual world; and from interests which are immediately selfish to those which relate to the past, the future, and the remote. These effects have sometimes been produced by the worst superstitions that ever existed; but the Catholic religion, even in the time of its utmost extravagance and atrocity, never wholly lost the spirit of the Great Teacher whose precepts form the noblest code, as His conduct furnished the purest example, of moral excellence. It is of all religions the most poetical. The ancient superstitions furnished the fancy with beautiful images, but took no hold of the heart. The doctrines of the Reformed Churches have most powerfully influenced the feelings and the conduct of men, but have not presented them with visions of sensible beauty and grandeur. The Roman Catholic Church has united to the awful doctrines of the one what Mr. Coleridge calls the "fair humanities" of the other. It has enriched sculpture and painting with the loveliest and most majestic forms. To the Phidian Jupiter it can oppose the Moses of Michael Angelo; and to the voluptuous beauty of the Queen of Cyprus, the serene and pensive loveliness of the Virgin Mother. The legends of its martyrs and its saints may vie in ingenuity and interest with the mythological fables of Greece; its ceremonies and processions were the delight of the vulgar; the huge fabric of secular power with which it was connected attracted the admiration of the statesman. At the same time, it never lost sight of the most solemn and tremendous doctrines of Christianity,—the incarnate God,—the judgment,—the retribution,—the eternity of happiness or torment. Thus, while, like the ancient religions, it received incalculable support from policy and ceremony, it never wholly became, like those religions, a merely political and ceremonial institution.

LORD MACAULAY:
Criticisms on the Principal Italian Writers, No. II., April, 1824.

There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone,

and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the earth missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendency extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

LORD MACAULAY:
Ranke's History of the Popes, Oct. 1840.

We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favourable to Protestantism and unfavourable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years the human mind has been in the highest degree active, that it has made great advances in every branch of natural philosophy, that it has produced innumerable inventions tending to promote the convenience of life, that medicine, surgery, chemistry, engineering, have been very greatly improved, that government, police, and law have been improved, though not to so great an extent as the physical sciences. Yet we see that during these two hundred and fifty years Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has, on the whole, been in favour of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress made by the human mind in knowledge since the days of Queen Elizabeth.

Indeed, the argument which we are considering seems to us to be founded on an entire mistake. There are branches of knowledge with respect to which the law of the human mind is progress. In mathematics, when once a proposition has been demonstrated it is never afterwards contested. Every fresh story is as solid a basis for new superstructure as the original foundation was. Here, therefore, there is a constant addition to the stock of truth. In the inductive sciences, again, the law is progress. Every day furnishes new facts, and thus brings theory nearer and nearer to perfection. There is no chance that either in the purely demonstrative or in the purely experimental sciences the world will ever go back, or even remain stationary. Nobody ever heard of a reaction against Taylor's theorem, or of a reaction against Harvey's doctrine of the circulation of the blood.

But with Theology the case is very different. As respects natural religion,—revelation being for the present altogether left out of the question,—it is not easy to see that a philosopher of the present day is more favourably situated than Thales or Simonides. He has before him just the same evidences of design in the structure of the universe which the early Greeks had. We say just the same; for the discoveries of modern astronomers and anatomists have really added nothing to the force of that argument which a reflecting mind finds in every beast, bird, insect, fish, leaf, flower, and shell.

The reasoning by which Socrates, in Xenophon's hearing, confuted the little atheist Aristodemus is exactly the reasoning of Paley's Natural Theology. Socrates makes precisely the same use of the statues of Polycletus and the pictures of Zeuxis which Paley makes of the watch. As to the other great question, the question what becomes of man after death, we do not see that a highly-educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably.

LORD MACAULAY:
Ranke's History of the Popes.

One reservation, indeed, must be made. The books and traditions of a sect may contain, mingled with propositions strictly theological, other propositions, purporting to rest on the same authority, which relate to physics. If new discoveries should throw discredit on the physical propositions, the theological propositions, unless they can be separated from the physical propositions, will share in that discredit. In this way, undoubtedly, the progress of science may indirectly serve the cause of religious truth. The Hindoo mythology, for example, is bound up with a most absurd geography. Every

young Brahmin, therefore, who learns geography in our colleges learns to smile at the Hindoo mythology. If Catholicism has not suffered to an equal degree from the Papal decision that the sun goes round the earth, this is because all intelligent Catholics now hold, with Pascal, that in deciding the point at all the Church exceeded her powers, and was, therefore, justly left destitute of that supernatural assistance which in the exercise of her legitimate functions the promise of her Founder authorized her to expect.

This reservation affects not at all the truth of our proposition that divinity, properly so called, is not a progressive science. A very common knowledge of history, a very little observation of life, will suffice to prove that no learning, no sagacity, affords a security against the greatest errors on subjects relating to the invisible world. Bayle and Chillingworth, two of the most sceptical of mankind, turned Catholics from sincere conviction. Johnson, incredulous on all other points, was a ready believer in miracles and apparitions. He would not believe in Ossian; but he was willing to believe in the second-sight. He would not believe in the earthquake of Lisbon; but he was willing to believe in the Cock Lane Ghost.

For these reasons we have ceased to wonder at any vagaries of superstition. We have seen men, not of mean intellect or neglected education, but qualified by their talents and acquirements to attain eminence either in active or speculative pursuits, well-read scholars, expert logicians, keen observers of life and manners, prophesying, interpreting, talking unknown tongues, working miraculous cures, coming down with messages from God to the House of Commons. We have seen an old woman, with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and knowledge, immeasurably her superiors; and all this in the nineteenth century; and all this in London. Yet why not? For of the dealings of God with man no more has been revealed to the nineteenth century than to the first, or to London than to the wildest parish in the Hebrides. It is true that, in those things which concern this life and this world, man constantly becomes wiser and wiser. But it is no less true that, as respects a higher power and a future state, man, in the language of Goethe's scoffing fiend,

> "bleibt stets von gleichem Schlag
> Und ist so wunderlich als wie am ersten Tag."

The history of Catholicism strikingly illustrates these observations. During the last seven centuries the public mind of Europe has made constant advances in every department of secular knowledge. But in religion we can trace no constant progress. The ecclesiastical history of that long period is a history of movement to and fro. Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish.

LORD MACAULAY:
Ranke's History of the Popes.

It is impossible to deny that the polity of the Church of Rome is the very master-piece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place.

The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and Scripture were arrayed in vain.

If we went at large into this most interesting subject we should fill volumes. We will, therefore, at present advert to only one important part of the policy of the Church of Rome. She thoroughly understands, what no other church has ever understood, how to deal with enthusiasts. In some sects, particularly in infant sects, enthusiasm is suffered to be rampant. In other sects, particularly in sects long established and richly endowed, it is regarded with aversion. The Catholic Church neither submits to enthusiasm nor proscribes it, but uses it. She considers it as a great moving force, which in itself, like the muscular power of a fine horse, is neither good nor evil, but which may be so directed as to produce great good or great evil; and she assumes the direction to herself. It would be absurd to run down a horse like a wolf. It would be still more absurd to let him run wild, breaking fences and trampling down passengers. The rational course is to subjugate his will without impairing his vigour, to teach him to obey the rein, and then to urge him to full speed. When once he knows his master he is valuable in proportion to his strength and spirit. Just such has been the system of the Church of Rome with regard to enthusiasts. She knows that when religious feelings have obtained the complete empire of the mind they impart a strange energy, that they raise men above the dominion of pain and pleasure, that obloquy becomes glory, that death itself is contemplated only as the beginning of a higher and happier life. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant; but he will do and suffer things which it is for her interest that somebody should do and suffer, yet from which calm and sober-minded men

would shrink. She accordingly enlists him in her service, assigns to him some forlorn hope, in which intrepidity and impetuosity are more wanted than judgment and self-command, and sends him forth with her benedictions and her applause. LORD MACAULAY:
Ranke's History of the Popes.

In England, it not unfrequently happens that a tinker or coal-heaver hears a sermon or falls in with a tract which alarms him about the state of his soul. If he be a man of excitable nerves and strong imagination he thinks himself given over to the Evil Power. He doubts whether he has not committed the unpardonable sin. He imputes every wild fancy that springs up in his mind to the whisper of a fiend. His sleep is broken by dreams of the great judgment-seat, the open books, and the unquenchable fire. If, in order to escape from these vexing thoughts, he flies to amusement or to licentious indulgence, the delusive relief only makes his misery darker and more hopeless. At length a turn takes place. He is reconciled to his offended Maker. To borrow the fine imagery of one who had himself been thus tried, he emerges from the Valley of the Shadow of Death, from the dark land of gins and snares, of quagmires and precipices, of evil spirits and ravenous beasts. The sunshine is on his path. He ascends the Delectable Mountains, and catches from their summit a distant view of the shining city which is the end of his pilgrimage. Then arises in his mind a natural and surely not a censurable desire to impart to others the thoughts of which his own heart is full, to warn the careless, to comfort those who are troubled in spirit. The impulse which urges him to devote his whole life to the teaching of religion is a strong passion in the guise of a duty. He exhorts his neighbours; and, if he be a man of strong parts, he often does so with great effect. He pleads as if he were pleading for his life, with tears, and pathetic gestures, and burning words; and he soon finds with delight, not perhaps wholly unmixed with the alloy of human infirmity, that his rude eloquence rouses and melts hearers who sleep very composedly while the rector preaches on the apostolical succession. Zeal for God, love for his fellow-creatures, pleasure in the exercise of his newly-discovered powers, impel him to become a preacher. He has no quarrel with the establishment, no objection to its formularies, its government, or its vestments. He would gladly be admitted among its humblest ministers. But, admitted or rejected, he feels that his vocation is determined. His orders have come down to him, not through a long and doubtful series of Arian and Papist bishops, but direct from on high. His commission is the same that on the Mountain of Ascension was given to the Eleven. Nor will he, for lack of human credentials, spare to deliver the glorious message with which he is charged by the true Head of the Church. For a man thus minded there is within the pale of the establishment no place. He has been at no college; he cannot construe a Greek author or write a Latin theme; and he is told that if he remains in the communion of the Church he must do so as a hearer, and that if he is resolved to be a teacher he must begin by being a schismatic. His choice is soon made. He harangues on Tower Hill or in Smithfield. A congregation is formed. A license is obtained. A plain brick building, with a desk and benches, is run up, and named Ebenezer or Bethel. In a few weeks the Church has lost forever a hundred families not one of which entertained the least scruple about her articles, her liturgy, her government, or her ceremonies.

Far different is the policy of Rome. The ignorant enthusiast whom the Anglican Church makes an enemy, and, whatever the polite and learned may think, a most dangerous enemy, the Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth to teach in her name. He costs her nothing. He takes not a ducat from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character and are grateful for his instructions. He preaches, not exactly in the style of Massillon, but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the Church of which he is a minister. To that Church he becomes as strongly attached as any of the cardinals whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of establishment and all the strength of dissent. With the utmost pomp of a dominant hierarchy above, she has all the energy of the voluntary system below. It would be easy to mention very recent instances in which the hearts of hundreds of thousands, estranged from her by the selfishness, sloth, and cowardice of the beneficed clergy, have been brought back by the zeal of the begging friars.

Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities, and magistracies. In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion, the chance is that, though she may disapprove of no one doctrine or ceremony of the Established Church, she will end by giving her name to a new schism. If a pious and benevolent woman enters the cell of a prison to pray with the most unhappy and degraded of her own sex, she does so without any authority from the Church. No line of action is traced out for her; and it is well if the Ordinary does not complain of her intrusion, and if the Bishop does not shake his head at such irregular benevolence. At Rome the Countess of Huntingdon would have a place in the calender as St. Selina, and Mrs. Fry would be foundress and first Superior of the Blessed Order of Sisters of the Gaols.

Place Ignatius Loyola at Oxford. He is cer-

tain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interests and honour of the Church. Place St. Theresa in London. Her restless enthusiasm ferments into madness, not untinctured with craft. She becomes the prophetess, the mother of the faithful, holds disputations with the devil, issues sealed pardons to her adorers, and lies in of the Shiloh. Place Joanna Southcote at Rome. She founds an order of barefooted Carmelites, every one of whom is ready to suffer martyrdom for the Church: a solemn service is consecrated to her memory; and her statue, placed over the holy water, strikes the eye of every stranger who enters St. Peter's.

LORD MACAULAY:
Ranke's History of the Popes.

Even the spiritual supremacy arrogated by the Pope was, in the dark ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth. What the Olympian chariot-course and the Pythian oracle were to all the Greek cities, from Trebizond to Marseilles, Rome and her Bishop were to all Christians of the Latin communion, from Calabria to the Hebrides. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war, the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished enemies were all members of one great federation.

LORD MACAULAY:
History of England, vol. i., ch. i.

Portocarrero was one of a race of men of whom we, happily for us, have seen but very little, but whose influence has been the curse of Roman Catholic countries. He was, like Sixtus the Fourth and Alexander the Sixth, a politician made out of an impious priest. Such politicians are generally worse than the worst of the laity, more merciless than any ruffian that can be found in camps, more dishonest than any pettifogger who haunts the tribunals. The sanctity of their profession has an unsanctifying influence on them. The lessons of the nursery, the habits of boyhood and of early youth, leave in the minds of the great majority of avowed infidels some traces of religion, which, in seasons of mourning and of sickness, become plainly discernible. But it is scarcely possible that any such trace should remain in the mind of the hypocrite who, during many years, is constantly going through what he considers as the mummery of preaching, saying mass, baptizing, shriving. When an ecclesiastic of this sort mixes in the contests of men of the world, he is indeed much to be dreaded as an enemy, but still more to be dreaded as an ally. From the pulpit where he daily employs his eloquence to embellish what he regards as fables, from the altar whence he daily looks down with secret scorn on the prostrate dupes who believe that he can turn a drop of wine into blood, from the confessional where he daily studies with cold and scientific attention the morbid anatomy of guilty consciences, he brings to courts some talents which may move the envy of the more cunning and unscrupulous of lay courtiers: a rare skill in reading characters and in managing tempers, a rare art of dissimulation, a rare dexterity in insinuating what it is not safe to affirm or to propose in explicit terms.

There are two feelings which often prevent an unprincipled layman from becoming utterly depraved and despicable, domestic feeling and chivalrous feeling. His heart may be softened by the endearments of a family. His pride may revolt from the thought of doing what does not become a gentleman. But neither with the domestic feeling nor with the chivalrous feeling has the wicked priest any sympathy. His gown excludes him from the closest and most tender of human relations, and at the same time dispenses him from the observation of the fashionable code of honour.

LORD MACAULAY:
History of England, ch. xxiv.

All other signs are common to all religions: hope, trust, events, ceremonies, penance, and martyrs. The peculiar mark of our truth ought to be our vertue, as it is also the most heavenly and difficult, and the most worthy product of truth. For this, our good St. Louis was in the right, when the king of the Tartars, who was become Christian, designed to come to Lyons to kiss the Pope's feet, and there to be an eye-witness of the sanctity he hoped to find in our manners, immediately to divert him from his purpose; for fear lest our inordinate way of living shou'd on the contrary put him out of conceit with so holy a belief. And yet it hapned quite otherwise since to this other, who going to Rome to the same end, and there seeing the dissolution of the Prelates, and people of that time, setled himself so much the more firmly in our religion, considering how great the force and divinity of it must necessarily be, that could maintain its dignity and splendour amongst so much corruption, and in so vicious hands.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

ROMANS.

The Romans submitted to the pretensions of a race which they despised. Their epic poet, while he claimed for them pre-eminence in the arts of government and war, acknowledged their inferiority in taste, eloquence, and science. Men of letters affected to understand the Greek language better than their own. Pomponius preferred the honour of becoming an Athenian by intellectual naturalization, to all the distinctions which were to be acquired in the political contests of Rome. His great friend composed Greek poems and memoirs. It is well known that Petrarch considered that beautiful language in

which his sonnets are written as a barbarous jargon, and intrusted his fame to those wretched Latin hexameters which during the last four centuries have scarcely found four readers. Many eminent Romans appear to have felt the same contempt for their native tongue as compared with the Greek. The prejudice continued to a very late period. Julian was as partial to the Greek language as Frederic the Great to the French; and it seems that he could not express himself with elegance in the dialect of the state which he ruled.

Even those Latin writers who did not carry his affectation so far looked on Greece as the only fount of knowledge. From Greece they derived the measures of their poetry, and, indeed, all of poetry that can be imported. From Greece they borrowed the principles and the vocabulary of their philosophy. To the literature of other nations they do not seem to have paid the slightest attention. The sacred books of the Hebrews, for example, books which, considered merely as human compositions, are invaluable to the critic, the antiquarian, and the philosopher, seem to have been utterly unnoticed by them. The peculiarities of Judaism and the rapid growth of Christianity attracted their notice. They made war against the Jews. They made laws against the Christians. But they never opened the books of Moses. Juvenal quotes the Pentateuch with censure. The author of the treatise on "The Sublime" quotes it with praise; but both of them quote it erroneously. When we consider what sublime poetry, what curious history, what striking and peculiar views of the Divine nature and of the social duties of men, are to be found in the Jewish scriptures, when we consider that two sects on which the attention of the government was constantly fixed appealed to those scriptures as the rule of their faith and practice, this indifference is astonishing. The fact seems to be that the Greeks admired only themselves, and the Romans admired only themselves and the Greeks.

LORD MACAULAY: *History*, May, 1828.

The vast despotism of the Cæsars, gradually effacing all national peculiarities, and assimilating the remotest provinces of the empire to each other, augmented the evil. At the close of the third century after Christ the prospects of mankind were fearfully dreary. A system of etiquette as pompously frivolous as that of the Escurial had been established. A sovereign almost invisible; a crowd of dignitaries minutely distinguished by badges and titles; rhetoricians who said nothing but what had been said ten thousand times; schools in which nothing was taught but what had been known for ages: such was the machinery provided for the government and instruction of the most enlightened part of the human race. That great community was then in danger of experiencing a calamity far more terrible than any of the quick, inflammatory, destroying maladies to which nations are liable,—tottering, drivelling, paralytic longevity, the immortality of the Struldbrugs, a Chinese civilization. It would be easy to indicate many points of resemblance between the subjects of Diocletian and the people of that Celestial Empire where during many centuries nothing has been learned or unlearned; where government, where education, where the whole system of life, is a ceremony; where knowledge forgets to increase and multiply, and, like the talent buried in the earth, or the pound wrapped up in the napkin, experiences neither waste nor augmentation.

LORD MACAULAY: *History*.

ROUSSEAU.

Mr. Hume told me that he had from Rousseau himself the secret of his principles of composition. That acute though eccentric observer had perceived that, to strike and interest the public, the marvellous must be produced; that the marvellous of the heathen mythology had long since lost its effects; that giants, magicians, fairies, and heroes of romance, which succeeded, had exhausted the portion of credulity which belonged to their age; that now nothing was left to a writer but that species of the marvellous, which might still be produced, and with as great an effect as ever, though in another way, —that is, the marvellous in life, in manners, in characters, and in extraordinary situations, giving rise to new and unlooked-for strokes in politics and morals. I believe that, were Rousseau alive, and in one of his lucid intervals, he would be shocked at the practical frenzy of his scholars, who in their parodoxes are servile imitators, and even in their incredulity discover an implicit faith.

BURKE:
Reflec. on the Rev. in France, 1790.

Everybody knows that there is a great dispute amongst their leaders, which of them is the best resemblance to Rousseau. In truth, they all resemble him. His blood they transfuse into their minds and into their manners. Him they study; him they meditate; him they turn over in all the time they can spare from the laborious mischief of the day or the debauches of the night. Rousseau is their canon of holy writ; in his life he is their canon of Polycletus; he is their standard figure of perfection. To this man and this writer, as a pattern to authors and to Frenchmen, the foundries of Paris are now running for statues, with the kettles of their poor and the bells of their churches.

BURKE:
Letter to a Member of the National Assembly, 1791.

It was this abuse and perversion, which vanity makes even of hypocrisy, which has driven Rousseau to record a life not so much as checkered or spotted here and there with virtues, or even distinguished by a single good action. It is such a life he chooses to offer to the attention of mankind. It is such a life that, with a wild defiance, he flings in the face of his Creator,

whom he acknowledges only to brave. Your Assembly, knowing how much more powerful example is found than precept, has chosen this man (by his own account without a single virtue) for a model. To him they erect their first statue. From him they commence their series of honours and distinctions. BURKE:

Letter to a Member of the National Assembly.

I am certain that the writings of Rousseau lead directly to this kind of shameful evil. I have often wondered how he comes to be so much more admired and followed on the Continent than he is here. Perhaps a secret charm in the language may have its share in this extraordinary difference. We certainly perceive, and to a degree we feel, in this writer, a style glowing, animated, enthusiastic, at the same time that we find it lax, diffuse, and not in the best taste of composition,—all the members of the piece being pretty equally laboured and expanded, without any due selection or subordination of parts. He is generally too much on the stretch, and his manner has little variety. We cannot rest upon any of his works, though they contain observations which occasionally discover a considerable insight into human nature. But his doctrines, on the whole, are so inapplicable to real life and manners, that we never dream of drawing from them any rule for laws or conduct, or for fortifying or illustrating anything by a reference to his opinions. They have with us the fate of older paradoxes:—

Cum ventum ad *verum* est, *sensus moresque* repugnant,
Atque ipsa utilitatis justi prope mater et æqui.

BURKE:

Letter to a Member of the National Assembly.

It is not that I consider this writer [Rousseau] as wholly destitute of just notions. Amongst irregularities, it must be reckoned that he is sometimes moral, and moral in a very sublime strain. But the *general spirit and tendency* of his works is mischievous,—and the more mischievous for this mixture; for perfect depravity of sentiment is not reconcilable with eloquence; and the mind (though corruptible, not complexionally vicious) would reject and throw off with disgust a lesson of pure and unmixed evil. These writers make even virtue a pander to vice.

BURKE:

Letter to a Member of the National Assembly.

SACRIFICE.

Another principle was that universal one of sacrifices for expiation, and rendering God propitious to man, and was practised among all nations. I remember not any wherein this custom did not prevail; for it did even among those people where the Jews, as being no trading nation, had not any commerce; and also in America, found out in these latter ages. It was not a law of nature; no man can find any such thing written in his own heart, but a tradition from Adam. Now that among the loss of so many other doctrines that were handed down from Adam to his immediate posterity, as, in particular, that of the "Seed of the woman," which one would think a necessary appendix to that of sacrificing, this latter should be preserved as a fragment of an ancient tradition, seems to be an act of Divine wisdom to prepare men for the entertainment of the doctrine of the great Sacrifice for the expiation of the sin of the world. And as the apostle forms his argument from the Jewish sacrifices, in the epistle to the Hebrews, for the convincing them of the end of the death of Christ, so did the ancient fathers make use of this practice of the heathen to convince them of the same doctrine.

CHARNOCK: *Attributes.*

SACRILEGE.

Nothing the united voice of all history proclaims so loud, as the certain unfailing curse that has pursued and overtook sacrilege.

SOUTH.

SATIRE.

Among the writers of antiquity, there are none who instruct us more openly in the manners of their respective times in which they lived, than those who have employed themselves in satire, under what dress soever it may appear; as there are no other authors whose province it is to enter so directly into the ways of men, and set their miscarriages in so strong a light. Simonides, a poet famous in his generation, is, I think, author of the oldest satire that is now extant; and, as some say, of the first that was ever written.

ADDISON: *Spectator*, No. 209.

Should a writer single out and point his raillery at particular persons, or satirize the miserable, he might be sure of pleasing a great part of his readers; but must be a very ill man if he could please himself. ADDISON.

A satire should expose nothing but what is corrigible, and make a due discrimination between those that are and those that are not the proper objects of it. ADDISON.

He that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of others' memory. LORD BACON.

Satire is a kind of poetry in which human vices are reprehended, partly dramatically, partly simply; but for the most part figuratively and occultly. DRYDEN.

Satire among the Romans, but not among the Greeks, was a biting invective poem. DRYDEN.

Juvenal's genius was sharp and eager; and as his provocations were great, he has revenged them tragically. DRYDEN.

The Bishop of Salisbury recommendeth the tenth satire of Juvenal, in his pastoral letter, to the serious perusal of the divines of his diocese. DRYDEN.

Hence comes lowness of style to be so much the propriety of satire that without it a poet can be no more a satirist than without visibility he can be a man. DRYDEN.

The end of satire is the amendment of vices by correction; and he who writes honestly is no more an enemy to the offender, than the physician to the patient when he prescribes harsh remedies. DRYDEN.

There is sweetness in good verse, which tickles even while it hurts; and no man can be heartily angry with him who pleases him against his will. DRYDEN.

Of satires I think as Epictetus did: "If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it." By dint of time and experience I have learned to be a good post-horse: I go through my appointed stage, and I care not for the curs who bark at me along the road. FREDERICK THE GREAT.

Wycherly, in his writings, is the sharpest satirist of his time; but in his nature he has all the softness of the tenderest dispositions: in his writings he is severe, bold, undertaking; in his nature gentle, modest, inoffensive. GRANVILLE.

Even in modern times songs have been by no means without influence on public affairs; and we may therefore infer that in a society where printing was unknown, and where books were rare, a pathetic or humorous party-ballad must have produced effects such as we can but faintly conceive. It is certain that satirical poems were common at Rome from a very early period. The rustics, who lived at a distance from the seat of government, and took little part in the strife of factions, gave vent to their petty local animosities in coarse Fescennine verse. The lampoons of the city were doubtless of a higher order and their sting was early felt by the nobility. For in the Twelve Tables, long before the time of the Licinian laws, a severe punishment was denounced against the citizen who should compose or recite verses reflecting on another. Satire is, indeed, the only sort of composition in which the Latin poets whose works have come down to us were not mere imitators of foreign models; and it is therefore the only sort of composition in which they have never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hot-house plant, which, in return for assiduous and skilful culture, gave only scanty and sickly fruits. It was hardy and full of sap: and in all the various juices which it yielded might be distinguished the flavour of the Ausonian soil. "Satire," said Quinctilian, with just pride, "is all our own." Satire sprang, in truth, naturally from the constitution of the Roman government and from the spirit of the Roman people; and, though at length subjected to metrical rules derived from Greece, retained to the last an essentially Roman character. . . . The genius and spirit of the Roman satirists survived the liberty of their country, and were not extinguished by the cruel despotism of the Julian and Flavian Emperors. The great poet who told the story of Domitian's turbot was the legitimate successor of those forgotten minstrels whose songs animated the factions of the infant Republic. LORD MACAULAY:
Lays of Ancient Rome: Virginia.

A satire may be exemplified by pictures, characters, and examples. POPE.

Satires and lampoons on particular people circulate more by giving copies in confidence to the friends of the parties than by printing them. R. B. SHERIDAN.

For a young and presumptuous poet (and presumptuousness is but too naturally connected with the consciousness of youthful power) a disposition to write satires is one of the most dangerous he can encourage. It tempts him to personalities, which are not always forgiven after he has repented and become ashamed of them; it ministers to his self-conceit; if he takes the tone of invective, it leads him to be uncharitable; and if he takes that of ridicule, one of the most fatal habits which any one can contract is that of looking at all things in a ludicrous point of view. SOUTHEY.

When I had run over several such in my thoughts, I concluded, however unaccountable the assertion might appear at first sight, that good-nature was an essential quality in a satirist, and that all the sentiments which are beautiful in this way of writing must proceed from that quality in the author. Good-nature produces a disdain of all baseness, vice, and folly: which prompts them to express themselves with smartness against the errors of men, without bitterness towards their persons. This quality keeps the mind in equanimity, and never lets an offence unseasonably throw a man out of his character. When Virgil said, "he that did not hate Bavius

might love Mævius," he was in perfect good humour; and was not so much moved at their absurdities as passionately to call them sots or blockheads in a direct invective, but laughed at them with a delicacy of scorn, without any mixture of anger.

The best good man, with the worst-natured muse, was the character among us of a gentleman as famous for his humanity as his wit.

SIR R. STEELE: *Tatler*, No. 242.

The men of the greatest character in this kind were Horace and Juvenal. There is not, that I remember, one ill-natured expression in all their writings, not one sentence of severity, which does not apparently proceed from the contrary disposition. Whoever reads them will, I believe, be of this mind; and if they were read with this view, it might possibly persuade our young fellows that they might be very witty men without speaking ill of any but those who deserve it. But, in the perusal of these writers, it may not be unnecessary to consider that they lived in very different times.

SIR R. STEELE: *Tatler*, No. 242.

Satire is a sort of glass, wherein beholders generally discover everybody's face but their own;—which is the chief reason for that kind of reception it meets in the world, and that so few are offended with it. SWIFT.

It is as hard to satirize well a man of distinguished vices, as to praise well a man of distinguished virtues. SWIFT.

SCANDAL.

Be deaf unto the suggestions of tale-bearers, calumniators, pick-thank or malevolent delators, who, while quiet men sleep, sowing the tares of discord and division, distract the tranquillity of charity and all friendly society. These are the tongues that set the world on fire, cankers of reputation, and, like that of Jonas his gourd, wither a good name in a night.

SIR T. BROWNE:
Christian Morals, Pt. II., xx.

[Queen] Mary had a way of interrupting tattle about elopements, duels, and play debts, by asking the tattlers, very quietly yet significantly, whether they had ever read her favourite sermon, Doctor Tillotson's, on Evil Speaking.

LORD MACAULAY:
Hist. of Eng.: William and Mary, ch. xi.

I never listen to calumnies, because, if they are untrue, I run the risk of being deceived, and if they be true, of hating persons not worth thinking about. MONTESQUIEU.

It is a certain sign of an ill heart to be inclined to defamation. They who are harmless and innocent can have no gratification that way: but it ever arises from a neglect of what is laudable in a man's self, and an impatience of seeing it in another.

SIR R. STEELE: *Spectator*, No. 427.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing. TILLOTSON.

It is not good to speak evil of all whom we know bad; it is worse to judge evil of any who may prove good. To speak ill upon knowledge shows a want of charity; to speak ill upon suspicion shows a want of honesty. I will not speak so bad as I know of many; I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion; to speak evil by others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself who speaks ill of others upon suspicion. WARWICK.

SCHOLARS.

Were not men of abilities thus communicative, their wisdom would be in a great measure useless, and their experience uninstructive.

ADDISON.

Even of those who have dedicated themselves to knowledge, the far greater part have confined their curiosity to a few objects, and have very little inclination to promote any fame but that of which their own studies entitle them to partake. The naturalist has no desire to know the opinion or conjectures of the philologer; the botanist looks upon the astronomer as being unworthy of his regard; the lawyer scarcely hears the name of a physician without contempt; and he that is growing great and happy by electrifying a bottle wonders how the world can be engaged by trifling prattle about war or peace.

DR. S. JOHNSON: *Rambler*, No. 118.

To watch occasions to correct others in their discourse, and not slip any opportunity of showing their talents, scholars are most blamed for.

LOCKE.

In plain truth, the cares and expence our parents are at in our education point at nothing but to furnish our heads with knowledge; but not a word of judgment or vertue. Cry out of one that passes by, to the people, "O, what a learned!" and of another, "O what a good man goes there!" they will not fail to turn their eyes, and address their respect to the former. There should then be a third cryer, "O the puppies and coxcombs!" Men are apt presently to enquire, Does such a one understand Greek? Is he a critick in Latine? Is he a poet? Or does he pretend to prose? But whether he be grown better or more discreet, which are qualities of more value and concern, those are never enquir'd into: whereas, we should rather examine who is better learned than who is more learned. We only toil and labour to stuff the memory, and in the mean time leave the conscience and the understanding unfurnish'd and void. . . . All other knowledge is hurtful to him who has not the science of honesty and good nature. But the reason I glanc'd upon but now, may it not also pro-

ceed from hence, that our study having almost no other aim but profit, fewer of those who by nature are born to offices and employments, rather of glory than gain, addict themselves to letters; or for so little a while (being taken from their studies before they can come to have any taste of them, to a profession that has nothing to do with books), that there ordinarily remain no other to apply themselves wholly to learning but people of mean condition, who in that study only to live, and have preferment only in their prospect; and by such people, whose souls are both by nature, and education, and domestick example, of the basest metal and alloy, the fruits of knowledge are both immaturely gathered, ill-digested, and deliver'd to their pupils quite another thing. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxiv.

He who pretends to the learned professions, if he doth not arise to be a critic himself in philological matters, should frequently converse with dictionaries, paraphrasts, commentators, or other critics, which may relieve any difficulties.

DR. I. WATTS.

SCHOOL-BOY.

When a Reviewer or other Writer has crammed himself to choking with some particular abstruse piece of information, why does he introduce it with the casual remark, that "every school-boy knows" it? He didn't know it himself last week; why is it indispensable that he should let off this introductory cracker among his readers? We have a vast number of extraordinary fictions in common use, but this fiction of the school-boy is the most unaccountable to me of all. It supposes the school-boy to know everything. The school-boy knows the exact distance, to an inch, from the moon to Uranus. The school-boy knows every conceivable quotation from the Greek and Latin authors. The school-boy is up at present, and has been these two years, in the remotest corners of the maps of Russia and Turkey; previously to which display of his geographical accomplishments he had been on the most intimate terms with the whole of the gold regions of Australia. If there were a run against the monetary system of the country to-morrow, we should find this prodigy of a school-boy dawn upon us with the deepest mysteries of banking and the currency. We have nearly got rid of the Irishman who stood by us so long, and did so much public service, by enabling the narrators of facetious anecdotes to introduce them with "As the Irishman said." We have quite got rid of the Frenchman who was for many years in partnership with him. Are we never, on any terms, to get rid of the school-boy?

Household Words.

SCHOOLS.

A great school is very trying: it never can present images of rest and peace; and when the spring and activity of youth are altogether unsanctified by anything pure and elevated in its desires, it becomes a spectacle that is dizzying and almost more morally distressing than the shouts and gambols of a set of lunatics. It is very startling to see so much of sin combined with so little of sorrow. In a parish, among the poor, whatever of sin exists, there is sure also to be enough of suffering: poverty, sickness, and old age, are mighty tamers and chastisers. But with boys of the richer classes one sees nothing but plenty, health, and youth; and these are really awful to behold when one must feel that they are unblessed. On the other hand, few things are more beautiful than when one does see all holy and noble thoughts and principles, not the forced growth of pain, or infirmity, or privation, but springing up as by God's immediate planting, in a sort of garden of all that is fresh and beautiful, full of so much hope for this world as well as for heaven.

DR. T. ARNOLD.

We complain with reason that the teachers of girls' schools are seldom guided by any definite principles in educating the feelings and the intellect of their pupils; but expect what is good and right to come of itself as a result of teaching: much as if a watch could be set in accurate movement by labor spent upon the polishing and decoration of its dial-plate. The power of self-control is seldom diligently exercised; the power of reflection, of looking inwards, of gaining self-knowledge in its true sense, is left to be the growth of chance: and the purely intellectual faculty, the power of comprehension, instead of being constantly employed upon objects within its grasp, is neglected, in order to overload the memory. Often joined to all this is a forcing system which encourages over-exertion of the growing brain, with all its concomitant and attendant evils; and which, among the elder girls, or among pupil teachers, who are excited by emulation or necessity to neglect the friendly warnings of fatigue, is often a source of lamentable bodily and mental failure.

Household Words, Oct. 18, 1856.

The illustration will be found in the very common, perhaps universal, custom of furnishing a school with stools and forms in lieu of ordinary chairs. This is a direct sacrifice of health to parsimony. The stools cost little, and are conveniently moved from one room to another. All mistresses know, however, that the spine of a growing girl is unable to support constantly the weight of her head and shoulders. Nature teaches leaning as a means of relief, by which the weight is lessened, and the free action of the chest not impeded. But a girl who sits on a stool cannot lean, and her spine bends. The resulting deformity may be permanent or temporary; an abiding curvature to one or other side, or a mere rounding of the back removable at will. But all such distortions, while they last, if only for five minutes, have a bad effect that is commonly forgotten. They confine the

chest and hinder respiration, limiting the quantity of air admitted into the lungs, and producing effects similar to those of a vitiated atmosphere. This is no light thing.

Household Words, Oct. 18, 1856.

SCIENCE.

The strength of all sciences, which consisteth in their harmony, each supporting the other, is as the strength of the old man's fagot in the band; for were it not better for a man in a fair room to set up one great light, or branching candlestick of lights, than to go about with a small watch-candle into every corner?

LORD BACON.

Sir William Hamilton, in his Lectures on Logic, defined science as a "complement of cognitions, having in point of form the character of logical perfection, and in point of matter the character of real truth." P. DOVE.

Science is knowledge certain and evident in itself, or by the principles from which it is deduced or with which it is certainly connected. It is subjective, as existing in the mind; objective, as embodied in truths; speculative, as leading to do something, as in practical science.

FLEMING.

The sciences are said, and they are truly said, to have a mutual connection, that any one of them may be the better understood for an insight into the rest.

BISHOP HORSLEY.

There cannot be a body of rules without a rationale, and this rationale constitutes the science. SIR G. C. LEWIS.

The fact is that common observers reason from the progress of the experimental sciences to that of the imitative arts. The improvement of the former is gradual and slow. Ages are spent in collecting materials, ages more in separating and combining them. Even when a system has been formed, there is still something to add, to alter, or to reject. Every generation enjoys the use of a vast hoard bequeathed to it by antiquity, and transmits that hoard, augmented by fresh acquisitions, to future ages. In these pursuits, therefore, the first speculators lie under great disadvantages, and, even when they fail, are entitled to praise. Their pupils, with far inferior intellectual powers, speedily surpass them in actual attainments. Every girl who has read Mrs. Marcet's little dialogues on Political Economy could teach Montaigne or Walpole many lessons in finance. Any intelligent man may now, by resolutely applying himself for a few years to mathematics, learn more than the great Newton knew after half a century of study and meditation.

LORD MACAULAY: *Milton*, Aug. 1825.

It might be amusing to institute a comparison between one of the profoundly learned men of the thirteenth century and one of the superficial students who will frequent our library. Take the great philosopher of the time of Henry the Third of England, or Alexander the Third of Scotland, the man renowned all over the island, and even as far as Italy and Spain, as the first of astronomers and chemists. What is his astronomy? He is a firm believer in the Ptolemaic system. He never heard of the law of gravitation. Tell him that the succession of day and night is caused by the turning of the earth on its axis. Tell him that in consequence of this motion the polar diameter of the earth is shorter than the equatorial diameter. Tell him that the succession of summer and winter is caused by the revolution of the earth round the sun. If he does not set you down as an idiot, he lays an information against you before the Bishop, and has you burned for an heretic. To do him justice, however, if he is ill informed on these points, there are other points on which Newton and Laplace were mere children when compared with him. He can cast your nativity. He knows what will happen when Saturn is in the House of Life, and what will happen when Mars is in conjunction with the Dragon's Tail. He can read in the stars whether an expedition will be successful, whether the next harvest will be plentiful, which of your children will be fortunate in marriage, and which will be lost at sea. Happy the State, happy the family, which is guided by the counsels of so profound a man! And what but mischief, public and private, can we expect from the temerity and conceit of sciolists who know no more about the heavenly bodies than what they have learned from Sir John Herschel's beautiful little volume? But, to speak seriously, is not a little truth better than a great deal of falsehood? Is not the man who in the evenings of a fortnight has acquired a correct notion of the solar system a more profound astronomer than a man who has passed thirty years in reading lectures about the *primum mobile* and in drawing schemes of horoscopes?

LORD MACAULAY:
The Literature of Britain, Nov. 4, 1846.

Take chemistry. Our philosopher of the thirteenth century shall be, if you please, an universal genius, chemist as well as astronomer. He has perhaps got so far as to know that if he mixes charcoal and saltpetre in certain proportions and then applies fire there will be an explosion which will shatter all his retorts and aludels; and he is proud of knowing what will in a later age be familiar to all the idle boys in the kingdom. But there are departments of science in which he need not fear the rivalry of Black, Lavoisier, or Cavendish, or Davy. He is in hot pursuit of the philosopher's stone, of the stone that is to bestow wealth, and health, and longevity. He has a long array of strangely shaped vessels, filled with white and red oil constantly boiling. The moment of projection is at hand; and soon all his kettles and gridirons will be turned into pure gold. Poor Professor Faraday can do nothing of the sort. I should

deceive you if I held out to you the smallest hope that he will ever turn your half-pence into sovereigns. But if you can induce him to give at our Institute a course of lectures such as I once heard him give to the Royal Institution to children in the Christmas holidays, I can promise you that you will know more about the effects produced on bodies by heat and moisture than was known to some alchemists who in the middle ages were thought worthy of the patronage of Kings. LORD MACAULAY:
The Literature of Britain.

Shun no toil to make yourself remarkable by some talent or other. Yet do not devote yourself to one branch exclusively. Strive to get clear notions about all. Give up no science entirely, for science is but one. SENECA.

SCOLDING.

If words are sometimes to be used, they ought to be grave, kind, and sober, representing the ill or unbecomingness of the faults, rather than a hasty rating of the child for it.
LOCKE.

Passionate chiding carries rough language with it, and the names that parents and preceptors give children, they will not be ashamed to bestow on others. LOCKE.

SCRUPULOSITY.

It will be necessary to avoid the exquisiteness of an over-attention to small parts; and to over-precision, and to a spirit of detail, which acute understandings, and which, without great care, all precise reasoners are apt to get into; and which gives, in some degree, a sort of hardness, and what you connoisseurs call the dry manner, to all our actions. BURKE:
To the Duke of Richmond, Nov. 17, 1772.

Groundless prejudices and weaknesses of conscience, instead of tenderness, mislead too many others, too many, otherwise good men.
SPRAT.

For the matter of your confession, let it be severe and serious; but yet so that it may be without any inordinate anxiety, and unnecessary scruples, which only entangle the soul.
JEREMY TAYLOR.

SCULPTURE.

A statue lies hid in a block of marble; and the art of the statuary only clears away the superfluous matter, and removes the rubbish.
ADDISON.

They were famous originals that gave rise to statues, with the same air, posture, and attitudes. ADDISON.

Sculptors are obliged to follow the manners of the painters, and to make many ample folds, which are unsufferable hardness, and more like a rock than a natural garment.
DRYDEN.

The idea of the painter and the sculptor is undoubtedly that perfect and excellent example of the mind by imitation of which imagined form all things are represented which fall under human sight. DRYDEN.

The ideal is to be obtained by selecting and assembling in one whole the beauties and perfections which are usually seen in different individuals, excluding everything defective or unseemly, so as to form a type or model of the species. Thus, the Apollo Belvedere is the ideal of the beauty and proportion of the human frame. FLEMING.

SECRECY.

There are men of concealed fire that doth not break out in the ordinary circumstances of life. ADDISON.

By desiring a secrecy to words spoken under the rose we mean, in society and compotation, from the ancient custom in symposiac meetings to wear chaplets of roses about their heads.
SIR T. BROWNE: *Vulgar Errors.*

We must regard every matter as an entrusted secret which we believe the person concerned would wish to be considered as such. Nay, further still, we must consider all circumstances as secrets intrusted which would bring scandal upon another if told, and which it is not our certain duty to discuss, and that in our own persons and to his face. The divine rule of doing as we would be done by is never better put to the test than in matters of good and evil speaking. We may sophisticate with ourselves upon the manner in which we should wish to be treated, under many circumstances; but everybody recoils instinctively from the thought of being spoken ill of in his absence.
LEIGH HUNT.

To tell our own secrets is generally folly; but that folly is without guilt; to communicate those with which we are intrusted is always treachery, and treachery for the most part combined with folly. DR. S. JOHNSON.

Nothing can be added to the nicety of the death of the wife of Fulvius, a familiar favourite of Augustus. Augustus having discover'd that he had vented an important secret he had intrusted him withal, one morning that he came to make his court, receiv'd him very coldly, and lookt frowningly upon him. He returns home full of despair, where he sorrowfully told his wife, that being fall'n into this misfortune, he was resolv'd to kill himself: to which she soundly replied, "'tis but reason you should, seeing that having so often experimented the

inconsistency of my tongue you should not learn nor take warning: but let me kill myself first," and without any more dispute ran herself through the body with a sword.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lx.

As it was communicated with the air of a secret, it soon found its way into the world.

POPE.

SECTS.

In consequence of the collision of disputes, and the hostile aspect which rival sects bear to each other, they are scarcely in a situation to investigate truth with perfect impartiality. Few or none of them have derived their sentiments purely from the sacred oracles, as the result of independent inquiry; but almost universally from some distinguished leader, who at the commencement of the Reformation formed his faith, and planned his discipline, amid the heat and fury of theological combat. Terms have been invented for the purpose of excluding error, or more accurately defining the truth, to which the New Testament is a stranger, and on those terms associations and impressions ingrafted which, in some instances, perhaps, little corresponded with the divine simplicity of the gospel.

ROBERT HALL:
Address to the Rev. Eustace Carey.

SELF-CONCEIT.

Should the world applaud, we must thankfully receive it as a boon; for if the most deserving of us appear to expect it as a debt, it will never be paid. The world, it has been said, does as much justice to our merits as to our defects, and I believe it; but, after all, none of us are so much praised or censured as we think; and most men would be thoroughly cured of their self-importance if they would only *rehearse their own funeral*, and walk abroad *incognito* the very day after that on which they were supposed to have been buried.

COLTON: *Lacon.*

Wouldst thou not be thought a fool in another's conceit, be not wise in thy own: he that trusts to his own wisdom proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

QUARLES.

Self-conceit, peevishness, and incompliance of humour in things lawful and indifferent.

TILLOTSON.

SELF-CONTROL.

The training of the feelings is a most important point in the management of girls, especially when much exposed, as they often are, to the subtle emotional influence of music. But most teachers are content to repress by discipline the external signs of temper and other passions, and then think that they have done enough. Human feelings, however, are highly elastic, and will be sure to re-assert their power when such pressure is removed, and when the events of life call them into activity. This is seldom the case during the first few years after leaving school, often the sunniest period of a girl's existence. But, when this period is past, how many homes are embittered by fretfulness or jealousy, how many illnesses aggravated by peevishness or discontent, for want of knowing how to commence the difficult task of self-control! *Household Words.*

He who reigns within himself, and rules passions, desires, and fears, is more than a king.

MILTON.

SELF-DECEIT.

If men loved to be deceived and fooled about their spiritual estate, they cannot take a surer course than by taking their neighbour's word for that which can be known only from their own heart.

SOUTH.

SELF-DENIAL.

A good man not only forbears those gratifications which are forbidden by reason and religion, but even restrains himself in unforbidden instances.

ATTERBURY.

To forego the pleasures of sense, and undergo the hardships that attend a holy life, is such a kind of mercenariness as none but a resigned believing soul is likely to be guilty of; if fear itself, and even the fear of hell, may be one justifiable motive of men's actions.

BOYLE.

Self-denial is a kind of holy association with God; and, by making you his partner, interests you in all his happiness.

BOYLE.

The opportunities of making great sacrifices for the good of mankind are of rare occurrence, and he who remains inactive till it is in his power to confer signal benefits or yield important services is in imminent danger of incurring the doom of the slothful servant. It is the preference of duty to inclination in the ordinary course of life, it is the practice of self-denial in a thousand little instances, which forms the truest test of character, and secures the honour and the reward of those who *live not to themselves.*

ROBERT HALL:
Funeral Sermon for Dr. Ryland.

The more a man denies himself, the more he shall obtain from God.

HORACE.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

SIR WALTER SCOTT.

There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial. SIR WALTER SCOTT.

But if there were no such consideration as the good effect which self-denial has upon the sense of other men towards us, it is of all qualities the most desirable for the agreeable disposition in which it places our own minds. I cannot tell what better to say of it, than that it is the very contrary of ambition; and that modesty allays all those passions and inquietudes to which that vice exposes us. He that is moderate in his wishes, from reason and choice, and not resigned from sourness, distaste, or disappointment, doubles all the pleasures of his life. The air, the season, a sunshiny day, or a fair prospect, are instances of happiness; and that which he enjoys in common with all the world (by his exemption from the enchantments by which all the world are bewitched), are to him uncommon benefits and new acquisitions. Health is not eaten up with care, nor pleasure interrupted by envy.

SIR R. STEELE: *Spectator*, No. 206.

The great foundation of civil virtue is self-denial; and there is no one above the necessities of life, but has opportunities of exercising that noble quality, and doing as much as his circumstances will bear for the ease and convenience of other men; and he who does more than ordinary men practise upon such occasions as occur in his life, deserves the value of his friends, as if he had done enterprises which are usually attended with the brightest glory. Men of public spirit differ rather in their circumstances than their virtue; and the man who does all he can, in a low station, is more a hero than he who omits any worthy action he is able to accomplish in a great one.

SIR R. STEELE: *Spectator*, No. 248.

SELF-DELUSION.

Neither a bare approbation of, nor a mere wishing, nor unactive complacency in, nor, lastly, a natural inclination to, things virtuous and good, can pass before God for a man's willing of such things: and, consequently, if men, upon this account, will needs take up and acquiesce in an airy ungrounded persuasion that they will those things which really they not will, they fall thereby into a gross and fatal delusion.

SOUTH.

SELF-ESTIMATION.

Self-estimation is a flatterer too readily entitling us unto knowledge and abilities, which others solicitously labour after, and doubtfully think they attain. Surely, such confident tempers do pass their days in best tranquillity; who, resting in the opinion of their own abilities, are happily gulled by such contentation; wherein pride, self-conceit, confidence, and opiniatrity will hardly suffer any to complain of imperfection. To think themselves in the right, or all that right, or only that, which they do or think, is a fallacy of high content; though others laugh in their sleeves, and look upon them as in a deluded state of judgment: wherein, notwithstanding, it were but a civil piece of complacency to suffer them to sleep who would not wake, to let them rest in their securities, nor by dissent or opposition to stagger their contentments. SIR T. BROWNE:

Christian Morals, Pt. II., viii.

In the want and ignorance of almost all things, they looked upon themselves as the happiest and wisest people of the universe.

LOCKE.

He that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile, with such a debasement and such a pollution as sin is, himself so highly reasoned and ennobled to a new friendship and filial relation with God. Nor can he fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his own severe and modest eye upon himself, if it should see him doing or imagining that which is sinful, though in the deepest secrecy. MILTON:

The Reason of Church Government Urged Against Prelatry.

SELF-EVIDENCE.

Touching things which generally are received, although in themselves they be most certain, yet, because men presume them granted of all, we are hardliest able to bring such proof of their certainty as may satisfy gainsayers, when suddenly and besides expectation they require the same at our hands. HOOKER.

SELF-EXAMINATION.

Daily examination is an antidote against the temptations of the following day, and constant examination of ourselves after duty is a preservative against vain encroachments in following duties; and upon the finding them out, let us apply the blood of Christ by faith for our cure, and draw strength from the death of Christ for the conquest of them, and let us also be humbled. God lifts up the humble; when we are humbled for our carnal frames in one duty, we shall find ourselves by the grace of God more elevated in the next. CHARNOCK: *Attributes.*

If one concentrates reflection too much on one's self, one ends by no longer seeing anything,

or seeing only what one wishes. By the very act, as it were, of capturing one's self, the personage we believe we have seized escapes, disappears. Nor is it only the complexity of our inner being which obstructs our examination, but its exceeding variability. The investigator's regard should embrace all the sides of the subject, and perseveringly pursue all its phases. DEGERANDO:

Du Perfect. Moral, ch. ix., *On the Difficulties We Encounter in Self-Study.*

If, after a serious retrospect of your past lives, of the objects you have pursued, and the principles which have determined your conduct, they appear to be such as will ill sustain the scrutiny of a dying hour, dare to be faithful to yourselves, and shun with horror that cruel treachery to your best interests which would impel you to sacrifice the happiness of eternity to the quiet of a moment. ROBERT HALL:

Funeral Sermon for the Princess Charlotte.

Every one, if he would look into himself, would find some defect of his particular genius. LOCKE.

If we would sometimes bestow a little consideration upon ourselves, and employ the time we spend in prying into other men's actions and discovering things without us, in examining our own abilities, we should soon perceive of how infirm and decaying materials this fabrick of ours is composed. Is it not a singular testimony of imperfection that we cannot establish our satisfaction in any one thing, and that even our own fancy and desire should deprive us of the power to choose what is most proper and useful for us? A very good proof of this, is the great dispute that has ever been amongst the philosophers, of finding out a man's principal and sovereign good, that continues yet, and will eternally continue, without resolution or accord.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. lii.

What is every year of a wise man's life but a censure and critique of the past? POPE.

Inspect the neighbourhood of thy life; every shelf, every nook of thy abode; and, nestling in, quarter thyself in the farthest and most domestic winding of thy snail-house. RICHTER.

Some judge it advisable for a man to account with his heart every day; and this, no doubt, is the best and surest course; for still the oftener the better. SOUTH.

This method, faithfully observed, must keep a man from breaking or running behind-hand in his spiritual estate: which without frequent accountings he will hardly be able to prevent. SOUTH.

Let us take care that we sleep not without such a recollection of the actions of the day as may represent anything that is remarkable as matter of sorrow or thanksgiving. JEREMY TAYLOR.

Once a day, especially in the early years of life and study, call yourselves to an account what new ideas, what new proposition or truth, you have gained. DR. I. WATTS.

It was the sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day. DR. I. WATTS.

SELF-INTEREST.

Self-interest, . . . spurring to action by hopes and fears, caused all those disorders amongst men which required the remedy of civil society. WARBURTON.

SELF-KNOWLEDGE.

Above all subjects study thine own self. For no knowledge that terminates in curiosity or speculation is comparable to that which is of use; and of all useful knowledge that is most so which consists in the due care and just notions of ourselves. This study is a debt which every one owes himself. Let us not then be so lavish, so unjust, as not to pay this debt, by spending some part at least, if we cannot all, or most of our time and care upon that which has the most indefeasible claim to it. Govern your passions, manage your actions with prudence, and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly; but bring all under discipline. Set all your faults before your eyes, and pass sentence upon yourself with the same severity as you would do upon another for whom no partiality had biassed your judgment. BERNARD.

It is fit for a man to know his own abilities and weaknesses, and not think himself obliged to imitate all that he thinks fit to praise. BOYLE.

Reader, you have been bred in a land abounding with men able in arts, learning, and knowledges manifold: this man in one, this in another; few in many, none in all. But there is one art of which every man should be a master,—the art of *reflection*. If you are not a *thinking* man, to what purpose are you a man at all? In like manner, there is one knowledge which it is every man's duty and interest to acquire, namely, *self-knowledge*. Or to what end was man alone, of all animals, endued by the Creator with the faculty of *self-consciousness*? COLERIDGE.

He that knows himself knows others; and he that is ignorant of himself could not write a very profound lecture on other men's heads. COLTON: *Lacon.*

The imperfection of self-knowledge must often expose us to the danger of self-delusion,

the only remedy for which is self-distrust: this evinces the necessity of self-denial; and our general security (with divine assistance) must be in self-command. W. DANBY.

We come into the world, and know not how: we live in it in a state of self-nescience, and go hence again, and are as ignorant of our recess. GLANVILL.

He that knows most of himself, knows least of his knowledge, and the exercised understanding is conscious of its disability. GLANVILL.

Though this vicinity of ourselves to ourselves cannot give us the full prospect of all the intrigues of our nature, yet we have much more advantage to know ourselves than to know other things without us. SIR M. HALE.

Next to the knowledge of God this knowledge of ourselves seems most worthy of our endeavour. SIR M. HALE.

When a man employs himself upon remote and unnecessary subjects, and wastes his life upon questions which cannot be resolved, and of which the solution would conduce very little to the advancement of happiness; when he lavishes his hours in calculating the weight of the terraqueous globe, or in adjusting successive systems of worlds beyond the reach of the telescope; he may be very properly recalled from his excursions by this precept, and reminded that there is a nearer being with which it is his duty to be more acquainted; and from which his attention has hitherto been withheld by studies to which he has no other motive than vanity or curiosity.

DR. S. JOHNSON: *Rambler*, No. 24.

When a right knowledge of ourselves enters into our minds, it makes as great a change in all our thoughts and apprehensions as when we awake from the wanderings of a dream. LAW.

It is by the consciousness it has of its present thoughts and actions, that it is self to itself now, and so will be the same self as far as the same consciousness can extend to actions past or to come. LOCKE.

We find this great precept often repeated in Plato, do thine own work, and know thyself. Of which two parts both the one and the other generally comprehend our whole duty, and consequently do each of them complicate and involve the other; for who will do his own work aright will find that his first lesson is to know himself: and who rightly understands himself will never mistake another man's work for his own, but will love and improve himself above all other things, will refuse superfluous employments, and reject all unprofitable thoughts and propositions. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. iii.

My faults will not be hid, and it is no dispraise to me that they will not: the clearness of one's mind is never better proved than in discovering its own faults. POPE.

If self-knowledge be a path to virtue, virtue is a much better one to self-knowledge. The more pure the soul becomes, it will, like precious stones that are sensible to the contact of poison, shrink from the fetid vapours of evil impressions. RICHTER.

No man truly knoweth himself but he groweth daily more contemptible in his own eyes.

JEREMY TAYLOR: *Guide to Devotion.*

Of all literary exercitations, whether designed for the use or entertainment of the world, there are none of so much importance, or so immediately our concern, as those which let us into the knowledge of our own nature. Others may exercise the understanding or amuse the imagination; but these only can improve the heart and form the human mind to wisdom. BISHOP WARBURTON.

The most difficult thing in life is to know yourself. THALES.

SELF-LOVE.

That satisfaction we receive from the opinion of some pre-eminence in ourselves, when we see the absurdities of another, or when we reflect on any absurdities of our own. ADDISON.

It is the nature of extreme self-lovers, as they will set an house on fire and it were but to roast their eggs. LORD BACON.

There is no art better than to be liberal of praise and commendation to others in that wherein a man's self hath any perfection. LORD BACON.

Such is the infatuation of self-love, that, though in the general doctrine of the vanity of the world all men agree, yet almost every one flatters himself that his own case is it to be an exception from the common rule. BLAIR.

If I were to trust to my observation and give a verdict on it, I must depose that, in my experience, I have found that those who were most indulgent to themselves were (in the mass) less kind to others than those who have lived a life nearer to self-denial. I go further.—In my experience I have observed that a luxurious softness of manners hardens the heart, at least as much as an over-done abstinence. BURKE: *To Chev. De Rivard, June* 1, 1791.

If self-denial be the greatest part of godliness, the great letter in the alphabet of religion, self-love is the great letter in the alphabet of practical atheism. Self is the great antichrist and anti-God in the world, that sets up itself above all that is called God; self-love is the captain of that black band (2 Tim. iii. 2): it sits in the temple of God, and would be adored as God. Self-love begins; but denying the power of godliness, which is the same with denying the ruling power of God, ends the list. CHARNOCK: *Attributes.*

Insolent is he that despiseth in his judgment all other folk, as in regard of his value, of his cunning, of his speaking, and of his bearing.
CHAUCER.

Our own productions flatter us: it is impossible not to be fond of them at the moment of their conception. DRYDEN.

The error of Hobbes, and the school of philosophers who maintained that in doing good to others our ultimate end is to do good to ourselves, lay in supposing that there is any antagonism between benevolence and self-love. So long as self-love does not degenerate into selfishness, it is quite compatible with true benevolence. FLEMING.

So in London lately, my acquaintance might happen, or might not happen, to make a slight inquiry about some subject deeply interesting to myself; and if they *had* happened, by the time that I had *constructed* the first sentence of reply, the question was forgotten and something else adverted to. So one does one's self in the same case; so every one does: we are interested only about self, or about those who form a part of our self-interest. Beyond all other extravagances of folly is that of expecting or wishing to live in a great number of hearts.
JOHN FOSTER: *Journal.*

The weakness of human understanding all will confess. Yet the confidence of most practically disowns it; and it is easier to persuade them of it from others' lapses than their own.
GLANVILL.

Resolve rather to err by too much flexibility than too much perverseness, by meekness than by self-love. HAMMOND.

Nature worketh in us all a love to our own counsels: the contradiction of others is a fan to inflame that love. HOOKER.

Every man is prompted by the love of himself to imagine that he possesses some qualities, superior, either in kind or degree, to those which he sees allotted to the rest of the world; and, whatever apparent disadvantages he may suffer in the comparison with others, he has some invisible distinctions, some latent reserve of excellence, which he throws into the balance, and by which he generally fancies that it is turned in his favour.
DR. S. JOHNSON: *Rambler*, No. 21.

We are blinded in examining our own labours by innumerable prejudices. Our juvenile compositions please us, because they bring to our minds the remembrance of youth; our later performances we are ready to esteem, because we are unwilling to think that we have made no improvement; what flows easily from the pen charms us, because we read with pleasure that which flatters our opinion of our own powers; what was composed with great struggles of the mind we do not easily reject, because we cannot bear that so much labour should be fruitless. But the reader has none of these prepossessions, and wonders that the author is so unlike himself, without considering that the same soil will, with different culture, afford different products.
DR. S. JOHNSON: *Rambler*, No. 22.

Men indulge those opinions and practices that favour their pretensions.
L'ESTRANGE.

It is unreasonable for men to be judges in their own cases: self-love will make men partial to themselves and their friends.
LOCKE.

I have sacrificed much of my own self-love in preventing not only many mean things from seeing the light, but many which I thought tolerable. POPE.

He cannot sincerely consider the strength, poise the weight, and discern the evidence, of the clearest argumentations, where they would conclude against his desires. SOUTH.

Thus, we see, every man is the maker of his own fortune; and, what is very odd to consider, he must in some measure be the trumpeter of his own fame; not that men are to be tolerated who directly praise themselves: but they are to be endued with a sort of defensive eloquence, by which they shall be always capable of expressing the rules and arts whereby they govern themselves.
SIR R. STEELE: *Tatler*, No. 52.

That the principle of self-love (or, in other words, the desire of happiness) is neither an object of approbation nor of blame is sufficiently obvious. It is inseparable from the nature of man as a rational and a sensitive being.
DUGALD STEWART.

The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into love of ourselves: but the self-love of some men inclines them to please others; and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice.
SWIFT.

That was excellently observed, say I, when I read a passage in an author where his opinion agrees with mine. SWIFT.

There is in most people a reluctance and unwillingness to be forgotten. We observe even among the vulgar how fond they are to have an inscription over their grave. SWIFT.

Plato told to Dion that of all things in the world he should beware of that folly by which most men please themselves and despise a better judgment. JEREMY TAYLOR.

If the god of this world did not blind their eyes, it would be impossible so long as men love themselves to keep them from being religious. TILLOTSON.

The undue love of self, with the postponing of the interests of all others to our own, had for a long time no word to express it in English. Help was sought from the Greek and from the Latin; "Philauty" (*φιλαντία*) had been more than once attempted by our scholars, but found no acceptance. This failing, men turned to the Latin; one writer trying to supply the want by calling the man a "suist," as one seeking his *own* things (sua), and the sin itself "suicism." The gap, however, was not really filled up till some of the Puritan writers, drawing on our Saxon, devised "selfish" and "selfishness," words which to us seem obvious enough, but which yet are not more than two hundred years old. R. C. TRENCH.

The fondness we have for self, and the relation which other things have to ourselves, furnishes another long rank of prejudices.
DR. I. WATTS.

Our sex, our kindred, our houses, and our very names, we are ready to mingle with ourselves, and cannot bear to have others think meanly of them. DR. I. WATTS.

In order to be enabled to enjoy all the happiness of which his present state is capable, the sensitive part of man needs to be combined with another, which, upon a comparison of the present with the future, shall impel him towards that mode either of gratification or of self-denial which shall most promote his happiness upon the whole. Such is self-love. We give this name to that part of our constitution by which we are incited to do or to forbear, to gratify or to deny our desires, simply on the ground of obtaining the greatest amount of happiness for ourselves, taking into view a limited future, or else our entire future existence. When we act from simple respect to present gratification, we act from passion. When we act from a respect to our whole individual happiness, without regard to the present, only as it is a part of the whole, and without any regard to the happiness of others, only as it will contribute to our own, we are then said to act from self-love. WAYLAND.

SELF-PRESERVATION.

No evangelical precept justles out that of a lawful self-preservation. SOUTH.

Every one desires his own preservation and happiness, and therefore hath a natural dread of everything that can destroy his being or endanger his happiness. TILLOTSON.

SELF-PRIDE.

Self-pride is the common friend of our humanity, and, like the bell of our church, is resorted to on all occasions: it ministers alike to our festivals or our fasts, our merriment or our mourning, our weal or our woe.
JEREMY COLLIER.

SELF-RELIANCE.

Men seem neither to understand their riches nor their strength: of the former they believe greater things than they should; of the latter much less. Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread, and to learn and labour truly to get his living, and carefully to expend the good things committed to his trust.
LORD BACON.

SELF-RESPECT.

The reverence of a man's self is, next religion, the chiefest bridle of all vices.
LORD BACON.

I am fully persuaded that one of the best springs of generous and worthy actions is the having generous and worthy thoughts of ourselves. Whoever has a mean opinion of the dignity of his nature will act in no higher a rank than he has allotted himself in his own estimation. If he considers his being as circumscribed by the uncertain term of a few years, his designs will be contracted into the same narrow span he imagines is to bound his existence. How can he exalt his thoughts to anything great and noble, who only believes that, after a short turn on the stage of this world, he is to sink into oblivion, and to lose his consciousness forever?

For this reason I am of opinion that so useful and elevated a contemplation as that of the soul's immortality cannot be resumed too often. There is not a more improving exercise to the human mind, than to be frequently reviewing its own great privileges and endowments; nor a more effectual means to awaken in us an ambition raised above low objects and little pursuits, than to value ourselves as heirs to eternity.
HUGHES: *Spectator*, No. 210.

SELFISHNESS.

A man has not enough range of thought to look out for any good which does not relate to his own interest. ADDISON.

Respective and wary men had rather seek quietly their own, and wish that the well may go well, so it be not long of them, than with pains and hazard make themselves advisers for the common good. HOOKER.

Of all that have tried the selfish experiment, let one come forth and say he has succeeded. He that has made gold his idol—has it satisfied him? He that has toiled in the fields of ambition—has he been repaid? He that has ransacked every theatre of sensual enjoyment—is he content? Can any answer in the affirmative? Not one. And when his conscience shall ask him, and ask it will, "Where are the hungry whom you gave meat? The thirsty whom you

gave drink? The stranger whom you sheltered? The naked whom you clothed? The prisoner whom you visited? The sick whom you ministered unto?" how will he feel when he must answer, "I have done none of these things,—I thought only of myself!"

DR. S. JOHNSON.

Have a care how you keep company with those that, when they find themselves upon a pinch, will leave their friends in the lurch.

L'ESTRANGE.

The weakness of the social affections and the strength of the private desires constitute selfishness. SIR J. MACKINTOSH.

Selfishness . . . a vice utterly at variance with the happiness of him who harbours it, and, as such, condemned by self-love.

SIR J. MACKINTOSH.

I would cut off my own head if it had nothing better in it but wit; and tear out my own heart if it had no better disposition than to love only myself and laugh at all my neighbours.

POPE.

It is a quality that confines a man wholly within himself, leaving him void of that principle which alone should dispose him to communicate and impart those redundancies of good that he is possessed of. SOUTH.

Let any one who is conversant in the variety of human life reflect upon it, and he will find the man who wants mercy has a taste of no enjoyment of any kind. There is a natural disrelish of everything which is good in his very nature, and he is born an enemy to the world. He is ever extremely partial to himself in all his actions, and has no sense of iniquity but from the punishment which shall attend it. The law of the land is his gospel, and all his cases of conscience are determined by his attorney.

SIR R. STEELE: *Spectator*, No. 456.

It is curious to observe how people who are always thinking of their own pleasure or interest will often, if possessing considerable ability, make others give way to them, and obtain everything they seek, *except happiness*. For, like a spoiled child, who at length cries for the moon, they are always dissatisfied. And the benevolent, who are always thinking of others, and sacrificing their own personal gratifications, are usually the happiest of mankind.

WHATELY:
Annot. on Bacon's Essay, Of Goodness, and Goodness of Nature.

Selfishness is not an excess of self-love, and consists not in an over-desire for happiness, but in placing your happiness in something which interferes with, or leaves you regardless of, that of others. Nor are we to suppose that selfishness and want of feeling are either the same or inseparable. For, on the one hand, I have known such as have had very little feeling, but felt for others as much nearly as for themselves, and were, therefore, far from selfish; and, on the other hand, some of very acute feelings feel for no one but themselves, and, indeed, are sometimes amongst the most cruel.

WHATELY:
Annot. on Bacon's Essay, Of Wisdom for a Man's Self.

It is possible to be selfish in the highest degree without being at all too much actuated by self-love, but unduly neglectful of others when your own gratification, of whatever kind, is concerned.

WHATELY

SENSES.

Since there appears not to be any ideas in the mind before the senses have conveyed any in, I conceive that ideas in the understanding are coeval with sensation. LOCKE.

Men have fewer or more simple ideas from without, according as the objects they converse with afford greater or less variety. LOCKE.

Inability will every one find in himself who shall go about to fashion in his understanding any simple idea, not received by his senses from external objects, or by reflection from the operations of his mind about them. LOCKE.

The great business of the senses being to make us take notice of what hurts or advantages the body, it is wisely ordered by nature that pain should accompany the reception of several ideas.

LOCKE.

Were our senses altered, and made much quicker and acuter, the appearance and outward scheme of things would have quite another face to us, and be inconsistent with our well-being.

LOCKE.

There is no sense that has not a mighty dominion, and that does not by its power introduce an infinite number of knowledges. If we were defective in the intelligence of sounds of musick, and of the voice, it would cause an imaginable confusion in all the rest of our science. For, besides what appertains to the proper effect of every sense, how many arguments, consequences, and conclusions do we draw to other things by comparing one sense with another? Let an understanding man imagine human nature originally produc'd without the sense of seeing, and consider what ignorance and trouble such a defect would bring upon him, what a darkness and blindness in the soul; he will then see by that, of how great importance to the knowledge of truth the privation of such another sense, or of two or three, should we be so depriv'd, would be. We have form'd a truth by the consultation and concurrence of our five senses, but peradventure we should have the consent and contribution of eight or ten to make a certain discovery of our own being. The sects that controvert the knowledge of man, do it principally by the incertainty and weakness of our senses.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

SENTIMENT.

Sensibility would be a good portress if she had but one hand: with her right she opens the door to pleasure, but with her left to pain.

COLTON.

Sentiment, as here and elsewhere employed by Dr. Reid in the meaning of opinion (sententia), is not to be imitated.

SIR W. HAMILTON.

Sensibility appears to me to be neither good nor evil in itself, but in its application. Under the influence of Christian principle it makes saints and martyrs; ill directed, or uncontrolled, it is a snare, and the source of every temptation; besides, as people cannot get it if it is not given them, to descant on it seems to me as idle as to recommend people to have black eyes or fair complexions. HANNAH MORE.

The word sentiment, agreeably to the use made of the word by our best English writers, expresses, in my own opinion, very happily, those complex determinations of the mind which result from the co-operation of our entire rational powers and of our moral feelings.

DUGALD STEWART.

Mr. Hume sometimes employs (after the manner of the French metaphysicians) sentiment as synonymous with feeling,—a use of the word quite unprecedented in our tongue.

DUGALD STEWART.

SERENITY.

Angry and choleric men are as ungrateful and unsociable as thunder and lightning, being in themselves all storms and tempests; but quiet and easy natures are like fair weather, welcome to all, and acceptable to all men; they gather together what the others disperse, and reconcile all whom the others incense; as they have the good will and the good wishes of all other men, so they have the full possession of themselves, have all their own thoughts at peace, and enjoy quiet and ease in their own fortune, how strait soever it may be. EARL OF CLARENDON.

When the supreme faculties move regularly, the inferior affections following, there arises a serenity and complacency upon the whole soul.

SOUTH.

SERIOUSNESS.

When Secretary Walsingham arrived at old age he retired to the country to end his days in privacy. Some of his former companions came one day to see him, and rallied him for his melancholy. His answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so! Ah, my friends, while we laugh, everything is serious about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his atoning blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts; the Holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world; the holy sacraments represent very serious and awful matters; the whole creation is serious in serving God and us; all in heaven are serious; all who are in hell are serious. How then can we be gay and trifling?"

At another time this great man wrote to Lord Burleigh, "We have lived long enough to our country, to our fortunes, and to our sovereign: it is high time that we began to live for ourselves and to God." WALSINGHAM.

SEVERITY.

Imperiousness and severity is but an ill way of treating men who have reason of their own to guide them. LOCKE.

Severity carried to the highest pitch breaks the mind; and then in the place of a disorderly young fellow you have a low-spirited moped creature. LOCKE.

Command and force may often create, but can never cure, an aversion; and whatever any one is brought to by compulsion, he will leave as soon as he can. LOCKE.

Recollect what disorder hasty or imperious words from parents or teachers have caused in his thoughts. LOCKE.

Great severities do often work an effect quite contrary to that which was intended; and many times those who were bred up in a very severe school hate learning ever after for the sake of the cruelty that was used to force it upon them. So likewise an endeavour to bring children to piety and goodness by unreasonable strictness and rigour does often beget in them a lasting disgust and prejudice against religion, and teacheth them to hate virtue at the same time that they teach them to know it.

TILLOTSON: *Sermons.*

SHAKSPEARE.

The same distinction is found in the drama and in fictitious narrative. Highest among those who have exhibited human nature by means of dialogue stands Shakspeare. His variety is like the variety of nature, endless diversity, scarcely any monstrosity. The characters of which he has given us an impression as vivid as that which we receive from the characters of our own associates are to be reckoned by scores. Yet in all these scores hardly one character is to be found which deviates widely from the common standard, and which we should call very eccentric if we met it in real life. The silly notion that every man has one ruling passion, and that this clue, once known,

unravels all the mysteries of his conduct, finds no countenance in the plays of Shakspeare. There man appears as he is, made up of a crowd of passions, which contend for the mastery over him, and govern him in turn. What is Hamlet's ruling passion? Or Othello's? Or Harry the Fifth's? Or Wolsey's? Or Lear's? Or Shylock's? Or Benedick's? Or Macbeth's? Or that of Cassius? Or that of Falconbridge? But we might go on forever. Take a single example, Shylock. Is he so eager for money as to be indifferent to revenge? Or so eager for revenge as to be indifferent to money? Or so bent on both together as to be indifferent to the honour of his nation and the law of Moses? All his propensities are mingled with each other, so that, in trying to apportion to each its proper part, we find the same difficulty which constantly meets us in real life. A superficial critic may say that hatred is Shylock's ruling passion. But how many passions have amalgamated to form that hatred? It is partly the result of wounded pride: Antonio has called him dog. It is partly the result of covetousness: Antonio has hindered him of half a million; and, when Antonio is gone, there will be no limit to the gains of usury. It is partly the result of national and religious feeling: Antonio has spit on the Jewish gabardine; and the oath of revenge has been sworn by the Jewish Sabbath. We might go through all the characters which we have mentioned, and through fifty more in the same way; for it is the constant manner of Shakspeare to represent the human mind as lying, not under the absolute dominion of one despotic propensity, but under a mixed government, in which a hundred powers balance each other. Admirable as he was in all parts of his art, we most admire him for this, that while he has left us a greater number of striking portraits than all other dramatists put together, he has scarcely left us a single caricature.

LORD MACAULAY:
Madame D'Arblay, Jan. 1843.

(For other opinions on Shakspeare, see Allibone's Dictionary of Authors, vol. ii. pp. 2023–2030, SHAKSPEARE, WILLIAM.)

SHAME.

Whilst shame keeps its watch, virtue is not wholly extinguished in the heart, nor will moderation be utterly exiled from the minds of tyrants. BURKE:
Reflections on the Revolution in France.

Shame is a painful sensation occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. DR. COGAN.

Where there is shame there may yet be virtue. DR. S. JOHNSON.

Ingenuous shame and the apprehensions of displeasure are the only true restraints: these alone ought to hold the reins, and keep the child in order. LOCKE.

Is there anything that more embitters the enjoyments of this life than shame?
SOUTH.

Shame contracts the spirits, fixes the ramblings of fancy, and gathers the man into himself. SOUTH.

There are two restraints which God hath put upon human nature, shame and fear: shame is the weaker, and hath place only in those in whom there are some remainders of virtue.
TILLOTSON.

SICKNESS.

Where the body is affected with pain or sickness we are forward enough to look out for remedies, to listen to every one that suggests them, and immediately to apply them.
ATTERBURY.

When God hath sent a sharp disease, as a messenger to bind men to their beds and make an interruption of their sinful pleasures, their mouths are full of promises of a new life, in hope to escape the just vengeance of God: the sense of hell, which strikes strongly upon them, makes them full of such pretended resolutions when they howl upon their beds. But if God be pleased in his patience to give them a respite, to take off the chains wherewith he seemed to be binding them for destruction, and recruit their strength, they are more earnest in their sins than they were in their promises of a reformation, as if they had got the mastery of God, and had outwitted him.
CHARNOCK: *Attributes.*

It is a strange and awful sensation, when, after having enjoyed to the full the powers and energies of manhood, we find ourselves suddenly reduced by the unnerving hand of sickness to the feebleness of infancy,—when giant strength lies prostrate, and busy activity is chained to the weary bed. It is strange, and it is awful; for it shows us most sensibly how frail a thing is that vigour which, in our boisterous days of health, we madly think an adamantine armour against all adversity. It is strange and awful; for it leads us to the brink of that fatal precipice over which all must fall, and displays, as if from the very verge, the inside of our future grave. G. P. R. JAMES.

If there be a regal solitude it is a sick bed. How the patient lords it there! what caprices he acts without control! how king-like he sways his pillow—tumbling, and tossing, and shifting, and lowering, and thumping, and flatting, and moulding it, to the ever-varying requisitions of his throbbing temples! LAMB.

Sickness is early old age: it teaches us diffidence in our earthly state, and inspires us with thoughts of a future. POPE.

Nothing makes a more ridiculous figure in a man's life than the disparity we often find in him sick and well. POPE.

Sickness, contributing no less than old age to the shaking down this scaffolding of the body, may discover the inward structure more plainly.

POPE.

While thou art well thou mayest do much good; but when thou art sick thou canst not tell what thou shalt be able to do: it is not very much or very good. Few men mend with sickness, as there are but few who by travel and a wandering life become devout.

JEREMY TAYLOR.

Peevishness, the general fault of sick persons, is equally to be avoided for the folly and sinfulness.

WAKE.

Sickness is a kind of adversity which is both a trial and a discipline; but much more of a discipline when short, and of a trial when very long. The kindness of friends during sickness is calculated, when it is newly called forth, to touch the heart, and call forth gratitude; but the confirmed invalid is in danger of becoming absorbed in self, and of taking all kinds of care and of sacrifice as a matter of course.

WHATELY:
Annot. on Bacon's Essay, Of Adversity.

SILENCE.

There are two instances of Silence in the two greatest poets that ever wrote, which have something in them as sublime as any of the speeches in their whole works. The first is that of Ajax, in the eleventh book of the Odyssey. Ulysses, who had been the rival of this great man in his life, as well as the occasion of his death, upon meeting his shade in the region of departed heroes, makes his submission to him with a humility next to adoration, which the other passes over with dumb, sullen majesty, and such a Silence as, to use the words of Longinus, had more greatness in it than anything he could have spoken.

The next instance I shall mention is in Virgil, where the poet doubtless imitates this Silence of Ajax, in that of Dido; though I do not know that any of his commentators have taken notice of it.

ADDISON: *Tatler*, No. 133.

At a banquet the ambassador desired the wise men to deliver every one of them some sentence or parable, that he might report to his king, which they did: only one was silent, which the ambassador perceiving, said to him: Sir, let it not displease you; why do you not say somewhat that I may report? He answered: Report to your lord, that there are that can hold their peace.

LORD BACON.

Ulysses, adds he, was the most eloquent and most silent of men; he knew that a word spoken never wrought so much good as a word concealed.

BROOME.

Think not silence the wisdom of fools, but, if rightly timed, the honour of wise men who have not the infirmity but the virtue of taciturnity; and speak not of the abundance, but the well-weighed thoughts of their hearts. Such silence may be eloquence, and speak thy worth above the power of words. Make such a one thy friend, in whom princes may be happy, and great counsels successful. Let him have the key of thy heart who hath the lock of his own, which no temptation can open; where thy secrets may lastingly lie, like the lamp in Olybius his urn, alive and light, but close and invisible.

SIR T. BROWNE:
Christian Morals, Pt. IV., xviii.

What a strange power there is in *silence!* How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken which send the hot indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe: for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones of the earth, the mighty food for good or evil,—those who know how to keep silence when it is a pain and a grief to them; those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their withering passage.

R. W. EMERSON.

There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence or rest from desires and passions is still better, because it promotes quickness of spirit. But the best of all is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and because it lays a foundation for a proper regulation and silence in other respects.

MADAME GUYON.

Euripides was wont to say silence was an answer to a wise man; but we seem to have greater occasion for it in our dealing with fools and unreasonable persons; for men of breeding and sense will be satisfied with reason and fair words.

PLUTARCH.

SIMPLICITY.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.

BARROW.

Genuine simplicity of heart is a healing and cementing principle.

BURKE.

Simplicity is that grace which frees the soul from all unnecessary reflections upon itself.

FÉNELON.

Purity and simplicity are the two wings with which man soars above the earth and all tempo-

rary nature. Simplicity is in the intention, purity in the affection: simplicity turns to God; purity unites with and enjoys Him. If thou hadst simplicity and purity thou wouldst be able to comprehend all things without error, and behold them without danger. The pure heart safely pervades not only heaven but hell.

THOMAS À KEMPIS.

Simplicity is the character of the spring of life, costliness becomes its autumn; but a neatness and purity, like that of the snowdrop or lily of the valley, is the peculiar fascination of beauty, to which it lends enchantment, and gives a charm even to a plain person, being to the body what amiability is to the mind. . . . In character, in style, in all things, the supreme excellence is simplicity. LONGFELLOW.

There is a majesty in simplicity which is far above the quaintness of wit. POPE.

SIN.

Every one who lives in the habitual practice of any voluntary sin cuts himself off from Christianity. ADDISON.

The corruption of man is in nothing more manifest than in his aversion to entertain any friendship or familiarity with God.

ATTERBURY.

A sturdy hardened sinner shall advance to the utmost pitch of impiety with less reluctance than he took the first steps while his conscience was yet vigilant and tender. ATTERBURY.

Sin is never at a stay: if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

BARROW.

Use sin as it will use you; spare it not, for it will not spare you: it is your murderer, and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. BAXTER.

A few sensual and voluptuous persons may, for a season, eclipse this native light of the soul; but can never so wholly smother and extinguish it but that, at some lucid intervals, it will recover itself again, and shine forth to the conviction of their conscience. BENTLEY.

The sinner is not only liable to that disappointment of success which so often prostrates all the designs of men, but liable to a disappointment still more cruel, of being successful and miserable at once. BLAIR.

Reformed theologians altogether reject the distinction between venial and mortal sin.

BRANDE.

Every sin the oftener it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degrees of badness: for as they proceed they ever multiply, and, like figures in arithmetic, the last stands for more than all that went before it. And though I think that no man can live well once but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thread of my days: not upon Cicero's ground, because I have lived them well, but for fear I should live them worse.

SIR T. BROWNE: *Relig. Med.*, Pt. I., xlii.

Sin implies that God is unworthy a being. Every sin is a kind of cursing God in the heart; an aim at the destruction of the being of God; not actually, but virtually; not in the intention of every sinner, but in the nature of every sin. That affection which excites a man to break His law, would excite him to annihilate His being if it were in his power. A man in every sin aims to set up his own will as his rule, and his own glory as the end of his actions, against the will and glory of God; and could a sinner attain his end, God would be destroyed. God cannot outlive His will and His glory; God cannot have another rule but His own will; nor another end but His own honour.

CHARNOCK: *Attributes.*

Do not men then disown God when they will walk in ways edged with thorns, wherein they meet with the arrows of conscience, at every turn, in their sides; and slide down to an everlasting punishment, sink under an intolerable slavery, to contradict the will of God? when they will prefer a sensual satisfaction, with a combustion in their consciences, violation of their reasons, gnawing cares and weary travels before the honour of God, the dignity of their natures, the happiness of peace and health, which might be preserved at a cheaper rate than they are at to destroy them?

CHARNOCK: *Attributes.*

Were the life of man prolonged, he would become such a proficient in villainy that it would be necessary again to drown or to burn the world. Earth would become an hell: for future rewards, when put off to a great distance, would cease to encourage, and future punishments to alarm. COLTON: *Lacon.*

There is more bitterness following upon sin's ending than ever there was sweetness flowing upon sin's acting. You that see nothing but *well* in its commission will suffer nothing but *woe* in its conclusion; you that sin for your profits will never profit by your sin. J. DYER.

We have such an habitual persuasion of the general depravity of human nature, that in falling among strangers we always *reckon on* their being irreligious, till we discover some specific indication of the contrary.

JOHN FOSTER: *Journal.*

He that falls into sin is a man; that grieves at it, may be a saint; that boasteth of it, is a devil. T. FULLER.

That a creature formed for an endless duration should be disposed to turn his attention from that object, and to contract his views and prospects within a circle which, compared to eternity, is but a mathematical point, is truly astonishing; and, as it is impossible to account for it from the natural constitution of the mind, it must originate in some great *moral* cause. It shows that some strange catastrophe has befallen the species; that some deep and radical malady is inherent in the moral system.

ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

Many whose gayety has been eclipsed, and whose thoughtless career of irreligion and dissipation has experienced a momentary check, will doubtless soon return with eager impetuosity to the same course, *as the horse rusheth into the battle.* The same amusements will enchant, the same society corrupt, and the same temptations ensnare them; with this very important difference, that the effort necessary to surmount the present impression will superinduce a fresh degree of obduration, by which they will become more completely accoutred in the panoply of darkness. The next visitation, though it may be in some respects more affecting, because more near, will probably impress them less; and as death has penetrated the palace in vain, though it should even come up into their chamber and take away the delight of their eyes at a stroke, they will be less religiously moved. ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

Sin is the contrariety to the will of God, and if all things be preordained by God, and so demonstrated to be willed by him, it remains there is no such thing as sin.

HAMMOND.

He to the sins which he commits hath the aggravation superadded of committing them against knowledge, against conscience, against sight of the contrary law.

HAMMOND.

This going on not only in terrors and amazement of conscience, but also boldly, hopingly, confidently, in wilful habits of sin, is called a desperateness also; and the more bold thus, the more desperate. HAMMOND.

How great soever the sins of any person are, Christ died for him, because he died for all; and he died for those sins because he died for all sins: only he must reform.

HAMMOND.

All crimes are indeed sins, but not all sins crimes. A sin may be in the thought or secret purpose of a man, of which neither a judge, nor a witness, nor any man, can take notice.

HOBBES.

Although we cannot be free from all sin collectively, in such sort that no part thereof shall be found inherent in us; yet distributively at the least, all great and grievous actual offences, as they offer themselves one by one, both may and ought to be by all means avoided.

HOOKER.

If, therefore, he whose crimes have deprived him of the favour of God can reflect upon his conduct without disturbance, or can at will banish the reflection; if he who considers himself as suspended over the abyss of eternal perdition only by the thread of life, which must soon part by its own weakness, and which the wing of every minute may divide, can cast his eyes round him without shuddering with horror, or panting for security; what can he judge of himself but that he is not yet awakened to sufficient conviction, since every loss is more lamented than the loss of the divine favour, and every danger more dreaded than the danger of final condemnation?

DR. S. JOHNSON: *Rambler*, No. 110.

Were the visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it as hideous and abominable.

ARCHBISHOP LEIGHTON.

Every man has a Paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are holy hours, when this angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost Paradise again,—into the broad gates and rural solitudes of nature. LONGFELLOW.

Few of our errors, national or individual, come from the design to be unjust—most of them from sloth, or incapacity to grapple with the difficulties of being just. Sins of commission may not, perhaps, shock the retrospect of conscience. Large and obtrusive to view, we have confessed, mourned, repented, possibly atoned them. Sins of omission, so veiled amidst our hourly emotions—blent, confused, unseen, in the conventional routine of existence—Alas! could *these* suddenly emerge from their shadow, group together in serried mass and accusing order—alas, alas! would not the best of us then start in dismay, and would not the proudest humble himself at the Throne of Mercy!

LORD E. G. E. L. B. LYTTON:
What Will He Do With It? ch. xviii.

Once upon the inclined road of error, and there is no swiftness so tremendous as that with which we dash adown the plane, no insensibility so obstinate as that which fastens on us through the quick descent. The start once made, and there is neither stopping nor waking until the last and lowest depth is sounded. Our natural fears and promptings become hushed with the first impetus, and we are lost to everything but the delusive tones of sin, which only cheat the senses and make our misery harmonious. Farewell all opportunities of escape—the strivings of conscience—the faithful whisperings of shame,

which served us even when we stood trembling at the fatal point! Farewell the holy power of virtue, which made foul things look hideous, and good things lovely, and kept a guard about our hearts to welcome beauty and frighten off deformity! Farewell integrity—joy—rest—and happiness. MELVILL.

Sin can have no tenure by law at all, but is rather an eternal outlaw, and in hostility with law past all atonement: both diagonal contraries, as much allowing one another as day and night together in one hemisphere.

MILTON.

We have all, I fear, by our personal and voluntary transgressions, not a little improved the wretched inheritance we received from our ancestors. BISHOP PORTEUS.

How a man can have a quiet and cheerful mind under a great burden and load of guilt, I know not, unless he be very ignorant.

RAY.

Sin and hedge-hogs are born without spikes, but how they wound and prick after their birth we all know. The most unhappy being is he who feels remorse before the (sinful) deed, and brings forth a sin already furnished with teeth in its birth, the bite of which is soon prolonged into an incurable wound of the conscience.

RICHTER.

When we think of death, a thousand sins we have trod on as worms beneath our feet rise up against us like flaming serpents.

DR. T. SCOTT.

Guilt, though it may attain temporal splendour, can never confer real happiness. The evident consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor. SIR WALTER SCOTT.

Sin is to the soul like fire to combustible matter; it assimilates before it destroys it.

SOUTH.

Sin, taken into the soul, is like a liquor poured in a vessel; so much of it as it fills, it also seasons: the touch and tincture go together: so that although the body of the liquor should be poured out again, yet still it leaves that tang behind it. SOUTH.

Though sin offers itself in never so pleasing and alluring a dress at first, yet the remorse and inward regrets of the soul upon the commission of it infinitely overbalance those faint and transient gratifications it affords the senses.

SOUTH.

The wages that sin bargains with the sinner are life, pleasure, and profit; but the wages it pays him with are death, torment, and destruction: he that would understand the falsehood and deceit of sin thoroughly must compare its promises and its payments together. SOUTH.

Compare the harmlessness, the credulity, the tenderness, the modesty, and the ingenious pliableness to virtuous counsels, which is in youth untainted, with the mischievousness, the slyness, the craft, the impudence, the falsehood, and the confirmed obstinacy in an aged long-practised sinner. SOUTH.

The last fatal step is, by frequent repetition of the sinful act, to continue and persist in it, till at length it settles into a fixed confirmed habit of sin; which, being that which the apostle calls the finishing of sin, ends certainly in death; death not only as to merit, but also as to actual infliction. SOUTH.

Never let any man imagine that he can pursue a good end by evil means without sinning against his own soul! Any other issue is doubtful: the evil effect on himself is certain.

SOUTHEY.

Our love of God will inspire us with a detestation for sin, as what is of all things most contrary to his divine nature. SWIFT.

Fearful it is to consider that sin does not only drive us into calamity, but it makes us also impatient, and embitters our spirit in the sufferance: it cries aloud for vengeance, and so torments men before the time even with such fearful outcries, and horrid alarms, that their hell begins before the fire is kindled. It hinders our prayers, and consequently makes us hopeless and helpless. It perpetually affrights the conscience, unless by its frequent stripes it brings a callousness and an insensible damnation upon it. It makes us to lose all that which Christ purchased for us,—all the blessings of his providence, the comforts of his Spirit, the aids of his grace, the light of his countenance, the hopes of his glory. JEREMY TAYLOR:

Twenty-five Sermons Preached at Golden Grove: XXII., *Apples of Sodom.*

I have seen the little purls of a spring sweat through the bottom of a bank, and intenerate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning, till it had opened its way and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighbouring gardens: but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon: but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think anything evil as long as we can endure it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entrance might have been killed with the pressure of a little finger. He that hath passed many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrances of his past sin, nor amuse it with the fantastic apprehensions of the

present. When the Israelites fancied the sapidness and relish of the flesh-pots, they longed to taste and to return. JEREMY TAYLOR.

There is no fool to the sinner, who every moment ventures his soul. TILLOTSON.

Every sinner does more extravagant things than any man can do that is crazed and out of his wits, only with this sad difference, that he knows better what he does. TILLOTSON.

You must firmly be convinced that every sin you commit sets you at enmity with heaven, and will, if not forsaken, render you incapable of it. WAKE.

As it is the very nature of sin to bring disorder into the creation of God, so its natural consequences are pernicious to the sinful creature! Every act of wilful sin tends to deface the moral image of God in the soul, and ruin the best part of his workmanship. It warps the mind aside from its chief good, and turns the heart away from God and all that is holy. Sin forms itself in the heart into an evil principle and habit of disobedience: one sin makes way for another, and increases the wretched trade of sinning. A frequent breaking the restraints of law and conscience not only strengthens the inclination to vice, but it enfeebles the voice and power of conscience to withhold us from sin: it sets man a-running in the paths of intemperance and malice, folly and madness, down to perdition and misery. It many times brings painful diseases upon the body, and it is the spring of dreadful sorrows in the soul. All these are the natural consequences of sin.

DR. I. WATTS:
Of the Moral Law, and the Evil of Sin.

For every sort of suffering there is sleep provided by a gracious Providence, *save that of sin.* PROF. J. WILSON.

The only disturber of men, of families, cities, kingdoms, worlds, is sin: there is no such trouble, no such traitor to any state, as the wilfully wicked man; no such enemy to the public as the enemy of God. W. WOGAN.

SINCERITY.

Though the world be histrionical, and most men live ironically, yet be thou what thou singly art, and personate only thyself. Swim smoothly in the stream of thy nature, and live but one man. To single hearts doubling is discruciating: such tempers must sweat to dissemble, and prove but hypocritical hypocrites. Simulation must be short; men do not easily continue a counterfeiting life, or dissemble unto death. . . . And therefore, since sincerity is thy temper, let veracity be thy virtue, in words, manners, and actions.

SIR T. BROWNE:
Christian Morals, Pt. III., xx.

The resentment produced by sincerity, whatever be its immediate cause, is so certain, and generally so keen, that very few have magnanimity sufficient for the practice of a duty which, above most others, exposes its votaries to hardships and persecutions; yet friendship without it is of very little value, since the great use of so close an intimacy is, that our virtues may be guarded and encouraged, and our vices repressed in their first appearance by timely detection and salutary remonstrances.

DR. S. JOHNSON: *Rambler*, No. 40.

Let his conscience and vertue be eminently manifest in his speaking, and have only reason for their guide. Make him understand that to acknowledge the errour he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after. That obstinacy and contention are common qualities, most appearing in, and best becoming, a mean and illiterate soul. That to recollect and to correct himself, and to foresee an unjust argument in the height and heat of dispute, are great and philosophical qualities.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

The happy talent of pleasing either those above you or below you, seems to be wholly owing to the opinion they have of your sincerity. This quality is to attend the agreeable man in all the actions of his life; and I think there need no more be said in honour of it than that it is what forces the approbation of your opponents. SIR R. STEELE: *Spectator*, No. 280.

An inward sincerity will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other. STERNE.

True wisdom and greatness of mind raise a man above the need of using little tricks and devices. Sincerity and honesty carries one through many difficulties which all the arts he can invent would never help him through. For nothing doth a man more real mischief in the world than to be suspected of too much craft; because every one stands upon his guard against him, and suspects plots and designs where there are none intended: insomuch that though he speaks with all the sincerity that is possible, yet nothing he saith can be believed.

STILLINGFLEET: *Sermons.*

He that does as well in private between God and his own soul, as in public, hath given himself a testimony that his purposes are full of honesty, nobleness, and integrity.

JEREMY TAYLOR.

If the show of anything be good for anything, I am sure sincerity is better: for why doth any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble, is to put on the appearance of real excellency. Now, the best way in the world to seem to be anything, is really to be what he would seem to be. Besides that, it is many times as troublesome to make good the

pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it; and then all his pains and labour to seem to have it, are lost.

TILLOTSON: *Sermon on Sincerity*, July 29, 1694.

Sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business; it creates confidence in those we have to deal with, saves the labour of many inquiries, and brings things to an issue in few words. It is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves. In a word, whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when perhaps he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast; and nothing then will serve his turn, neither truth nor falsehood. TILLOTSON.

The more sincere you are, the better it will fare with you at the great day of account. In the mean while, give us leave to be sincere too in condemning heartily what we heartily disapprove. WATERLAND.

Sincerity and sincere have a twofold meaning of great moral importance. Sincerity is often used to denote *mere reality of conviction*, that a man believes what he professes to believe. Sometimes, again, it is used to denote *unbiassed conviction*, or, at least, an earnest endeavour to shake off all prejudices, and all undue influence of wishes and passions on the judgment, and to decide impartially. WHATELY.

SINGING.

When I travelled, I took a particular delight in hearing the songs and fables that are come from father to son and are most in vogue among the common people of the countries through which I passed; for it is impossible that anything should be universally tested and approved by a multitude, though they are only the rabble of the nation, which hath not in it some peculiar aptness to please and gratify the mind of man. Human nature is the same in all reasonable creatures; and whatever falls in with it will meet with admirers among readers of all qualities and conditions.

ADDISON: *Spectator*, No. 70.

A consort of voices supporting themselves by their different parts makes a harmony, pleasingly fills the ears, and flatters them. DRYDEN.

There is something exceedingly thrilling in the voices of children singing. Though their music be unskilful, yet it finds its way to the heart with wonderful alacrity. Voices of cherubs are they, for they breathe of Paradise; clear, liquid tones, that flow from pure lips and innocent hearts, like the sweetness of a flute, or the falling of water from a fountain!

LONGFELLOW.

SINGULARITY.

Every man of sense will agree with me, that singularity is laudable when, in contradiction to a multitude, it adheres to the dictates of conscience, morality, and honour. In these cases we ought to consider that it is not custom, but duty, which is the rule of action; and that we should be only so far sociable, as we are reasonable, creatures.

ADDISON: *Spectator*, No. 576.

Let those who would affect singularity with success first determine to be very virtuous, and they will be sure to be very singular.

COLTON.

Solitude and singularity can neither daunt nor disgrace him, unless we could suppose it a disgrace to be singularly good. SOUTH.

It is very commendable to be singular in any excellency, and religion is the greatest excellency: to be singular in anything that is wise and worthy is not a disparagement, but a praise.

TILLOTSON.

SLANDER.

Slander is a complication, a comprisal and sum of all wickedness. BARROW.

To be continually subject to the breath of slander will tarnish the purest virtue, as a constant exposure to the atmosphere will obscure the brightness of the finest gold; but in either case the real value of both continues the same, although the *currency* may be somewhat impeded. COLTON: *Lacon*.

In all cases of slander currency, whenever the forger of the lie is not to be found, the injured parties should have a right to come on any of the indorsers. R. B. SHERIDAN.

As by flattery a man is usually brought to open his bosom to his mortal enemy, so by detraction, and a slanderous misreport of persons, he is often brought to shut the same even to his best and truest friends. SOUTH.

So fruitful is slander in variety of expedients to satiate as well as disguise itself. But if these smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one, like an arrow shot in the dark, does nevertheless so much secret mischief, this, like the pestilence which rages at noonday, sweeps all before it, levelling without distinction the good and the bad: a thousand fall beside it, and ten thousand at its right hand: they fall, so rent and torn in this tender part of them, so

unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.

STERNE.

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.

SWIFT.

Whether we speak evil of a man to his face or behind his back: the former way, indeed, seems to be the most generous, but yet is a great fault, and that which we call "reviling;" the latter is more mean and base, and that which we properly call "slander" or "backbiting."

TILLOTSON.

SLAVERY.

There is a kind of sluggish resignation, as well as poorness and degeneracy of spirit, in a state of slavery, that very few will recover themselves out of it. ADDISON.

The very existence of slavery, as long as it is permitted, must be a heavy reproach to this country [England], and a discredit to the age which can tolerate it. Whatever a Machiavellian in politics or commerce may urge to the contrary, slavery and the slave-trade ought to be abolished, because they are inconsistent with the will of God. BISHOP T. BURGESS.

Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist. BURKE.

Death is natural to a man, but slavery unnatural; and the moment you strip a man of his liberty you strip him of all his virtues: you convert his heart into a dark hole, in which all the vices conspire against you.

BURKE:
Prior's Burke, 5th ed., chap. ix.

No matter with what solemnities he may have been devoted upon the altar of slavery, the moment he touches the sacred soil of Britain, the altar and the god sink together in the dust, and he stands redeemed, regenerated, and disenthralled, by the irresistible genius of universal emancipation. J. P. CURRAN.

The unavoidable tendency of slavery everywhere is to render labour disreputable: a result superlatively wicked, since it inverts the natural order, and destroys the harmony of society. Black slavery is rife in Brazil, and Brazilians shrink with something allied to horror from manual employment. In the spirit of privileged classes of other lands, they say they are not born to labour, but to command. Ask a respectable native youth of a family in low circumstances why he does not learn a trade and earn an independent living, ten to one but he will tremble with indignation, and inquire if you mean to insult him! "Work! work!" screamed one; "we have blacks to do that." Yes, hundreds and hundreds of families have one or two slaves, on whose earnings alone they live. T. EWBANK: *Life in Brazil.*

Aristotle speaketh of men whom nature hath framed for the state of servitude, saying, They have reason so far forth as to conceive when others direct them. HOOKER.

What can the utmost humanity of the master do for the slave? He may feed him well, clothe him well, work him moderately; but, my lords, nothing that the master can do for his slave, short of manumission, can reinstate him in the condition of man. But the Negro Slave in the West Indies!—my lords, you may pamper him every day with the choicest viands—you may lay him to repose at night on beds of roses—but, with all this, he is not in the condition of *man*; he is nothing better than a well-kept horse. This is my notion of slavery.

BISHOP HORSLEY:
Speech in the House of Lords.

A man, not having the power of his own life, cannot by compact, or his own consent, enslave himself to any one, nor put himself under the absolute arbitrary power of another, to take away life when he pleases. LOCKE.

The blind will always be led by those that see, or fall into the ditch; and he is the most subjected, the most enslaved, who is so in his understanding. LOCKE.

The effect of slavery is completely to dissolve the connection which naturally exists between the higher and lower classes of free citizens. The rich spend their wealth in purchasing and maintaining slaves. There is no demand for the labour of the poor; the fable of Menenius ceases to be applicable; the belly communicates no nutriment to the members: there is an atrophy in the body politic. The two parties, therefore, proceed to extremities utterly unknown in countries where they have mutually need of each other. In Rome the oligarchy was too powerful to be subverted by force; and neither the tribunes nor the popular assemblies, though constitutionally omnipotent, could maintain a successful contest against men who possessed the whole property of the state. Hence the necessity for measures tending to unsettle the whole frame of society and to take away every motive of industry; the abolition of debts, and the agrarian laws,—propositions absurdly condemned by men who do not consider the circumstances from which they sprung. They were the desperate remedies of a desperate disease. In Greece the oligarchical interest was not in general so deeply rooted as in Rome. The multitude, therefore, often redressed by force grievances which, at Rome, were commonly attacked under the forms of the constitution. They drove out or massacred the rich, and divided their property. If the superior union or military skill of the rich rendered them victorious, they took measures equally violent, disarmed all in whom they could not

confide, often slaughtered great numbers, and occasionally expelled the whole commonalty from the city, and remained, with their slaves, the sole inhabitants.

LORD MACAULAY:
Mitford's Greece, Nov. 1824.

I affirm, then, that there exists in the United States a slave-trade, not less odious or demoralizing, nay, I do in my conscience believe, more odious and more demoralizing, than that which is carried on between Africa and Brazil. North Carolina and Virginia are to Louisiana and Alabama what Congo is to Rio Janeiro. The slave States of the Union are divided into two classes, the breeding States, where the human beasts of burden increase and multiply and become strong for labour, and the sugar and cotton States, to which those beasts of burden are sent to be worked to death. To what an extent the traffic in man is carried on we may learn by comparing the census of 1830 with the census of 1840. North Carolina and Virginia are, as I have said, great breeding States. During the ten years from 1830 to 1840 the slave population of North Carolina was almost stationary. The slave population of Virginia positively decreased. Yet both in North Carolina and Virginia propagation was during these ten years going on fast. What then became of the surplus? Look to the returns from the Southern States, from the States whose produce the right honourable Baronet proposes to admit with reduced duty or with no duty at all; and you will see. You will find that the increase in the breeding States was barely sufficient to meet the demand of the consuming States. In Louisiana, for example, where we know that the negro population is worn down by cruel toil, and would not if left to itself keep up its numbers, there were in 1830 one hundred and seven thousand slaves; in 1840 one hundred and seventy thousand. In Alabama the slave population during these ten years much more than doubled; it rose from one hundred and seventeen thousand to two hundred and fifty-three thousand. In Mississippi it actually tripled: it rose from sixty-five thousand to one hundred and ninety-five thousand. So much for the extent of this slave-trade.

And as to its nature, ask any Englishman who has ever travelled in the Southern States. Jobbers go about from plantation to plantation looking out for proprietors who are not easy in their circumstances, and who are likely to sell cheap. A black boy is picked up here; a black girl there. The dearest ties of nature and of marriage are torn asunder as rudely as they were ever torn asunder by any slave captain on the coast of Guinea. A gang of three or four hundred negroes is made up; and then these wretches, handcuffed, fettered, guarded by armed men, are driven southward, as you would drive—or rather as you would not drive—a herd of oxen to Smithfield, that they may undergo the deadly labour of the sugar-mill near the mouth of the Mississippi. A very few years of that labour in that climate suffice to send the stoutest African to his grave. But he can well be spared. While he is fast sinking into premature old age, negro boys in Virginia are growing up as fast into vigorous manhood to supply the void which cruelty is making in Louisiana. God forbid that I should extenuate the horrors of the slave-trade in any form! But I do think this its worst form. Bad enough is it that civilized men should sail to an uncivilized quarter of the world where slavery exists, should there buy wretched barbarians, and should carry them away to labour in a distant land: bad enough! But that a civilized man, a baptized man, a man proud of being a citizen of a free State, a man frequenting a Christian church, should breed slaves for exportation, and . . . should see children . . . gambolling around him from infancy, should watch their growth, should become familiar with their faces, and should then sell them for four or five hundred dollars a head, and send them to lead in a remote country a life which is a lingering death, a life about which the best thing that can be said is that it is sure to be short,—this does, I own, excite a horror exceeding even the horror excited by that slave-trade which is the curse of the African coast. And mark: I am not speaking of any rare case, of any instance of eccentric depravity. I am speaking of a trade as regular as the trade in pigs between Dublin and Liverpool, or as the trade in coals between the Tyne and the Thames.

LORD MACAULAY:
Speech in the House of Commons, Feb. 26, 1845, *on The Sugar Duties.*

The essence of slavery, the circumstance which makes slavery the worst of all social evils, is not in our opinion this, that the master has a legal right to certain services from the slave, but this, that the master has a legal right to enforce the performance of those services without having recourse to the tribunals. He is a judge in his own cause. He is armed with the powers of a magistrate for the protection of his own private interest against the person who owes him service. Every other judge quits the bench as soon as his own cause is called on. The judicial authority of the master begins and ends with cases in which he has a direct stake. The moment that a master is really deprived of this authority, the moment that his right to service really becomes, like his right to money which he has lent, a mere civil right, which he can enforce only by a civil action, the peculiarly odious and malignant evils of slavery disappear at once.

LORD MACAULAY:
Introd. Report upon the Indian Penal Code: Macaulay's Works Complete, Edited by his Sister, Lady Trevelyan, 1866, 8 vols. 8vo, vii. 460.

How great a part the Roman Catholic ecclesiastics subsequently had in the abolition of villenage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant counsellors of Elizabeth. When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as

he loved his soul, to emancipate his brethren for whom Christ had died. So successfully had the Church used her formidable machinery that, before the Reformation came, she had enfranchised almost all the bondmen in the kingdom except her own, who, to do her justice, seem to have been very tenderly treated.

LORD MACAULAY:
History of England, vol. i. ch. i.

The genie had at first vowed that he would confer wonderful gifts on any one who should release him from the casket in which he was imprisoned; and during a second period he had vowed a still more splendid reward. But being still disappointed, he next vowed to grant no other favour to his liberator than to choose what death he should suffer. Even thus, a people who have been enslaved and oppressed for some years are most grateful to their liberators; but those who are set free after very long slavery are not unlikely to tear their liberators to pieces.

LORD MACAULAY.

The slave-trade is inimical to every improvement in the morals and civil condition of the Africans. PALEY.

The West Indian slave is placed for life in subjection to a dominion and system of laws the most merciless and tyrannical that ever were tolerated upon the face of the earth.

PALEY.

The Christian religion is opposed to slavery in its spirit and in its principle: it classes men-stealers among murderers of fathers and of mothers, and the most profane criminals upon earth. BISHOP PORTEUS.

A servant commonly is less free in mind than in condition; his very will seems to be in bonds and shackles, and desire itself under durance and captivity. SOUTH.

Disguise thyself as thou wilt, still, slavery, said I, still thou art a bitter draught.

STERNE.

No man can make another man to be his slave unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear: command those passions, and you are freer than the Parthian king. JEREMY TAYLOR.

Prisoners became slaves, and continued so unless enfranchised by their masters.

SIR W. TEMPLE.

SLEEP.

When we are asleep, joy and sorrow give us more vigorous sensations of pain or pleasure than at any other time. ADDISON.

Some noises help sleep, as the blowing of the wind, and the trickling of water: they move a gentle attention; and whatsoever moveth attention, without too much labour, stilleth the natural and discursive motion of the spirits. . . . Tones are not so apt to procure sleep as some other sounds; as the wind, the purling of waters, and humming of bees. LORD BACON.

Cold calleth the spirits to succour, and therefore they cannot so well close and go together in the head, which is ever requisite to sleep. And for the same cause, pain and noise hinder sleep; and darkness furthereth sleep.

LORD BACON.

A merchant died that was very far in debt; his goods and household stuff were set forth to sale; a stranger would needs buy a pillow there, saying, This pillow sure is good to sleep on, since he could sleep on it that owed so many debts. LORD BACON.

If our sense of hearing were exalted, we should have no quiet or sleep in the silentest nights, and we must inevitably be stricken deaf or dead with a clap of thunder.

BENTLEY.

We term sleep a death; and yet it is waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresseth death; for every man truly lives, so long as he acts his nature, or some way makes good the faculties of himself. . . . It is that death by which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death: in fine, so like death, I dare not trust it without my prayers, and in half adieu unto the world, and take my farewell in a colloquy with God. . . . This is the dormitive I take to bedward; I need no other laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep unto the resurrection. SIR T. BROWNE:
Religio Medici, Pt. II. xii.

Every one knows that sleep is a relaxation; and that silence, where nothing keeps the organs of hearing in action, is in general fittest to bring on this relaxation; yet when a sort of murmuring sounds dispose a man to sleep, let these sounds cease suddenly, and the person immediately awakes; that is, the parts are braced up suddenly, and he awakes. This I have often experienced myself, and I have heard the same from observing persons. In like manner, if a person in broad daylight were falling asleep, to introduce a sudden darkness would prevent his sleep for that time; though silence and darkness in themselves, and not suddenly introduced, are very favourable to it. This I knew only by conjecture on the analogy of the senses when I first digested these observations; but I have since experienced it. And I have often experienced, and so have a thousand others, that on the first inclining towards sleep, we have been suddenly awakened with a most violent start; and that this start was generally preceded by a sort of dream of our falling down a precipice: whence does this strange motion arise, but from the too sudden relaxation of the body, which by

some mechanism in nature restores itself by as quick and vigorous an exertion of the contracting power of the muscles? The dream itself is caused by this relaxation; and it is of too uniform a nature to be attributed to any other cause. The parts relax too suddenly, which is in the nature of falling; and this accident of the body induces this image in the mind. When we are in a confirmed state of health and vigour, as all changes are then less sudden, and less on the extreme, we can seldom complain of this disagreeable sensation. BURKE:
On the Sublime and Beautiful, 1756.

Now blessings light on him that first invented sleep! it covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. CERVANTES:
Don Quixote, Part I., ch. lxvii.

Sleep, the type of death, is also, like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.
COLTON: *Lacon.*

There is a kind of sleep which steals upon us sometimes, which, while it holds the body prisoner, does not free the mind from a sense of things about it, but enables it to ramble as it pleases. So far as an overpowering heaviness, a prostration of strength, and an utter inability to control our thoughts or power of motion, can be called sleep, this is it; and yet we have a consciousness of all that is going on about us, and even if we dream, words which are really spoken, or sounds which really exist at the moment, accommodate themselves with surprising readiness to our visions, until reality and imagination become so strangely blended that it is afterwards almost a matter of impossibility to separate the two. Nor is this the most striking phenomenon incidental to such a state. It is an ascertained fact, that though our senses of touch and sight be for the time dead, yet our sleeping thoughts and the visionary scenes that pass before us will be influenced by *the mere silent presence* of some external object, which may not have been near us when we closed our eyes, and of whose vicinity we have no waking consciousness. DICKENS.

The practice of sleeping in places of worship, a practice we believe not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the apostle indignantly inquires of the Corinthians whether they had not houses to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice whether they have not beds to sleep in, that they convert the house of God into a dormitory? ROBERT HALL:
On Hearing the Word.

Restlessness and intermission from sleep grieved persons are molested with, whereby the blood is dried. DR. W. HARVEY.

The breath of peace was fanning her glorious brow; her head was bowed a very little forward, and a tress, escaping from its bonds, fell by the side of her pure white temple, and close to her just opened lips; it hung there motionless! no breath disturbed its repose! She slept as an angel might sleep, having accomplished the mission of her God. HAWTHORNE.

It is a delicious moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come, not past: the limbs have just been tired enough to render the remaining in one posture delightful; the labour of the day is gone. A gentle failure of the perceptions creeps over you; the spirit of consciousness disengages itself once more, and with slow and hushing degrees, like a mother detaching her hand from that of a sleeping child, the mind seems to have a balmy lid closing over it, like the eye: it is closed, the mysterious spirit has gone to take its airy rounds. LEIGH HUNT.

When the succession of ideas ceases, our perception of duration ceases with it; which every one experiments whilst he sleeps soundly.
LOCKE.

We have instances of perception whilst we are asleep and retain the memory of them; but how extravagant and incoherent are they, and how little conformable to the perfection of a rational being! LOCKE.

They [children] should be made to rise at their early hour; but great care should be taken in waking them that it be not done hastily.
LOCKE.

Sleep, death's beautiful brother,—fairest phenomenon—poetical reality,—thou sweet collapsing of the weary spirit; thou mystery that every one knows; thou remnant of primeval innocence and bliss: for Adam *slept* in Paradise. To sleep—there's a drowsy mellifluence in the very word that would almost serve to interpret its meaning,—to shut up the senses and hoodwink the soul; to dismiss the world; to escape from one's self; to be in ignorance of our own existence; to stagnate upon the earth, just breathing out the hours, not living them—"Doing no mischief, only dreaming of it;" neither merry nor melancholy, something between both, and better than either. Best friend of frail humanity, and, like all other friends, best estimated in its loss.
LONGFELLOW.

Now upon what has been said, the physicians may determine whether sleep be so necessary that our lives depend upon it: for we read that king Perseus of Macedon, being prisoner at Rome, was wak'd to death; but Pliny instances such as have liv'd long without sleep. Herodotus speaks of nations where the men sleep and wake by half years: and they who write the life of the wise Epimenides affirm that he slept seven and fifty years together.
MONTAIGNE:
Essays, Cotton's 3d ed., ch. xliv.

It is not without reason that we are taught to consider sleep as a resemblance of death. With how great facility do we pass from waking to sleeping, and with how little concern do we lose the knowledge of light, and of ourselves! Peradventure the faculty of sleeping would seem useless and contrary to nature, being it deprives us of attraction and sense, were it not that by it nature instructs us that she has equally made us to die, as to live, and from life presents us the eternal estate she reserves for us after it, to accustom us to it, and to take from us the fear of it. But such as have by some violent accident fallen into a swoon, and in it have lost all sense, these, methinks, have been very near seeing the true and natural face of death: for as to the moment of the passage it is not to be fear'd that it brings with it any pain, or displeasure, for as much as we can have no feeling without leisure: our sufferings require time, which in death is so short and precipitous, that it must necessarily be insensible.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxiii.

We wake sleeping, and sleep waking. I do not see so clearly in my sleep; but as to my being awake, I never found it clear enough, and free from clouds. Moreover, sleep, when it is profound, sometimes rocks even dreams themselves asleep, but our awaking is never so spritely that it does rightly, and as it should, purge and dissipate those ravings and whimsies which are waking dreams, and worse than dreams. Our reason and soul receiving those fancies and opinions that like come in dreams, and authorizing the actions of our dreams with the approbation that they do those of the day, wherefore do we not doubt whether our thought and action is another sort of dreaming, and our waking a certain kind of sleep?

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

Heaven, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness to conceal it. SOUTH.

There is one sweet lenitive at least for evils, which nature holds out: so I took it kindly at her hands, and fell asleep. STERNE.

In the morning, when you awake, accustom yourself to think first upon God, or something in order to his service; and at night also, let him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes when he is coming forth from his chambers of the east.

JEREMY TAYLOR:
Holy Living: Care of our Time.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers: this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane,—the brain is not nourished, and they cannot sleep. The practical inferences are three—1st. Those who think most, who do most brain-work, require most sleep. 2d. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3d. Give yourself, your children, your servants,—give all that are under you,—the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they awake; and within a fortnight, Nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself,—great Nature will never fail to write it out for the observer under the regulations just given. DR. FORBES WINSLOW.

SOCIETY.

Social duties are carried to greater heights, and enforced with stronger motives, by the principles of our religion. ADDISON.

There is the supreme and indissoluble consanguinity and society between men in general; of which the heathen poet, whom the apostle calls to witness, saith, We are all his generation.

LORD BACON.

God designs that a charitable intercourse should be maintained among men, mutually pleasant and beneficial. BARROW.

The most obvious division of society is into rich and poor; and it is no less obvious that the number of the former bear a great disproportion to those of the latter. The whole business of the poor is to administer to the idleness, folly, and luxury of the rich; and that of the rich, in return, is to find the best methods of confirming the slavery and increasing the burdens of the poor. BURKE:
Vindic. of Nat. Society, 1756.

The second branch of the social passions is that which administers to *society in general*. With regard to this, I observe, that society, merely as society, without any particular heightenings, gives us no positive pleasure in the enjoyment; but absolute and entire *solitude*, that is, the total and perpetual exclusion from all society, is as great a positive pain as can almost be conceived. Therefore in the balance between the pleasure of general *society*, and the pain of absolute solitude, *pain* is the predominant idea. But the pleasure of any particular social enjoy-

ment outweighs very considerably the uneasiness caused by the want of that particular enjoyment; so that the strongest sensations relative to the habitudes of *particular society* are sensations of pleasure. Good company, lively conversations, and the endearments of friendship, fill the mind with great pleasure; a temporary solitude, on the other hand, is itself agreeable. This may perhaps prove that we are creatures designed for contemplation as well as action; since solitude as well as society has its pleasures; as from the former observation we may discern that an entire life of solitude contradicts the purposes of our being, since death itself is scarcely an idea of more terror.

BURKE:
On the Sublime and Beautiful, 1756.

One of the first motives to civil society, and which becomes one of its fundamental rules, is, *that no man should be judge in his own cause.* By this each person has at once divested himself of the first fundamental right of uncovenanted man, that is, to judge for himself, and to assert his own cause. He abdicates all right to be his own governor. He inclusively, in a great measure, abandons the right of self-defence, the first law of Nature. Man cannot enjoy the rights of an uncivil and of a civil state together. That he may obtain justice, he gives up his right of determining what it is in points the most essential to him. That he may secure some liberty, he makes a surrender in trust of the whole of it. BURKE:
Reflections on the Revolution in France, 1790.

Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with; restraints of many kinds will be necessary; and studying to behave right in respect of these, is a discipline of the human heart useful to others and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good; nor pleasure a crime, but where it strengthens the influence of bad inclinations, or lessens the generous activity of nature.

ELIZABETH CARTER: *Rambler*, No. 44.

We submit to the society of those that can inform us, but we seek the society of those whom we can inform. And men of genius ought not to be chagrined if they see blockheads favoured with a heartier welcome than themselves. For when we communicate knowledge we are raised in our own estimation, but when we receive it we are lowered. COLTON: *Lacon.*

As we ascend in society, like those who climb a mountain, we shall find that the clime of *perpetual congelation* commences with the higher circles, and the nearer we approach to the grand luminary the court, the more frigidity and apathy shall we experience.

COLTON: *Lacon.*

The gradations even of rank, which are partly the cause and partly the effect of the highest social improvements, are accompanied with so many incidental evils that nothing but an enlarged contemplation of their ultimate tendency and effect could reconcile us to the monstrous incongruities and deformities they display, in wealth which ruins its possessor, titles which dignify the base, and influence exerted to none but the most mischievous purposes.

ROBERT HALL:
Funeral Sermon for the Princess Charlotte.

Combine the frequent and familiar perpetuation of atrocious deeds with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species,—the frightful contrast of dwarfish virtues and gigantic vices, where everything good is mean and little and everything evil is rank and luxuriant: a dead and sickening uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime. ROBERT HALL: *Modern Infidelity.*

We are not, by ourselves, sufficient to furnish ourselves with competent stores for such a life as our nature doth desire; therefore we are naturally induced to seek communion and fellowship with others. HOOKER.

God having designed man for a sociable creature furnished him with language, which was to be the great instrument and cementer of society. LOCKE.

That the sacerdotal order should encroach on the functions of the civil government would, in our time, be a great evil. But that which in an age of good government is an evil may, in an age of grossly bad government, be a blessing. It is better that mankind should be governed by wise laws well administered, and by an enlightened public opinion, than by brute violence, by such a prelate as Dunstan than by such a warrior as Penda. A society sunk in ignorance, and ruled by mere physical force, has great reason to rejoice when a class of which the influence is intellectual and moral rises to ascendency. Such a class will doubtless abuse its power: but mental power, even when abused, is still a nobler and better power than that which consists merely in corporeal strength. We read in our Saxon chronicles of tyrants who, when at the height of greatness, were smitten by remorse, who abhorred the pleasures and dignities which they had purchased by guilt, who abdicated their crowns, and who sought to atone for their offences by cruel penances and incessant prayers. These stories have drawn forth bitter expressions of contempt from some writers, who, while they boasted of liberality, were in truth as narrow-minded as any monk of the dark ages, and whose habit was to apply to all events in the history of the world the standard received in the Parisian society of the eighteenth century. Yet surely a system which, however deformed by superstition, introduced strong moral restraints into communities previously governed only by vigour of muscle and by audacity of spirit, a system which taught the fiercest and mightiest

ruler that he was, like his meanest bondman, a responsible being, might have seemed to deserve a more respectful mention from philosophers and philanthropists.

LORD MACAULAY:
History of England, vol. i., ch. i.

A commonwealth is called a society or common doing of a multitude of free men collected together and united by common accord and covenant among themselves.

ADAM SMITH.

Man can effect no great matter by his personal strength but as he acts in society and conjunction with others. SOUTH.

When men and women are mixed and well chosen, and put their best qualities forward, there may be any intercourse of civility and good will. SWIFT.

Religion requires the extirpation of all those passions and vices which render men unsociable and troublesome to one another.

TILLOTSON.

Were it not for some small remainders of piety and virtue which are yet left scattered among mankind, human society would in a short space disband and run into confusion, and the earth would grow wild and become a forest.

TILLOTSON.

SOLITUDE.

St. Chrysostom, as great a lover and recommender of the solitary state as he was, declares it to be no proper school for those who are to be leaders of Christ's flock. ATTERBURY.

Luther deters men from solitariness; but he does not mean from a sober solitude that rallies our scattered strengths and prepares us against any new encounters from without.

ATTERBURY.

Little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love. LORD BACON:
Essay XXVIII., Of Friendship.

There is no man alone, because every man is a microcosm, and carries the whole world about him: *Nunquam minus solus quam cum solus*, though it be the apophthegm of a wise man [Publius Scipio: Cic. de Off., lib. iii.], is yet true in the mouth of a fool; for indeed, though in a wilderness, a man is never alone, not only because he is with himself and his own thoughts, but because he is with the devil, who ever consorts with our solitude, and is that unruly rebel that musters up those disordered motions which accompany our sequestered imaginations: and to speak more narrowly, there is no such thing as solitude, nor anything that can be said to be alone and by itself, but God, who is his own circle, and can subsist by himself; all others, besides their dissimilarity and heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concourse of God, and the society of that hand which doth uphold their natures. SIR T. BROWNE:
Religio Medici, Pt. II., x.

A man would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joy. CICERO.

When we withdraw from human intercourse into solitude, we are more peculiarly committed in the presence of the Divinity; yet some men retire into solitude to devise or perpetrate crimes. This is like a man going to meet and brave a lion in his own gloomy desert, in the very precincts of his dread abode.

JOHN FOSTER: *Journal.*

The satisfaction derived from surveying the most beautiful scenes of nature or the most exquisite productions of art is so far from being complete that it almost turns into uneasiness when there is none with whom we can share it; nor would the most passionate admirer of eloquence or poetry consent to witness their most stupendous exertions upon the simple condition of not being permitted to reveal his emotions.

ROBERT HALL:
Funeral Sermon for Dr. Ryland.

To explain how I kept up my courage, I must not tell either my religion or my character; but I can tell what means I employed besides to overcome the dreaded horrors of confinement. The first rule is to throw away, as soon as possible, every hope:

> "Hope, eager hope, the assassin of our joys,
> All present blessings treading under foot,
> Is scarce a milder tyrant than despair."

One comes only to a settled state, which permits even a kind of enjoyment, when all is done with hope. Accepting, then, the years of solitude as perfectly inevitable, one must consider how to pass them, how to keep oneself occupied and amused. Recollections of the past will very soon be exhausted as a means of killing time. Sometimes, however, one is not disposed for any other thing. In such a frame of mind I wrote down more than four hundred names of young men who had been with me in the cadet-house, and was absorbed in this occupation for several weeks. Very often I rose in the midst of the night to write down with chalk any name which I had been endeavouring for days to recollect. This will only do for a short time; and one must needs try to create little joys where great ones are denied.

Household Words.

It may be laid down as a position which will seldom deceive, that when a man cannot bear his own company there is something wrong. He must fly from himself, either because he feels a tediousness in life from the equipoise of an empty mind, which, having no tendency to one motion more than another but as it is impelled

by some external power, must always have recourse to foreign objects; or he must be afraid of the intrusion of some unpleasing ideas, and, perhaps, is struggling to escape from the remembrance of a loss, the fear of a calamity, or some other thought of greater horror.

DR. S. JOHNSON: *Rambler*, No. 5.

In early youth, if we find it difficult to control our feelings, so we find it difficult to vent them in the presence of others. On the spring side of twenty, if anything affects us, we rush to lock ourselves up in our room, or get away into the streets or the fields: in our earlier years we are still the savages of nature, and we do as the poor brute does—the wounded stag leaves the herd, and if there is anything on a dog's faithful heart, he slinks away into a corner.

LORD E. G. E. L. B. LYTTON: *The Caxtons*, ch. xxxvii.

It is not good for man to be alone. Hitherto all things that have been named were approved of God to be very good: loneliness is the first thing which God's eye named not good.

MILTON.

Solitude seems to me to have the best pretence, in such as have already employed their most active and flourishing age in the world's service, by the example of Thales. We have lived enough for others, let us at least live out the small remnant of life for ourselves; let us now call in our thoughts and intentions to our selves, and to our own ease and repose: 'tis no light thing to make a sure retreat, it will be enough to do without mixing other enterprises and designs: since God gives us leasure to prepare for, and to order our remove, let us make ready, truss our baggage, take leave betimes of the company; let us disentangle our selves from those violent importunities that engage us elsewhere, and separate us from our selves: we must break the knot of our obligations, how strong soever, and hereafter love this, or that; but espouse nothing but our selves: that is to say, let the remainder be our own, but not so joyn'd and so close as not to be forc'd away without slaying us, or tearing part of the whole piece.

MONTAIGNE: *Essays*, Cotton's 3d ed., ch. xxxviii.

My retirement was now become solitude: the former is, I believe, the best state for the mind of man, the latter almost the worst. In complete solitude, the eye wants objects, the heart wants attachments, the understanding wants reciprocation. The character loses its tenderness when it has nothing to love, its firmness when it has none to strengthen it, its sweetness when it has nothing to soothe it, its patience when it meets no contradiction, its humility when it is surrounded by dependants, and its delicacy in the conversations of the uninformed.

HANNAH MORE: *Cœlebs*, ch. ii.

There is no such thing as perfect secrecy, to encourage a rational mind to the perpetration of any base action; for a man must first extinguish and put out the great light within him, his conscience: he must get away from himself, and shake off the thousand witnesses which he always carries about him, before he can be alone.

SOUTH.

It has been from age to age an affectation to love the pleasure of solitude, among those who cannot possibly be supposed qualified for passing life in that manner. This people have taken up from reading the many agreeable things which have been written on that subject, for which we are beholden to excellent persons who delighted in being retired, and abstracted from the pleasures that enchant the generality of the world. This way of life is recommended indeed with great beauty, and in such a manner as disposes the reader for the time to pleasing forgetfulness or negligence of the particular hurry of life in which he is engaged, together with a longing for that state which he is charmed with in description. But when we consider the world itself, and how few there are capable of a religious, learned, or philosophic solitude, we shall be apt to change a regard to that sort of solitude, for being a little singular in enjoying time after the way a man himself likes best in the world, without going so far as wholly to withdraw from it.

SIR R. STEELE: *Spectator*, No. 264.

A hermit who has been shut up in his cell in a college has contracted a sort of mould and rust upon his soul.

DR. I. WATTS.

SOPHISTRY.

The juggle of sophistry consists, for the most part, in using a word in one sense in all the premises, and in another sense in the conclusion.

COLERIDGE.

Genius may dazzle, eloquence may persuade, reason may convince; but to render popular cold and comfortless sophistry, unaided by these powers, is a hopeless attempt.

ROBERT HALL: *Apology for the Freedom of the Press*, Sect. IV.

Subtilty in those who make profession to teach or defend truth hath passed for a virtue: a virtue, indeed, which, consisting for the most part in nothing but the fallacious and illusory use of obscure or deceitful terms, is only fit to make men more conceited in their ignorance.

LOCKE.

There is no error which hath not some appearance of probability resembling truth, which when men who study to be singular find out, straining reason, they then publish to the world matter of contention and jangling.

SIR W. RALEIGH.

When a false argument puts on the appearance of a true one, then it is properly called a sophism or "fallacy."

DR. I. WATTS.

Little tricks of sophistry, by sliding in or leaving out such words as entirely change the question, should be abandoned by all fair disputants. DR. I. WATTS.

SORROW.

Religion . . . prescribes to every miserable man the means of bettering his condition; nay, it shows him that the bearing of his afflictions as he ought to do will naturally end in the removal of them: it makes him easy here because it can make him happy hereafter.

Upon the whole, a contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing his desires, it will arise in the next from the gratification of them.

ADDISON: *Spectator*, No. 574.

The safe and general antidote against sorrow is employment. It is commonly observed that among soldiers and seamen, though there is much kindness, there is little grief; they see their friend fall without any of that lamentation which is indulged in security and idleness, because they have no leisure to spare from the care of themselves; and whoever shall keep his thoughts equally busy, will find himself equally unaffected with irretrievable losses.

Time is observed generally to wear out sorrow, and its effects might doubtless be accelerated by quickening the succession, and enlarging the variety of objects.

Si tempore longo
Leniri poterit luctus, tu sperne morari:
Qui sapiet, sibi tempus erit.
GROTIUS.

'Tis long ere time can mitigate your grief;
To wisdom fly, she quickly brings relief.
F. LEWIS.

Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

DR. S. JOHNSON: *Rambler*, No. 47.

Sorrow is uneasiness in the mind upon the thought of a good lost which might have been enjoyed longer; or the sense of a present evil.

LOCKE.

When some one sorrow, that is yet reparable, gets hold of your mind like a monomania—when you think, because heaven has denied you this or that, on which you had set your heart, that all your life must be a blank—oh, then diet yourself well on biography—the biography of good and great men. See how little a space one sorrow really makes in life. See scarce a page, perhaps, given to some grief similar to your own; and how triumphantly the life sails on beyond it. You thought the wing was broken! Tut—tut—'twas but a bruised feather! See what life leaves behind it, when all is done!—a summary of positive facts far out of the region of sorrow and suffering, linking themselves with the being of the world. Yes! biography is the medicine here!

LORD E. G. E. L. B. LYTTON:
The Caxtons, ch. xliv.

The violence of sorrow is not at the first to be striven withal; being, like a mighty beast, sooner tamed with following than overthrown by withstanding. SIR P. SIDNEY.

Sorrow being the natural and direct offspring of sin, that which first brought sin into the world must, by necessary consequence, bring in sorrow too. SOUTH.

SOUL.

That cherubim which now appears as a God to a human soul, knows very well that the period will come about in eternity when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. . . . With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart to conceive the glory that will be always in reserve for him.

ADDISON: *Spectator*, No. 111.

There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

ADDISON: *Spectator*, No. 111.

We cannot question but the happiness of a soul will be adequate to its nature; and that it is not endowed with any faculties which are to lie useless and unemployed. The happiness is to be the happiness of the whole man; and we may easily conceive to ourselves the happiness of the soul whilst any one of its faculties is in the fruition of its chief good. The happiness may be of a more exalted nature in proportion as the faculty employed is so: but as the whole soul acts in the exertion of any of its particular powers, the whole soul is happy in the pleasure which arises from any of its particular acts.

ADDISON: *Spectator*, No. 600.

If the powers of cogitation and volition and sensation are neither inherent in matter as such,

nor acquirable to matter by any motion or modification of it; it necessarily follows that they proceed from some cogitative substance, some incorporeal inhabitant within us, which we call spirit and soul. BENTLEY.

If we consider the dignity of an intelligent being, and put that in the scales against brute inanimate matter, we may affirm, without overvaluing human nature, that the soul of one virtuous and religious man is of greater worth and excellence than the sun and his planets.
BENTLEY.

Surely it is but the merits of our unworthy natures, if we sleep in darkness until the last alarm. A serious reflex upon my own unworthiness did make me backward from challenging this prerogative of my soul: so I could enjoy my Saviour at the last, I could with patience be nothing almost unto eternity.
SIR T. BROWNE: *Relig. Med.*, Pt. I., vii.

Those who have searched into human nature observe that nothing so much shows the nobleness of the soul, as that its felicity consists in action. Every man has such an active principle in him, that he will find out something to employ himself upon, in whatever place or state of life he is posted.
BUDGELL: *Spectator*, No. 116.

This is my firm persuasion, that since the human soul exerts itself with so great activity; since it has such a remembrance of the best, such a concern for the future; since it is enriched with so many arts, sciences, and discoveries; it is impossible but the Being which contains all these must be immortal. CATO.

This boundless desire had not its original from man itself; nothing would render itself restless; something above the bounds of this world implanted those desires after a higher good, and made him restless in everything else. And since the soul can only rest in that which is infinite, there is something infinite for it to rest in; since nothing in the world, though a man had the whole, can give it satisfaction, there is something above the world only capable to do it, otherwise the soul would be always without it, and be more in vain than any other creature. There is, therefore, some infinite being that can only give a contentment to the soul, and this is God.
CHARNOCK: *Attributes.*

For my own part, I never could think that the soul while in a mortal body lives, but when departed out of it dies; or that its consciousness is lost when it is discharged out of an unconscious habitation. But when it is freed from all corporeal alliance, then it truly exists. Farther, since the human frame is broken by death, tell us, what becomes of its parts? It is visible whither the materials of other beings are translated: namely, to the source from whence they had their birth. The soul alone, neither present nor departed, is the object of our eyes.
CYRUS THE ELDER: *Xenophon.*

If a heathen philosopher brings up arguments from reason, which none of our atheistical sophisters can confute, for the immortality of the soul, I hope they will so weigh the consequences as neither to talk nor live as if there was no such thing. SIR J. DENHAM.

Some of our philosophizing divines have too much exalted the faculties of our souls, when they have maintained that by their force mankind has been able to find out God.
DRYDEN.

Some believe the soul made by God, some by angels, and some by the generant: whether it be immediately created or traduced hath been the great ball of contention. GLANVILL.

If our souls are but particles and deceptions of our parents, then I must have been guilty of all the sins ever committed by my parents.
GLANVILL.

The animal soul sooner expands and evolves itself to its full orb and extent than the human soul. SIR M. HALE.

This little active principle, as the body increaseth and dilateth, evolveth, diffuseth, and expandeth, if not his substantial existence, yet his energy. SIR M. HALE.

The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented princess, nor of their sympathy with the royal family, deprived by this visitation of its brightest ornament. Sorrow is painted on every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress.

But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? Or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?
ROBERT HALL:
Funeral Sermon on the Princess Charlotte.

There are but a few, and they endued with great ripeness of wit and judgment, free from all such affairs as might trouble their meditations, instructed in the sharpest and subtlest points of learning, who have, and that very hardly, been able to find out but only the immortality of the soul. HOOKER.

The soul being, as it is active, perfected by love of that infinite good, shall, as it is receptive, be also perfected with those supernatural passions of joy, peace, and delight.
HOOKER.

They who prink and pamper the body, and neglect the soul, are like one who, having a nightingale in his house, is more fond of the cage than of the bird. JAMES HOWELL.

Great variety of opinion there hath been amongst the ancient philosophers touching the definition of the soul. Thales's was, that it is a *nature without repose:* Asclepiades, that it is an *exercitation of sense:* Hesiod, that it is *a thing composed of earth and water:* Parmenides holds, *of earth and fire;* Galen, that it is *heat;* Hippocrates, that it is *a spirit diffused through the body:* some others have held it to be *light;* Plato saith, 'tis a *substance moving itself;* after cometh Aristotle (whom the author here reproveth) and goeth a degree farther, and saith it is *ἐντελέχεια*, that is, that which naturally makes the body to move. But this definition is as rigid as any of the other; for this tells us not what the essence, origin, or nature of the soul is, but only marks an effect of it, and therefore signifieth no more than if he had said that, it is *angelus hominus*, or an intelligence that moveth man, as he supposed those other to do the heavens.

K. *Cf. Cic. Tusc. Disp.*, i. x.: *note in Sir T. Browne's Religio Medici*, Pt. I., x.

"This is the last sun I shall ever see, comrade," said he [Marshal Ney], approaching M. de V——. "This world is at an end for me. This evening I shall lie in another bivouac. I am no woman, but I believe in God, and in another life, and I feel that I have an immortal soul: they spoke to me of preparation for death, of the consolations of religion, of conferring with a pious priest. Is that the death of a soldier? Let me hear what you would do in my place." . . . "Were I in your place, I should allow the curate of St. Sulpice to enter, and I should prepare my soul for every event." "I believe you are right," replied the marshal with a friendly smile. "Well, then, let the priest come in." LAMARTINE:

Hist. of the Restor. of Monarchy in France, vol. iii. book 34, xxiii.

Defining the soul to be a substance that always thinks, can serve but to make many men suspect that they have no souls at all, since they find a good part of their lives pass away without thinking. LOCKE.

I do not say there is no soul in man because he is not sensible of it in his sleep; but I do say he cannot think at any time, waking or sleeping, without being sensible of it. LOCKE.

It is strange the soul should never once recall over any of its pure native ideas before it borrowed anything from the body; never any other ideas but what derive their original from that union. LOCKE.

To what vanity does the good opinion we have of ourselves push us? The most regular and most perfect soul in the world has but too much to do to keep itself upright from being overthrown by its own weakness. There is not one of a thousand that is right, and settled so much as one minute in a whole life, and that may not very well doubt whether according to her natural condition she can ever be. But to join constancy to it is her utmost perfection: I mean though nothing should jostle and discompose her, which a thousand accidents may do.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lix.

For to make the condition of our souls such as we would have it to be, we must suppose them all knowing, even in their natural simplicity and purity. By these means they had been such, being free from the prison of the body, as well before they entered into it, as we hope they shall be after they are gone out of it. And from this knowledge it should follow that they should remember being got in the body, as Plato said, "That what we learn is no other than a remembrance of what we knew before," a thing which every one by experience may maintain to be false. Forasmuch, in the first place, as that we do not justly remember anything but what we have been taught: and that if the memory did purely perform its office, it would at least suggest to us something more than what we have learned. Secondly, that which she knew being in her purity was a true knowledge, knowing things as they are by her divine intelligence: whereas here we make her receive falsehood and vice, when we instruct her; wherein she cannot employ her reminiscence, that image and conception having never been planted in her.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

Our immortal souls, while righteous, are by God himself beautified with the title of his own image and similitude. SIR W. RALEIGH.

The image of God was no less resplendent in man's practical understanding; namely, that storehouse of the soul, in which are treasured up the rules of action and the seeds of morality. SOUTH.

There are two functions of the soul, contemplation and practice, according to that general division of objects, some of which only entertain our speculations, others also employ our actions; so the understanding with relation to these is divided into speculative and practic. SOUTH.

If our souls be immortal, this makes abundant amends for the frailties of life and the sufferings of this state. TILLOTSON.

The Egyptians, by the concurrent testimony of antiquity, were amongst the first who taught that the soul was immortal. BISHOP WARBURTON.

The doctrine of a metempsychosis the Greek writers agree to have been first set abroad by the Egyptians. BISHOP WARBURTON.

As we learn what belongs to the body by the evidence of sense, so we learn what belongs to the soul by an inward consciousness which may be called a sort of internal feeling. DR. I. WATTS.

SPACE.

Beyond this we have no more a positive distinct notion of infinite space than a mariner has of the depth of the sea, where, having let down a large portion of his sounding-line, he reaches no bottom. LOCKE.

SPANIARDS.

In no modern society, not even in England during the reign of Elizabeth, has there been so great a number of men eminent at once in literature and in the pursuits of active life, as Spain produced during the sixteenth century. Almost every distinguished writer was also distinguished as a soldier or a politician. Boscan bore arms with high reputation. Garcilaso de Vega, the author of the sweetest and most graceful pastoral poem of modern times, after a short but splendid military career, fell sword in hand at the head of a storming party. Alonzo de Ercilla bore a conspicuous part in that war of Arauco which he afterwards celebrated in one of the best heroic poems that Spain has produced. Hurtado de Mendoza, whose poems have been compared to those of Horace, and whose charming little novel is evidently the model of Gil Blas, has been handed down to us by history as one of the sternest of those iron proconsuls who were employed by the House of Austria to crush the lingering public spirit of Italy. Lope sailed in the Armada; Cervantes was wounded at Lepanto. MACAULAY:

Lord Mahon's War of the Succession in Spain, Jan. 1833.

SPECULATION.

He ruined himself and all that trusted in him by crotchets that he never could explain to any rational man. DE QUINCEY.

It is no point of wisdom for a man to beat his brains about things impossible.

HAKEWILL.

Heights that scorn our prospect, and depths of which reason will never touch the bottom, yet surely the pleasure arising from thence is great and noble; forasmuch as they afford perpetual matter to the inquisitiveness of human reason, and so are large enough for it to take its full scope and range in. SOUTH.

It is a vast hindrance to the enrichment of our understandings if we spend too much of our time among infinites and unsearchables.

DR. I. WATTS.

SPIRITS.

For my own part, I am apt to join in the opinion with those who believe that all the regions of nature swarm with spirits; and that we have multitudes of spectators on all our actions, when we think ourselves most alone; but, instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged with such an innumerable society in searching out the wonders of the creation, and joining in the same consort of praise and adoration.

Milton has finely described this mixed communion of men and spirits in paradise; and had doubtless his eye upon a verse in old Hesiod, which is almost word for word the same with his third line in the following passage:

> Nor think, though men were none,
> That heav'n would want spectators, God want praise:
> Millions of spiritual creatures walk the earth.

ADDISON: *Spectator*, No. 12.

Whether dark presages of the night proceed from any latent power of the soul during her abstraction, or from any operation of subordinate spirits, has been a dispute.

ADDISON.

All objects of the senses which are very offensive do cause the spirits to retire; and upon their flight the parts are in some degree destitute, and so there is induced in them a trepidation and horror. LORD BACON.

If these powers of cogitation, volition, and sensation are neither inherent in matter as such, nor acquirable to matter by any motion and modification of it, it necessarily follows that they proceed from some cogitative substance, some incorporeal inhabitant within us, which we call spirit. BENTLEY.

Such as deny spirits subsistent without bodies, will with difficulty affirm the separate existence of their own. SIR T. BROWNE.

Wicked spirits may by their cunning carry farther in a seeming confederacy or subserviency to the designs of a good angel. DRYDEN.

The term spirit properly denotes a being without a [material] body. A being that never had a [material] body is a pure spirit. A human soul, when it has left the body, is a disembodied spirit. Mind or soul is incorporated spirit. FLEMING.

Those mercurial spirits, which were only lent the earth to show men their folly in admiring it, possess delights of a nobler make and nature which antedate immortality. GLANVILL.

That we may not give advantage to the evil spirits, either to our temptation or their prevalence. BISHOP J. HALL.

He had been indulging in fanciful speculations on spiritual essences until . . . he had an ideal world of his own around him.

WASHINGTON IRVING.

You are to honour, improve, and perfect the spirit that is within you: you are to prepare it for the kingdom of heaven, to nourish it with the love of God and of virtue, to adorn it with good works, and to make it as holy and heavenly as you can. LAW.

Without the notion and allowance of spirits our philosophy will be lame and defective in one main part of it. LOCKE.

Extravagant young fellows, that have liveliness and spirit, come sometimes to be set right, and so make able and great men; but tame and low spirits very seldom attain to anything.
LOCKE.

There is an evil spirit continually active, and intent to seduce. SOUTH.

No man that owns the existence of an infinite spirit can doubt of the possibility of a finite spirit; that is, such a thing as is immaterial, and does not contain any principle of corruption.
TILLOTSON.

If we arise to the world of spirits, our knowledge of them must be amazingly imperfect, when there is not the least grain of sand but has too many difficulties belonging to it for the wisest philosopher to answer.
DR. I. WATTS: *Logic.*

There are things in the world of spirits wherein our ideas are very dark and confused; such as their union with animal nature, the way of their acting on material beings, and their way of converse with each other.
DR. I. WATTS: *Logic.*

When we know cogitation is the prime attribute of a spirit, we infer its immateriality, and thence its immortality. DR. I. WATTS.

SPIRITUALITY.

On the one hand it deserves attention, that the most eminent and successful preachers of the gospel in the different communities, a Brainerd, a Baxter, and a Schwartz, have been the most conspicuous for a simple dependence upon spiritual aid; and on the other, that no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied. They have met with such a rebuke of their presumption in the total failure of their efforts that none will contend for the reality of divine interposition as far as *they* are concerned: for when has "the arm of the Lord been revealed" to those pretended teachers of Christianity who believe there is no such arm? We must leave them to labour in a field respecting which God has commanded the clouds not to rain upon it. ROBERT HALL:
Discouragements and Supports of the Christian Minister.

STARS.

The outward stars, with their systems of planets, must necessarily have descended towards the middlemost system of the universe, whither all would be most strongly attracted from all parts of a finite space. BENTLEY.

Magnificence is likewise a source of the sublime. A great profusion of things which are splendid or valuable in themselves, is *magnificent.* The starry heaven, though it occurs so very frequently to our view, never fails to excite an idea of grandeur. This cannot be owing to the stars themselves, separately considered. The number is certainly the cause. The apparent disorder augments the grandeur, for the appearance of care is highly contrary to our ideas of magnificence. Besides, the stars lie in such apparent confusion as makes it impossible on ordinary occasions to reckon them. This gives them the advantage of a sort of infinity.
BURKE:
On the Sublime and Beautiful, 1756.

Look up, and behold the eternal fields of light that lie round about the throne of God. Had no star ever appeared in the heavens, to man there would have been no heavens, and he would have laid himself down to his last sleep in a spirit of anguish, as upon a gloomy earth vaulted over by a material arch,—solid and impervious. CARLYLE.

A star is beautiful; it affords pleasure, not from what it is to do, or to give, but simply by being what it is. It befits the heavens; it has congruity with the mighty space in which it dwells. It has repose: no force disturbs its eternal peace. It has freedom: no obstruction lies between it and infinity. CARLYLE.

When I gazed into these stars, have they not looked down on me as if with pity from their serene spaces, like eyes glistening with heavenly tears over the little lot of man!
CARLYLE.

It is a gentle and affectionate thought, that in immeasurable height above us, at our first birth, the wreath of love was woven with sparkling stars for flowers. COLERIDGE.

She raised her eyes to the bright stars, looking down so mildly from the wide worlds of air; and, gazing on them, found new stars burst upon her view; and more beyond, and more beyond again, until the whole great expanse sparkled with shining spheres, rising higher and higher in immeasurable space, eternal in their numbers as in their changeless and incorruptible existence. She bent over the calm river, and saw them shining in the same majestic order as when the dove beheld them gleaming through the swollen waters, upon the mountain-tops down far below, and dead mankind a million fathoms deep. DICKENS.

It was well said of Plotinus that the stars were significant, but not efficient.
SIR W. RALEIGH.

STATES.

It would certainly be for the good of mankind to have all the mighty empires and monarchies of the world cantoned out into petty states and principalities. ADDISON: *On Italy.*

When a government flourishes in conquests, and is secure from foreign attacks, it naturally falls into all the pleasures of luxury; and as these pleasures are very expensive, they put those who are addicted to them upon raising fresh supplies of money, by all the methods of rapaciousness and corruption; so that avarice and luxury very often become one complicated principle of action, in those whose hearts are wholly set upon ease, magnificence, and pleasure. The most elegant and correct of all the Latin historians observes that in his time, when the most formidable states in the world were subdued by the Romans, the republic sunk into those two vices of a quite different nature, luxury and avarice; and accordingly describes Catiline as one who coveted the wealth of other men, at the same time that he squandered away his own. This observation on the commonwealth, when it was in the height of power and riches, holds good of all governments that are settled in a state of ease and prosperity. At such times men naturally endeavour to outshine one another in pomp and splendour, and, having no fears to alarm them from abroad, indulge themselves in the enjoyment of all the pleasures they can get into their possession; which naturally produce avarice, and an immoderate pursuit after wealth and riches.

ADDISON: *Spectator*, No. 55.

A very prosperous people, flushed with great victories and successes, are seldom so pious, so humble, so just, or so provident, as to perpetuate their happiness. ATTERBURY.

The multiplying of nobility brings a state to necessity; and in like manner when more are bred scholars than preferments can take off.

LORD BACON.

It is a great error, and a narrowness of mind, to think that nations have nothing to do one with another except there be either an union in sovereignty, or a conjunction in pacts or leagues: there are other bands of society and implicit confederations. LORD BACON.

Let princes choose ministers such as love business rather upon conscience than upon bravery. LORD BACON.

In states, arms and learning have a concurrence or near sequence in time.

LORD BACON.

The greatness of an estate, in bulk and territory, doth fall under measure; and the greatness of finances and revenue doth fall under computation. The population may appear by musters; and the number and greatness of cities and towns by cards and maps; but yet there is not anything, amongst civil affairs, more subject to error than the right valuation and true judgment concerning the power and forces of an estate. . . . Walled towns, stored arsenals and armouries, goodly races of horses, chariots of war, elephants, ordnance, artillery, and the like, all this is but a sheep in a lion's skin, except the breed and disposition of the people be stout and warlike. Nay, number (itself) in armies importeth not much, where the people are of weak courage: for, as Virgil saith, "It never troubles the wolf how many the sheep be."

LORD BACON:
Essay XXX., Of the True Greatness of Kingdoms and Estates.

No man can by care-taking (as the Scripture saith) "add a cubit to his stature," in this little model of a man's body; but in the great frame of kingdoms and commonwealths it is in the power of princes, or estates, to add amplitude and greatness to their kingdoms; for by introducing such ordinances, constitutions, and customs, as we have now touched, they may sow greatness to their posterity and succession: but these things are commonly not observed, but left to take their chance.

LORD BACON:
Essay XXX., Of the True Greatness of Kingdoms and Estates.

Religion is not only useful to civil society, but fundamental to its very birth and constitution. BENTLEY.

Frugality of manners is the nourishment and strength of bodies politic; it is that by which they grow and subsist until they are corrupted by luxury, the natural cause of their decay and ruin. BISHOP BERKELEY.

All [countries] cannot be happy at once; for, because the glory of one state depends upon the ruin of another, there is a revolution and vicissitude of their greatness; and they must obey the swing of that wheel, not moved by intelligences, but by the hand of God, whereby all estates arise to their zenith and vertical points, according to their predestined periods. For the lives, not only of men, but of commonweaths, and the whole world, run not upon an *helix* that still enlargeth, but on a circle, where arriving to their meridian, they decline in obscurity, and fall under the horizon again.

SIR T. BROWNE:
Religio Medici, Pt. I., xvii.

Were every one employed in points concordant to their natures, professions, and arts, commonwealths would rise up of themselves.

SIR T. BROWNE.

In looking over any state to form a judgment on it, it presents itself in two lights, the external and the internal. The first, that relation which it bears in point of friendship or enmity to other states. The second, that relation which its component parts, the governing and the governed, bear to each other. BURKE:
Vindic. of Nat. Society.

The first part of the external view of all states, their relation as friends, makes so trifling a figure in history that, I am very sorry to say, it affords me but little matter on which to expatiate. The good offices done by one nation to its neighbour; the support given in public distress; the relief afforded in general calamity; the

protection granted in emergent danger; the mutual return of kindness and civility, would afford a very ample and very pleasing subject for history. But, alas! all the history of all times, concerning all nations, does not afford matter enough to fill ten pages, though it should be spun out by the wire-drawing amplification of a Guicciardini himself. The glaring side is that of enmity. BURKE:

Vindic. of Nat. Society.

All direction of public humour and opinion must originate in a few. Perhaps a good deal of that humour and opinion must be owing to such direction. Events supply material; times furnish dispositions; but conduct alone can bring them to bear to any useful purpose. I never yet knew an instance of any general temper in the nation that might not have been tolerably well traced to some particular persons. If things are left to themselves, it is my clear opinion that a nation may slide down fair and softly from the highest point of grandeur and prosperity to the lowest state of imbecility and meanness, without any one's marking a particular period in this declension, without asking a question about it, or in the least speculating on any of the innumerable acts which have stolen in this silent and insensible revolution. Every event so prepares the subsequent, that, when it arrives, it produces no surprise, nor any extraordinary alarm.

BURKE:

To the Marquis of Rockingham, Aug. 23, 1775.

The stock of materials by which any nation is rendered flourishing and prosperous are its industry, its knowledge or skill, its morals, its execution of justice, its courage, and the national union in directing these powers to one point and making them all centre in the public benefit. Other than these, I do not know and scarcely can conceive any means by which a community may flourish. BURKE:

Tract on the Popery Laws.

In all offices of duty there is almost necessarily a great neglect of all domestic affairs. A person in high office can rarely take a view of his family-house. If he sees that the state takes no detriment, the state must see that his affairs should take as little.

I will even go so far as to affirm, that, if men were willing to serve in such situations without salary, they ought not to be permitted to do it. Ordinary service must be secured by the motives to ordinary integrity. I do not hesitate to say that that state which lays its foundation in rare and heroic virtues will be sure to have its superstructure in the basest profligacy and corruption. An honourable and fair profit is the best security against avarice and rapacity; as in all things else, a lawful and regulated enjoyment is the best security against debauchery and excess. For as wealth is power, so all power will infallibly draw wealth to itself by some means or other; and when men are left no way of ascertaining their profits but by their means of obtaining them, those means will be increased to infinity. This is true in all the parts of administration, as well as in the whole. If any individual were to decline his appointments, it might give an unfair advantage to ostentatious ambition over unpretending service; it might breed invidious comparisons; it might tend to destroy whatever little unity and agreement may be found among ministers. And, after all, when an ambitious man had run down his competitors by a fallacious show of disinterestedness, and fixed himself in power by that means, what security is there that he would not change his course, and claim as an indemnity ten times more than he has given up? BURKE:

Speech on the Plan for Economical Reform, Feb. 11, 1780.

Believe me, Sir, those who attempt to level never equalize. In all societies consisting of various descriptions of citizens, some description must be uppermost. The levellers, therefore, only change and pervert the natural order of things: they load the edifice of society by setting up in the air what the solidity of the structure requires to be on the ground.

BURKE:

Reflections on the Revolution in France, 1790.

They conceive that He who gave our nature to be perfected by our virtue willed also the necessary means of its perfection: He willed, therefore, the state: He willed its connection with the source and original archetype of all perfection. They who are convinced of this His will, which is the law of laws and the sovereign of sovereigns, cannot think it reprehensible that this our corporate fealty and homage, that this our recognition of a signiory paramount, I had almost said this oblation of the state itself, is a worthy offering on the high altar of universal praise, should be performed, as all public, solemn acts are performed, in buildings, in music, in decoration, in speech, in the dignity of persons, according to the customs of mankind, taught by their nature,—that is, with modest splendour, with unassuming state, with mild majesty and sober pomp. BURKE:

Reflections on the Revolution in France.

The Eastern politicians never do anything without the opinion of the astrologers on *the fortunate moment.* They are in the right, if they can do no better; for the opinion of fortune is something towards commanding it. Statesmen of a more judicious prescience look for the fortunate moment too; but they seek it, not in the conjunctions and oppositions of planets, but in the conjunctions and oppositions of men and things. These form their almanac.

BURKE:

Letter to a Member of the Nat. Assembly, 1791.

A more mischievous idea cannot exist, than that any degree of wickedness, violence, and oppression may prevail in a country, that the most abominable, murderous, and exterminating

rebellions may rage in it, or the most atrocious and bloody tyranny may domineer, and that no neighbouring power can take cognizance of either, or afford succour to the miserable sufferers. BURKE:

Letter to Lord Grenville, Aug. 18, 1792.

I am not of opinion that the race of men and the commonwealths they create, like the bodies of individuals, grow effete, and languid, and bloodless, and ossify by the necessities of their own conformation, and the fatal operation of longevity and time. These analogies between bodies natural and politic, though they may sometimes illustrate arguments, furnish no arguments of themselves. They are but too often used under colour of a specious philosophy to find apologies for the despair of laziness and pusillanimity, and to excuse the want of all manly efforts, when the exigencies of our country call for them more loudly. BURKE:

Letter to Mr. W. Elliot, 1795.

I am not quite of the mind of those speculators who seem assured that necessarily, and by the constitution of things, all states have the same periods of infancy, manhood, and decrepitude that are found in the individuals who compose them. Parallels of this sort rather furnish similitudes to illustrate or to adorn than supply analogies from whence to reason. The objects which are attempted to be forced into an analogy are not found in the same classes of existence. Individuals are physical beings subject to laws universal and invariable. The immediate cause acting in these laws may be obscure; the general results are certain subjects of certain calculation. But commonwealths are not physical, but moral essences. They are artificial combinations, and, in their proximate efficient cause, the arbitrary productions of the human mind. We are not yet acquainted with the laws which necessarily influence the stability of that kind of work made by that kind of agent. BURKE:

Letters on a Regicide Peace, Letter I., 1796.

Men are not tied to one another by papers and seals. They are led to associate by resemblances, by conformities, by sympathies. It is with nations as with individuals. Nothing is so strong a tie of amity between nation and nation as correspondence in laws, customs, manners, and habits of life. They have more than the force of treaties in themselves. They are obligations written in the heart. They approximate men to men without their knowledge, and sometimes against their intentions. The secret, unseen, but irrefragable bond of habitual intercourse holds them together, even when their perverse and litigious nature sets them to equivocate, scuffle, and fight about the terms of their written obligations. BURKE:

Letters on a Regicide Peace, Letter I., 1796.

The first duty of a state is to provide for its own conservation. Until that point is secured, it can preserve and protect nothing else. But, if possible, it has greater interest in acting according to strict law than even the subject himself. For if the people see that the law is violated to crush them, they will certainly despise the law. They, or their party, will be easily led to violate it, whenever they can, by all the means in their power. Except in cases of direct war, whenever government abandons law, it proclaims anarchy. BURKE:

To Rev. Dr. Hussey, Dec. 1796.

A disposition to preserve, and an ability to improve, taken together, would be my standard of a statesman. BURKE.

A state without the means of some change is without the means of its conservation. BURKE.

When by a cold penury I blast the abilities of a nation, and stunt the growth of its active energies, the ill I may do is beyond all calculation. BURKE.

A nation, to be great, ought to be compressed in its increment by nations more civilized than itself. COLERIDGE.

Between the period of national honour and complete degeneracy there is usually an interval of national vanity, during which examples of virtue are recounted and admired without being imitated. The Romans were never more proud of their ancestors than when they ceased to resemble them. From being the freest and most high-spirited people in the world, they suddenly fell into the tamest and most abject submission. ROBERT HALL:

Apology for the Freedom of the Press, Sect. VI.

Nothing is more difficult, in general, than to make a nation perceive anything as true, or seek its own interest, in any manner but as its forefathers have opined and acted. HALLAM.

Two foundations bear up all public societies: the one, inclination whereby all men desire sociable life; the other an order agreed upon touching the manner of their union in living together: the latter is that which we call the law of a commonweal. HOOKER.

It is no impossible thing for states, by an oversight in some one act or treaty between them and their potent opposites, utterly to cast away themselves forever. HOOKER.

I shall easily grant that notations in religion are a main cause of distempers in commonwealths. ARCHBISHOP LAUD.

These men came from neither of the classes which had, till then, almost exclusively furnished ministers of state. They were all laymen; yet they were all men of learning; and they were all men of peace. They were not members of the aristocracy. They inherited no titles, no large domains, no armies of retainers, no fortified castles. Yet they were not low men, such as those whom princes, jealous of the power of nobility, have sometimes raised from forges and

cobblers' stalls to the highest situations. They were all gentlemen by birth. They had all received a liberal education. It is a remarkable fact that they were all members of the same university. The two great national seats of learning had even then acquired the characters which they still retain. In intellectual activity, and in readiness to admit improvements, the superiority was then, as it has ever since been, on the side of the less ancient and splendid institution. Cambridge had the honour of educating those celebrated Protestant Bishops whom Oxford had the honour of burning; and at Cambridge were formed the minds of all those statesmen to whom chiefly is to be attributed the secure establishment of the reformed religion in the north of Europe.

LORD MACAULAY: *Lord Bacon.*

But Sir Nicholas was no ordinary man. He belonged to a set of men whom it is easier to describe collectively than separately, whose minds were formed by one system of discipline, who belonged to one rank in society, to one university, to one party, to one sect, to one administration, and who resembled each other so much in talents, in opinions, in habits, in fortunes, that one character, we had almost said one life, may, to a considerable extent, serve for them all.

They were the first generation of statesmen by profession that England produced.

LORD MACAULAY: *Lord Bacon*, July, 1837.

Scotland by no means escaped the fate ordained for every country which is connected, but not incorporated, with another country of greater resources. Though in name an independent kingdom, she was, during more than a century, really treated in many respects as a subject province. LORD MACAULAY: *History of England*, ch. i.

The worth of a state, in the long run, is the worth of the individuals composing it.

J. STUART MILL.

I shall believe that there cannot be a more ill-boding sign to a nation, than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country. MILTON.

A state would be happy where philosophers were kings or kings were philosophers.

PLATO.

In states notoriously irreligious a secret and irresistible power countermands their deepest projects, splits their counsels, and smites their most refined policies with frustration and a curse. SOUTH.

When the corruption of men's manners, by the habitual improvement of this vicious principle, comes, from personal, to be general and universal, so as to diffuse and spread itself over the whole community, it naturally and directly tends to the ruin and subversion of the government where it so prevails. SOUTH.

Though we cannot prolong the period of a commonwealth beyond the decree of heaven, or the date of its nature, any more than human life beyond the strength of the seminal virtue, yet we may manage a sickly constitution, and preserve a strong one. SWIFT.

Temperance, industry, and a public spirit, running through the whole body of the people in Holland, hath preserved an infant commonwealth of a sickly constitution, through so many dangers as a much more healthy one could never have struggled against without those advantages. SWIFT.

If we would suppose a ministry where every single person was of distinguished piety, and all great officers of state and law diligent in choosing persons who in their several subordinations would be obliged to follow the examples of their superiors, the empire of irreligion would be soon destroyed. SWIFT.

The ruin of a state is generally preceded by an universal degeneracy of manners, and contempt of religion, which is entirely our case at present. SWIFT.

Revolutions of state, many times, make way for new institutions and forms; and often determine in either setting up some tyranny at home, or bringing in some conquest from abroad.

SIR W. TEMPLE.

Commonwealths were nothing more in their original but free cities; though sometimes, by force of order and discipline they have extended themselves into mighty dominions.

SIR W. TEMPLE.

The command in war is given to the strongest, or to the bravest; and in peace, taken up and exercised by the boldest.

SIR W. TEMPLE.

Observe good faith and justice towards all Nations; cultivate peace and harmony with all. Religion and Morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great Nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a Nation with its Virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

WASHINGTON: *Farewell Address to the People of the United States.*

Without a humble imitation of the divine Author of our blessed religion, we can never hope to be a happy nation. WASHINGTON.

STOICS.

It being the doctrine of that sect [Stoic] that a wise man should be impassionate.

BISHOP J. HALL.

So large a part of human life passes in a state contrary to our natural desires, that one of the principal topics of moral instruction is the art of bearing calamities; and such is the certainty of evil, that it is the duty of every man to furnish his mind with those principles that may enable him to act under it with decency and propriety.

The sect of ancient philosophers that boasted to have carried this necessary science to the highest perfection were the Stoics, or scholars of Zeno, whose wild enthusiastic virtue pretended to an exemption from the sensibilities of unenlightened mortals, and who proclaimed themselves exalted, by the doctrines of their sect, above the reach of those miseries which embitter life to the rest of the world. They therefore removed pain, poverty, loss of friends, exile, and violent death, from the catalogue of evils; and passed, in their haughty style, a kind of irreversible decree, by which they forbade them to be counted any longer among the objects of terror or anxiety, or to give disturbance to the tranquillity of a wise man.

DR. S. JOHNSON: *Rambler*, No. 132.

The only persons amongst the heathens who sophisticated nature and philosophy were the Stoics; who affirmed a fatal, unchangeable concatenation of causes, reaching even to the elicite acts of man's will. SOUTH.

The Stoics looked upon all passions as sinful defects and irregularities, as so many deviations from right reason; making passion to be only another name for perturbation. SOUTH.

The Stoics held a fatality, and a fixed, unalterable course of events; but then they held also that they fell out by a necessity emergent from and inherent in the things themselves, which God himself could not alter. SOUTH.

The stoical scheme of supplying our wants by lopping off our desires is like cutting off our feet when we want shoes. SWIFT.

STORY-TELLING.

A knowledge of the success which stories will have when they are attended with a turn of surprise, as it has happily made the characters of some, so has it also been the ruin of the characters of others. There is a set of men who outrage truth, instead of affecting us with a manner of telling it; who overleap the line of probability that they may be seen to move out of the common road; and endeavour only to make their hearers stare by imposing upon them with a kind of nonsense against the philosophy of nature, or such a heap of wonders told upon their own knowledge as it is not likely one man should have ever met with.

ADDISON: *Spectator*, No. 536.

I shall close this paper with a remark upon such as are egotists in conversation: these are generally the vain or shallow part of mankind, people being naturally full of themselves when they have nothing else in them. There is one kind of egotists which is very common in the world, though I do not remember that any writer has taken notice of them: I mean those empty conceited fellows who repeat, as sayings of their own or some of their particular friends, several jests which were made before they were born, and which every one who has conversed in the world has heard a hundred times over.

ADDISON: *Spectator*, No. 562.

Avoid stories, unless short, pointed, and quite *apropos*. "He who deals in them," says Swift, "must either have a very large stock, or a good memory, or must often change his company." Some have a set of them hung together like onions: they take possession of the conversation by an early introduction of one; and then you must have the whole *rope*, and there is an end of everything else, perhaps, for that meeting, though you may have heard all twenty times before.

Talk often, but not long. The talent of haranguing in private company is insupportable.

BISHOP GEORGE HORNE: *Olla Podrida*, No. 7.

'Tis a great imperfection, and what I have observ'd in several of my intimate friends, who, as their memories supply them with a present and entire review of things, derive their narratives from so remote a fountain, and crowd them with so many important circumstances, that though the story be good in itself, they make a shift to spoil it; and if otherwise, you are either to curse the strength of their memory, or the weakness of their judgment. . . . But above all, old men, who yet retain the memory of things past, and forget how often they have told them, are the most dangerous company for this fault; and I have known stories from the mouth of a man of very great quality, otherwise very pleasant in themselves, becoming very troublesome by being a hundred times repeated over and over again. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. ix.

I could not but reflect with myself, as I was going out, upon the talkative humour of old men, and the little figure which that part of life makes in one who cannot employ his natural propensity in discourses which would make him venerable. I must own, it makes me very melancholy in company, when I hear a young man begin a story; and have often observed that one of a quarter of an hour long in a man of five-and-twenty, gathers circumstances every time he tells it, until it grows into a long Canterbury tale of two hours by that time he is threescore.

SIR R. STEELE: *Tatler*, No. 132.

But it is not only public places of resort, but private clubs, and conversations over a bottle, that are infested with this loquacious kind of animal, especially with that species which I comprehend under the name of a story-teller. I would earnestly desire these gentlemen to consider that no point of wit or mirth at the end of a story can atone for the half-hour that has been lost before they come at it. I would likewise lay it home to their serious consideration, whether they think that every man in the company has not a right to speak as well as themselves? and whether they do not think they are invading another man's property when they engross the time which should be divided equally amongst the company to their own private use?

What makes this evil the much greater in conversation is, that these humdrum companions seldom endeavour to wind up their narrations into a point of mirth or instruction, which might make some amends for the tediousness of them; but think they have a right to tell anything that has happened within their memory. They look upon matter of fact to be a sufficient foundation for a story, and give us a long account of things, not because they are entertaining or surprising, but because they are true.

My ingenious kinsman, Mr. Humphry Wagstaff, used to say "the life of man is too short for a story-teller."

Methusalem might be half an hour in telling what o'clock it was; but as for us post-diluvians, we ought to do everything in haste; and in our speeches, as well as actions, remember that our time is short. A man that talks for a quarter of an hour together in company, if I meet him frequently, takes up a great part of my span. A quarter of an hour may be reckoned the eight-and-fortieth part of a day, a day the three hundred and sixtieth part of a year, and a year the threescore and tenth part of life. By this moral arithmetic, supposing a man to be in the talking world one-third part of the day, whoever gives another a quarter of an hour's hearing makes him a sacrifice of more than the four hundred thousandth part of his conversable life.

SIR R. STEELE: *Tatler*, No. 264.

Story-telling is subject to two unavoidable defects,—frequent repetition and being soon exhausted; so that whoever values this gift in himself has need of a good memory, and ought frequently to shift his company. SWIFT.

STUDIES.

Studies employed on low objects; the very naming of them is sufficient to turn them into raillery. ADDISON.

A man, groundly learned already, may take much profit himself in using by epitome to draw other men's works, for his own memory sake, into shorter room.

ROGER ASCHAM.

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business: for expert men can execute, and perhaps judge of particulars, one by one: but the general counsels, and the plots and marshalling of affairs, come best from those who are learned. To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar: they perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience.

Crafty men contemn studies, simple men admire them, and wise men use them: for they teach not their own use; but that is a wisdom without them, and above them, won by observation.

LORD BACON: *Essay LI., Of Studies.*

Let thy studies be free as thy thoughts and contemplations: but fly not only upon the wings of imagination; join sense unto reason, and experiment unto speculation, and so give life unto embryon thoughts and verities yet in their chaos. . . . And therefore, rather than to swell the leaves of learning by fruitless repetitions, to sing the same song in all ages, nor adventure at essays beyond the attempt of others, many would be content that some would write like Helmont or Paracelsus; and be willing to endure the monstrosity of some opinions for divers singular notions requiting such aberrations.

SIR T. BROWNE:
Christian Morals, Pt. II., v.

But amongst these exercises, or recreations of the mind within doors, there is none so general, so aptly to be applied to all sorts of men, so fit and proper to expel idleness and melancholy, as that of Study: Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugiam et solatium præbant, domi delectant, &c. [Study is the delight of old age, the support of youth, the ornament of prosperity, the solace and refuge of adversity, the comfort of domestic life, &c.]: find the rest in Tully pro Archia Poeta.

ROBERT BURTON:
Anatomy of Melancholy.

Is it asked, How can the labouring man find time for self-culture? I answer that, An earnest purpose finds time, or makes time. It seizes on spare moments, and turns fragments to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command. And it is astonishing how fruitful of improvement a short season becomes when eagerly seized and faithfully used. It has often been observed that those who have the most time at their disposal profit by it the least. A single hour in the day steadily given

to the pursuit of some interesting subject brings unexpected accumulations of knowledge.

W. ELLERY CHANNING.

It is a shameful thing to be weary of inquiry when what we search for is excellent.

CICERO.

He that studies books alone will know how things ought to be; and he that studies men will know how things are.

COLTON: *Lacon*, Preface.

Every truth has relation to some other. And we should try to write the facts of our knowledge so as to see them in their several bearings. This we do when we frame them into a system. To do so legitimately, we must begin by analysis and end with synthesis. FLEMING.

The intellectual husbandry is a goodly field, and it is the worst husbandry in the world to sow it with trifles. SIR M. HALE.

The labour of intellectual research resembles and exceeds the tumultuous pleasures of the chase, and the consciousness of overcoming a formidable obstacle, or of lighting on some happy discovery, gives all the enjoyment of a conquest, without those corroding reflections by which the latter must be impaired. Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem, did not, when he exclaimed εὑρῆκα! εὑρῆκα! I have found it! I have found it! feel a transport as genuine as was ever experienced after the most brilliant victory?

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

Things more secret than can be discerned by every man's present conceit, without some deeper discourse and judgment.

HOOKER.

The greater part of students are not born with abilities to construct systems, or advance knowledge; nor can have any hope beyond that of becoming intelligent hearers in the schools of art, of being able to comprehend what others discover, and to remember what others teach. Even those to whom Providence hath allotted greater strength of understanding can expect only to improve a single science. In every other part of learning they must be content to follow opinions which they are not able to examine; and even in that which they claim peculiarly as their own can seldom add more than some small particle of knowledge to the hereditary stock devolved to them from ancient times, the collective labour of a thousand intellects.

DR. S. JOHNSON: *Rambler*, No. 121.

Study is the bane of boyhood, the aliment of youth, the indulgence of manhood, and the restorative of old age. W. S. LANDOR:
Pericles and Aspasia (*Cleone*).

In learning, little should be proposed to the mind at once; and that being fully mastered, proceed to the next adjoining part, yet unknown, simple unperplexed proposition.

LOCKE.

The mind once jaded by an attempt above its power either is disabled for the future, or else checks at any vigorous undertaking ever after.

LOCKE.

There is no occasion to oppose the ancients and the moderns, or to be squeamish on either side. He that wisely conducts his mind in the pursuit of knowledge will gather what lights he can from either. LOCKE.

All who would study with advantage, in any art whatsoever, ought to betake themselves to the reading of some sure and certain books oftentimes over: for to read many books produceth confusion, rather than learning; like as those who dwell everywhere are not anywhere at home. LUTHER: *Table-Talk.*

Strive, while improving your one talent, to enrich your whole capital as a man. It is in this way that you escape from the wretched narrow-mindedness which is the characteristic of every one who cultivates his speciality alone.

LORD E. G. E. L. B. LYTTON.

Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught. MILTON:
An Apology for Smectymnuus.

Beholding the bright countenance of truth in the quiet and still air of delightful studies.

MILTON.

As in a man's life, so in his studies, I think it is the most beautiful and humane thing in the world, so to mingle gravity with pleasure that the one may not sink into melancholy, nor the other rise up into wantonness. PLINY.

How fit is this retreat for uninterrupted study! Any one that sees it will own I could not have chosen a more likely place to converse with the dead in. POPE.

There is no study that is not capable of delighting us after a little application to it.

POPE.

As the soil, however rich it may be, cannot be productive without culture, so the mind, without cultivation, can never produce good fruit.

SENECA.

I remember to have heard a great painter say, "There are certain faces for certain painters, as well as certain subjects for certain poets." This is as true in the choice of studies; and no one will ever relish an author thoroughly well

who would not have been fit company for that author, had they lived at the same time. All others are mechanics in learning, and take the sentiments of writers like waiting-servants, who report what passed at their master's table, but debase every thought and expression, for want of the air with which they were uttered.

SIR R. STEELE: *Tatler*, No. 173.

A well-judging man will open his trunk-line of study in such a direction that, while habitually adhering to it, he may enjoy a ready access to such other fields of knowledge as are most nearly related to it. SIR J. STEPHEN.

Spend not your time in that which profits not: for your labour and your health, your time and your studies, are very valuable; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. Only I shall add this to you, that in learning there are variety of things as well as in religion: there is mint and cummin, and there are the weighty things of the law; so there are studies more and less useful, and everything that is useful will be required in its time: and I may in this also use the words of our blessed Saviour, "These things ought you to look after, and not to leave the other unregarded." But your great care is to be in the things of God and of religion, in holiness and true wisdom, remembering the saying of Origen, "That the knowledge that arises from goodness is something that is more certain and more divine than all demonstration," than all other learnings of the world. JEREMY TAYLOR.

Study gives strength to the mind, conversation grace; the first apt to give stiffness, the other suppleness. SIR W. TEMPLE.

Study detains the mind by the perpetual occurrence of something new, which may gratefully strike the imagination.

DR. I. WATTS.

When two or three sciences are pursued at the same time, if one of them be dry, as logic, let another be more entertaining, to secure the mind from weariness. DR. I. WATTS.

Every scholar should acquaint himself with a superficial scheme of all the sciences, yet there is no necessity for every man of learning to enter into their difficulties and deep recesses.

DR. I. WATTS.

Those who contemplate only the fragments or pieces of science dispersed in short unconnected discourses can never survey an entire body of truth, but must always view it as deformed and dismembered. DR. I. WATTS.

Now we deal much in essays, and unreasonably despise systematic learning; whereas our fathers had a just value for regularity and systems. DR. I. WATTS.

"Studies serve for delight, for ornament, and for ability." [Bacon's Essay, Of Studies.] We should, then, cultivate, not only the corn-fields of our minds, but the pleasure-grounds also. Every faculty and every study, however worthless they may be, when not employed in the service of God,—however debased and polluted when devoted to the service of sin,—become ennobled and sanctified when directed, by one whose constraining motive is the love of Christ, towards a good object. Let not the Christian then think "scorn of the pleasant land." That land is the field of ancient and modern literature,—of philosophy, in almost all its departments,—of the arts of reasoning and persuasion. Every part of it may be cultivated with advantage, as the Land of Canaan when bestowed upon God's peculiar people. They were not commanded to let it lie waste, as incurably polluted by the abominations of its first inhabitants; but to cultivate it, and dwell in it, living in obedience to the divine laws, and dedicating its choicest fruits to the Lord their God.

WHATELY:
Annot. on Bacon's Essay, Of Studies.

It would have been well if Bacon had added some hints as to the *mode* of study: *how* books are to be chewed, and swallowed, and digested. For, besides inattentive readers, who measure their proficiency by the pages they have gone over, it is quite possible, and not uncommon, to read most laboriously, even so as to get by heart the words of a book, without really *studying* it at all; that is, without *employing* the *thoughts* on the *subject*. WHATELY:
Annot. on Bacon's Essay, Of Studies.

One very useful precept for students is, never to *remain long* puzzling out any difficulty; but lay the book and the subject aside, and return to it some hours after, or next day; after having turned the attention to something else. Sometimes a person will weary his mind for several hours in some efforts (which might have been spared) to make out some difficulty, and next day, when he returns to the subject, will find it quite easy. WHATELY:
Annot. on Bacon's Essay, Of Studies.

Always trust, therefore, for the overcoming of a difficulty, not to *long-continued* study after you have once got bewildered, but to repeated trials at intervals. It may be here observed that the student of any science or art should not only distinctly understand all the technical language and all the rules of the art, but also learn them by heart, so that they may be remembered as familiarly as the alphabet, and employed *constantly* and with scrupulous exactness. Otherwise, technical language will prove an encumbrance instead of an advantage, just as a suit of clothes would be if, instead of putting them on and wearing them, one should carry them about in his hands. WHATELY:
Annot. on Bacon's Essay, Of Studies.

Neglect not, then, any of the advantages of intellectual cultivation which God's providence

has placed within your reach; nor think scorn of that pleasant land, and prefer wandering by choice in the barren wilderness of ignorance; but let the intellect which God has endowed you with be cultivated as a servant to *Him*, and then it will be, not a master, but a useful servant, to you. WHATELY:

Annot. on Bacon's Essay, Of Custom and Education.

There is no business, no vocation whatever, which will not permit a man, who has an inclination, to give a little time every day to the studies of his youth. WYTTENBACH.

STUPIDITY.

For of a truth stupidity is strong—most strong, as the poet Schiller sings, "Against stupidity the very gods fight unvictorious." There is in it a placid inexhaustibility—a calm viscous infinitude—which will baffle even the gods,—which will say calmly, "Try all your lightnings here: see whether I cannot quench them."

CARLYLE.

STYLE.

I must in the next place observe that, when our thoughts are great and just, they are often obscured by the sounding phrases, hard metaphors, and forced expressions in which they are clothed. Shakspeare is often very faulty in this particular.

ADDISON: *Spectator*, No. 39.

I know nothing which more shows the essential and inherent perfection of simplicity of thought, above that which I call the Gothic manner of writing, than this, that the first pleases all kinds of palates, and the latter only such as have formed to themselves a wrong artificial taste upon little fanciful authors and writers of epigram. Homer, Virgil, or Milton, so far as the language of their poems is understood, will please a reader of plain common sense, who would neither relish nor comprehend an epigram of Martial or a poem of Cowley; so, on the contrary, an ordinary song or ballad that is the delight of the common people cannot fail to please all such readers as are not unqualified for the entertainment by their affectation or ignorance; and the reason is plain, because the same paintings of nature which recommend it to the most ordinary reader will appear beautiful to the most refined.

ADDISON: *Spectator*, No. 70.

Sir Francis Bacon observes that a well-written book, compared with its rivals and antagonists, is like Moses's serpent, that immediately swallowed up and devoured those of the Egyptians.

ADDISON: *Spectator*, No. 101.

Among the mutilated poets of antiquity there is none whose fragments are so beautiful as those of Sappho. They give us a taste of her way of writing which is perfectly conformable with that extraordinary character we find of her in the remarks of those great critics who were conversant with her works when they were entire. One may see by what is left of them that she followed nature in all her thoughts, without descending to those little points, conceits, and turns of wit with which many of our modern lyrics are so miserably infected.

ADDISON: *Spectator*, No. 223.

To have a true relish and form a right judgment of a description, a man should be born with a good imagination, and must have well weighed the force and energy that lie in the several words of a language, so as to be able to distinguish which are most significant and expressive of their proper ideas, and what additional strength and beauty they are capable of receiving from conjunction with others. The fancy must be warm, to retain the print of those images it hath received from outward objects, and the judgment discerning, to know what expressions are most proper to clothe and adorn them to the best advantage.

ADDISON: *Spectator*, No. 417.

No periodical writer, who always maintains his gravity, and does not sometimes sacrifice to the graces, must expect to be in vogue for any time. ADDISON.

Claudius . . . has run his description into the most wretched fustian. ADDISON.

Bring his style from all loose grossness to such firm fastness in Latin, as in Demosthenes. ASCHAM.

An honest man will never employ an equivocal expression; a confused man may often utter ambiguous ones without any design.

BLAIR.

I have formerly given the general character of Mr. Addison's style and manner as natural and unaffected, easy and polite, and full of those graces which a flowery imagination diffuses over writing. BLAIR.

I must not step into too spruce a style for serious matters; and yet I approve not the dull insipid way of writing practised by many chymists. BOYLE.

Style supposes the reunion and the exercise of all the intellectual faculties. *The style is the man.* BUFFON.

It is one thing to make an idea clear, and another to make it affecting to the imagination.

BURKE.

When substantialness combineth with delightfulness, and correctness with stayedness, how can the language sound otherwise than most full of sweetness? CAMDEN.

God gave you that gifted tongue of yours, and set it between your teeth, to make known your true meaning to us, not to be rattled like a muffin-man's bell. CARLYLE.

Style is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would if dressed in rags, dirt, and tatters.

LORD CHESTERFIELD.

We must not only express clearly, but think deeply; nor can we concede to Buffon that style *alone* is that quality that will immortalize an author. The Essays of Montaigne and the Analogy of Butler will live forever, in spite of their style. Style is indeed the *valet* of genius, and an able one too; but as the true gentleman will appear, even in rags, so true genius will shine, even through the coarsest style. COLTON: *Lacon*, Preface.

When I meet with any that write obscurely or converse confusedly, I am apt to suspect two things: first, that such persons do not understand themselves; and secondly, that they are not worthy of being understood by others.

COLTON: *Lacon.*

Imitation is the sincerest of flattery.

COLTON: *Lacon.*

Nothing is so difficult as the apparent ease of a clear and flowing style: those graces which, from their presumed facility, encourage all to attempt an imitation of them are usually the most inimitable. COLTON: *Lacon.*

I have ventured to give the whole class the appellation of "*the magic-lanthorn school*," for their writings have the startling effect of that toy; children delight in it, and grown people soon get tired of it.

BISHOP COPLESTON.

A simple, clear, harmonious style, which taken as a model may be followed without leading the novitiate either into turgidity or obscurity.

CUMBERLAND.

The science of style as an organ of thought, of style in relation to the ideas and feelings, might be called the organology of style.

DE QUINCEY.

Quickness of imagination is seen in the invention, fertility in the fancy, and accuracy in the expression. DRYDEN.

If you write in your strength, you stand revealed at first; and should you write under it, you cannot avoid some peculiar graces.

DRYDEN.

Some men, imagining themselves possessed with a divine fury, often fall into toys and trifles which are only puerilities. DRYDEN.

After Chaucer there was a Spenser, a Harrington, a Fairfax, before Waller and Denham were in being; and our numbers were in their nonage till these last appeared. DRYDEN.

Chaucer, I confess, is a rough diamond, and must be first polished ere he shine.

DRYDEN.

Chaucer has refined on Boccace, and has mended the stories he has borrowed: though prose allows more liberty of thought, and the expression is more easy when unconfined by numbers. Our countryman carries weight, and yet wins the race at disadvantage.

DRYDEN.

He is everywhere above conceits of epigrammatic wit and gross hyperboles: he maintains majesty in the midst of plainness; he shines, but glares not; and is stately without ambition, which is the vice of Lucan. DRYDEN.

He taxes Lucan, who crowded sentences together and was too full of points.

DRYDEN.

Lucilius writ not only loosely and muddily, with little art, and much less care, but also in a time which was not yet sufficiently purged from barbarism. DRYDEN.

Chaste and modest as he [Persius] is esteemed, it cannot be denied that in some places he is broad and fulsome. DRYDEN.

Statius, the best versificator next Virgil, knew not how to design after him. DRYDEN.

A taste for plain, strong speech—what is called a Biblical style—marks the English. It is in Alfred, and the Saxon Chronicle, and in the Sagas of the Northmen. Latimer was homely. Hobbes was perfect in the "noble vulgar speech." Donne, Bunyan, Milton, Taylor, Evelyn, Pepys, Hooker, Cotton, and the translators, wrote it. How realistic or materialistic in treatment of his subject is Swift! He describes his fictitious persons as if for the police. Defoe has no insecurity or choice. Hudibras has the same hard mentality, keeping the truth at once to the senses and to the intellect. It is not less seen in poetry. Chaucer's hard painting of his Canterbury pilgrims satisfies the senses. Shakspeare, Spenser, and Milton, in their loftiest ascents, have this national grip and exactitude of mind. This mental materialism makes the value of English transcendental genius; in these writers, and in Herbert, Henry Moore, Donne, and Sir Thomas Browne. The Saxon materialism and narrowness, exalted into the sphere of intellect, makes the very genius of Shakspeare and Milton. When it reaches the pure element it treads the clouds as securely as the adamant. Even in its elevations materialistic, its poetry is common sense inspired, or iron raised to white heat. R. W. EMERSON.

A sentence well couched takes both the sense and the understanding. I love not those cart-rope speeches that are longer than the memory of man can fathom. FELLTHAM.

Images are very sparingly to be introduced: their proper place is in poems and orations, and their use is to move pity or terror, compassion, and resentment.

FELTON: *On the Classics.*

Rules and critical observations improve a good genius, where nature leadeth the way, provided the is not too scrupulous: for that will introduce a stiffness and affectation which are utterly abhorrent from all good writing. FELTON.

Catullus, though his lines be rough and his numbers inharmonious, I could recommend for the softness and delicacy, but must decline for the looseness of his thoughts. FELTON.

Horace hath exposed those trifling poetasters that spend themselves in glaring descriptions and sewing here and there some cloth of gold on their sackcloth. FELTON.

Burke's sentences are pointed at the end,—instinct with pungent sense to the last syllable. They are like a charioteer's whip, which not only has a long and effective lash, but cracks, and inflicts a still smarter sensation at the *end*. They are like some serpents of which I have heard it vulgarly said, their life is the fiercest in the tail. JOHN FOSTER: *Journal*.

There is nothing in words and styles but suitableness that makes them acceptable and effective. GLANVILL.

We all know that an Englishman, if he will, is able to speak easily and clearly; also he can, if he please, write in such a manner as to send the common people to their dictionaries at least once in every page. Let him write Saxon, and the Saxons understand him; let him use Latin forms that have been long in use, and they will also understand him; but let him think proper to adopt Latin or Greek expressions which are new, or at all events new to the many, and they will be puzzled. We can all read with comfort the works of Thomas Fuller, Swift, Bunyan, Defoe, Franklin, and Cobbett; there sense is clear, feeling is homely, and the writers take care that there shall be no misunderstanding. But in Robertson, Johnson, and Gibbon, one word in every three is an alien; and so an Englishman who happens to have, like Shakespeare, "small Latin and less Greek" is by no means quite at home in their society.

Household Words.

We may also observe that those compositions which we read the oftenest, and which every man of taste has got by heart, have the recommendation of simplicity, and have nothing surprising in the thought when divested of that elegance of expression and harmony of numbers with which it is clothed. If the merit of the composition lie in a point of wit, it may strike at first; but the mind anticipates the thought in the second perusal, and is no longer affected by it. When I read an epigram of Martial, the first line recalls the whole; and I have no pleasure in repeating to myself what I know already. But each line, each word, in Catullus has its merit; and I am never tired with the perusal of him. It is sufficient to run over Cowley once; but Parnell after the fiftieth reading is as fresh as at first. Besides, it is with books as with women, where a certain plainness of manner and of dress is more engaging than that glare of paint, and airs, and apparel, which may dazzle the eye but reaches not the affections. Terence is a modest and bashful beauty to whom we grant everything because he assumes nothing, and whose purity and nature make a durable though not a violent impression on us. HUME: *Essays*.

Uncommon expressions . . . are a disfigurement rather than embellishment of discourse. HUME.

Sallust's expression would be shorter and more compact; Cicero's more gracious and pleasing. BISHOP HURD.

Redundancy of language is never found with deep reflection. Verbiage may indicate observation, but not thinking. He who thinks much says but little in proportion to his thoughts. He selects that language which will convey his ideas in the most explicit and direct manner. He tries to compress as much thought as possible into a few words. On the contrary, the man who talks everlastingly and promiscuously, who seems to have an exhaustless magazine of sound, crowds so many words into his thoughts that he always obscures, and very frequently conceals them. WASHINGTON IRVING.

Language is the dress of thought; and as the noblest men, or most graceful action, would be degraded and obscured by a garb appropriated to the gross employments of rustics and mechanics, so the most heroic sentiments will lose their efficacy, and the most splendid ideas drop their magnificence, if they are conveyed by words used commonly upon low and trivial occasions, debased by vulgar mouths, and contaminated by inelegant applications.

Truth indeed is always truth, and reason is always reason; they have an intrinsic and unalterable value, and constitute that intellectual gold which defies destruction; but gold may be so concealed in baser matter that only a chemist can recover it; sense may be so hidden in unrefined and plebeian words that none but philosophers can distinguish it; and both may be so buried in impurities as not to pay the cost of their extraction.

The diction, being the vehicle of the thoughts, first presents itself to the intellectual eye; and if the first appearance offends, a further knowledge is not often sought. Whatever professes to benefit by pleasing must please at once. The pleasures of the mind imply something sudden and unexpected; that which elevates must always surprise. What is perceived by slow degrees may gratify us with consciousness of improvement, but will never strike with the sense of pleasure.

DR. S. JOHNSON: *Life of Cowley*.

Every language of a learned nation necessarily divides itself into diction scholastic and popular, grave and familiar, elegant and gross; and from a nice distinction of these different parts arises a great part of the beauty of style. But, if we except a few minds, the favourites of

nature, to whom their own original rectitude was in the place of rules, this delicacy of selection was little known to our authors; our speech lay before them in a heap of confusion; and every man took for every purpose what chance might offer him.

There was, therefore, before the time of Dryden no poetical diction, no system of words at once refined from the grossness of domestic use and free from the harshness of terms appropriated to particular arts. Words too familiar, or too remote, defeat the purpose of a poet. From those sounds which we hear on small or on coarse occasions we do not easily receive strong impressions, or delightful images; and words to which we are nearly strangers, whenever they occur, draw that attention on themselves which they should transmit to things.

Those happy combinations of words which distinguish poetry from prose had been rarely attempted: we had few elegancies or flowers of speech; the roses had not yet been plucked from the bramble, or different colours had not been joined to enliven one another.

DR. S. JOHNSON: *Life of Dryden.*

A "barbarism" may be in one word; a solecism must be of more. DR. S. JOHNSON.

Juice in language is less than blood; for if the words be but becoming and signifying and the sense gentle, there is juice: but where that wanteth, the language is thin, scarce covering the bone. BEN JONSON: *Discoveries.*

As we should take care that our style in writing be neither dry nor empty, we should look again it be not winding or wanton with far-fetched descriptions: either is a vice.

BEN JONSON.

There are words that as much raise a style as others can depress it; superlation and overmuchness amplifies: it may be above faith, but not above a mean. BEN JONSON.

As it is a great point of art, when our matter requires it, to enlarge and veer out all sail; so to take it in and contract it is of no less praise when the argument doth ask it.

BEN JONSON.

If elegance consists in the choice and collocation of words, you have a most indubitable title to it. SIR W. JONES.

Perspicuity consists in the using of proper terms for the thoughts which a man would have pass from his own mind into that of another.

LOCKE.

Whenever you have a mind to elevate your mind, to raise it to its highest pitch, and even to exceed yourself upon any subject, think how Homer would have described it, how Plato would have imagined it, and how Demosthenes would have expressed it; and when you have so done, you will then, no doubt, have a standard which will raise you up to the dignity of anything that human genius can aspire to.

LONGINUS.

Propriety of thought and propriety of diction are commonly found together. Obscurity and affectation are the two greatest faults of style. Obscurity of expression generally springs from confusion of ideas; and the same wish to dazzle at any cost which produces affectation in the manner of a writer is likely to produce sophistry in his reasonings. The judicious and candid mind of Machiavelli shows itself in his luminous, manly, and polished language. The style of Montesquieu, on the other hand, indicates in every page a lively and ingenious but an unsound mind. Every trick of expression, from the mysterious conciseness of an oracle to the flippancy of a Parisian coxcomb, is employed to disguise the fallacy of some positions and the triteness of others. Absurdities are brightened into epigrams; truisms are darkened into enigmas. It is with difficulty that the strongest eye can sustain the glare with which some parts are illuminated, or penetrate the shade in which others are concealed. LORD MACAULAY:

Machiavelli, March, 1827.

The style which the Utilitarians admire suits only those subjects on which it is possible to reason *a priori*. It grew up with the verbal sophistry which flourished during the dark ages. With that sophistry it fell before the Baconian philosophy in the day of the great deliverance of the human mind. The inductive method not only endured but required greater freedom of diction. It was impossible to reason from phenomena up to principles, to mark slight shades of difference in quality, or to estimate the comparative effect of two opposite considerations between which there was no common measure, by means of the naked and meagre jargon of the schoolmen. LORD MACAULAY:

Mill's Essay on Government, March, 1829.

Mannerism is pardonable, and is sometimes even agreeable, when the manner, though vicious, is natural. Few readers, for example, would be willing to part with the mannerism of Milton or of Burke. But a mannerism which does not sit easy on the mannerist, which has been adopted on principle, and which can be sustained only by constant effort, is always offensive. And such is the mannerism of Johnson.

The characteristic faults of his style are so familiar to all our readers and have been so often burlesqued that it is almost superfluous to point them out. It is well known that he made less use than any other eminent writer of those strong plain words, Anglo-Saxon or Norman-French, of which the roots lie in the inmost depths of our language; and that he felt a vicious partiality for terms which, long after our own speech had been fixed, were borrowed from the Greek and Latin, and which, therefore, even when lawfully naturalized, must be considered as born aliens, not entitled to rank with the Queen's English. His constant practice of padding out a sentence with useless epithets, till it became as stiff as the bust of an exquisite; his antithetical forms of expression, constantly

employed even when there is no opposition in the ideas expressed; his big words wasted on little things; his harsh inversions, so widely different from those graceful and easy inversions which give variety, spirit, and sweetness to the expression of our great old writers; all these peculiarities have been imitated by his admirers and parodied by his assailants till the public has become sick of the subject. LORD MACAULAY:

Croker's Boswell's Johnson, Sept. 1831.

As far as mere diction was concerned, indeed, Mr. Fox [in his History of the Early Part of the Reign of James II.] did his best to avoid those faults which the habit of public speaking is likely to generate. He was so nervously apprehensive of sliding into some colloquial incorrectness, of debasing his style by a mixture of Parliamentary slang, that he ran into the opposite error, and purified his vocabulary with a scrupulosity unknown to any purist. "Ciceronem Allobroga dixit." He would not allow Addison, Bolingbroke, or Middleton to be a sufficient authority for an expression. He declared that he would use no word which was not to be found in Dryden. In any other person we should have called this solicitude mere foppery; and, in spite of all our admiration for Mr. Fox, we cannot but think that his extreme attention to the petty niceties of language was hardly worthy of so manly and so capacious an understanding. There were purists of this kind at Rome; and their fastidiousness was censured by Horace, with that perfect good sense and good taste which characterize all his writings. There were purists of this kind at the time of the revival of letters; and the two greatest scholars of that time raised their voices, the one [Politian] from within, the other [Erasmus] from without, the Alps against a scrupulosity so unreasonable. LORD MACAULAY:

Sir James Mackintosh's History of the Revolution, July, 1835.

Another of Addison's favourite companions was Ambrose Phillips, a good whig and a middling poet, who had the honour of bringing into fashion a species of composition which has been called after his name, Namby-Pamby.

LORD MACAULAY:

Life and Writings of Addison, July, 1843.

As the mind of Johnson was robust, but neither nimble nor graceful, so his style was void of all grace and ease, and, being the most unlike of all styles to the natural effusion of a cultivated mind, had the least pretensions to the praise of eloquence. SIR J. MACKINTOSH.

A writer [Lord Macaulay] of consummate ability. . . . The admirable writer whose language has occasioned this illustration—who at an early age has mastered every species of composition—will doubtless hold fast to simplicity, which survives all the fashions of deviation from it, and which a man of a genius so fertile has few temptations to forsake.

SIR J. MACKINTOSH:

Progress of Ethical Philos., in *Encyc. Brit.*, and in his *Miscell. Works.*

I hold him to deserve the highest praise who fixes the principles and forms the manners of a state, and makes the wisdom of his administration conspicuous both at home and abroad. But I assign the second place to him who endeavours by precepts and by rules to perpetuate that style and idiom of speech and composition which have flourished in the purest periods of the language, and who, as it were, throws up such a trench around it that people may be prevented from going beyond the boundary almost by the terrors of a Romulean prohibition.

MILTON:

To Benedetto Buonmattai, Florence, Sept. 10, 1638: *Milton's Familiar Letters.*

'Tis to our prejudice that men of understanding should so immoderately affect brevity: no doubt but their reputation is the better for it: but in the mean time we are the worse. Plutarch had rather we should applaud his judgment than commend his knowledge, and had rather leave us with an appetite to read more, than glutted with that we have already read. He knew very well that a man may say too much even upon the best subjects, and that Alexandrides did justly reproach him who made very eloquent, but too long, speeches to the Ephori, when he said, "O stranger! thou speakest the things thou oughtest to speak, but not after the manner that thou should'st speak them." Such as have lean and spare bodies stuff themselves out with cloaths; so they who are defective in matter endeavour to make amends with words.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxv.

Whoever would write elegantly must have regard to the different turn and juncture of every period: there must be proper distances and pauses. POPE.

The thoughts are plain, . . . the expression humble, yet as pure as the language will afford; neat, but not florid; easy, and yet lively.

POPE.

Style in painting is the same as in writing,—a power over materials, whether words or colours, by which conceptions or sentiments are conveyed. SIR JOSHUA REYNOLDS.

Independently of the defects of language, prolixity is one of the deadly sins of our elder writers. HENRY ROGERS.

The affectation of using French and Italian words in English speech was a national failing as far back as the times of Elizabeth, and continues to this day. B. H. SMART.

There is a certain majesty in plainness; as the proclamation of a prince never frisks it in tropes or fine conceits, in numerous and well-turned periods, but commands in sober natural expressions. SOUTH.

When easy writings fall into the hands of an ordinary reader, they appear to him so natural and unlaboured, that he immediately resolves to write, and fancies that all he hath to do is to

take no pains. Thus he thinks, indeed, simply, but the thoughts, not being chosen with judgment, are not beautiful: he, it is true, expresses himself plainly, but flatly withal. Again, if a man of vivacity takes it into his head to write this way, what self-denial must he undergo when bright points of wit occur to his fancy! How difficult will he find it to reject florid phrases and pretty embellishments of style! So true it is, that simplicity of all things is the hardest to be copied, and ease to be acquired with the greatest labour.

SIR R. STEELE: *Guardian*, No. 15.

For the attainment of correctness and purity in the use of words, the rules of grammarians and critics may be a sufficient guide; but it is not in the works of this class of authors that the higher beauties of style are to be studied. As the air and manner of a gentleman can be acquired only by living habitually in the best society, so grace in composition must be attained by an habitual acquaintance with classical writers. It is, indeed, necessary for our information that we should peruse occasionally many books which have no merit in point of expression; but I believe it to be extremely useful to all literary men to counteract the effect of this miscellaneous reading by maintaining a constant and familiar acquaintance with a few of the most faultless models which the language affords. For want of some standard of this sort we frequently see an author's taste in writing alter much to the worse, in the course of his life; and his later productions fall below the level of his early essays. D'Alembert tells us that Voltaire had always lying on his table the Petit Carême of Massillon and the tragedies of Racine; the former to fix his taste in prose composition, and the latter in poetry.

DUGALD STEWART.

I would engage to furnish you with a catalogue of English books, published within the compass of seven years past, which at the first hand would cost you a hundred pounds, wherein you shall not be able to find ten lines together of common grammar or common sense.

These two evils, ignorance and want of taste, have produced a third; I mean the continual corruption of our *English* tongue, which, without some timely remedy, will suffer more by the false refinements of twenty years past, than it hath been improved in the foregoing hundred.

SWIFT: *Tatler*, No. 230.

I should be glad to see you the instrument of introducing into our style that simplicity which is the best and truest ornament of most things in life, which the politer ages always aimed at in their building and dress, *simplex munditiis*, as well as their productions of wit. It is manifest that all new affected modes of speech, whether borrowed from the court, the town, or the theatre, are the first perishing parts in any language; and, as I could prove by many hundred instances, have been so in ours. The writings of Hooker, who was a country clergyman, and of Parsons the Jesuit, both in the reign of Queen Elizabeth, are in a style that, with very few allowances, would not offend any present reader, and are much more clear and intelligible than those of Sir Harry Wotton, Sir Robert Naunton, Osborn, Daniel the historian, and several others who *writ* later; but being men of the court, and affecting the phrases then in fashion, they are often either not to be understood, or appear perfectly ridiculous.

SWIFT: *Tatler*, No. 230.

Proper words in proper places make the true definition of a style. SWIFT.

The court, which used to be the standard of propriety and correctness of speech, ever since continued the worst school in England for that accomplishment. SWIFT.

The best English historian, when his style grows antiquated, will be only considered as a tedious relater of facts, and perhaps consulted to furnish materials for some future collector. SWIFT.

Simplicity, without which no human performance can arrive to perfection. SWIFT.

The scholars of Ireland seem not to have the least conception of a style, but run on in a flat phraseology, often mingled with barbarous terms. SWIFT.

Poets, although not insensible how much our language was already over-stocked with monosyllables, yet, to save time and pains, introduced that barbarous custom of abbreviating words to fit them to the measure of their verses. SWIFT.

The glare of puerile declamation that tinsels over the trite essays of the other. BISHOP WARBURTON.

The use of language and custom of speech in all authors I have met with has gone upon this rule or maxim: that exclusive terms are always to be understood in opposition only to what they are opposed to, and not in opposition to what they are not opposed to. WATERLAND.

Let your method be plain, that your hearers may run through it without embarrassment, and take a clear view of the whole. DR. I. WATTS.

Some have a violent and turgid manner of talking and thinking: they are always in extremes, and pronounce concerning everything in the superlative. DR. I. WATTS.

Some men give more light and knowledge by the bare stating of the question with perspicuity and justness, than others by talking of it in gross confusion for whole hours together. DR. I. WATTS.

It is well known what a reproach to our climate is the prevalence of fogs, and how much more of risk and of inconvenience results from that mixture of light and obscurity than from the darkness of night. But let any one imagine

to himself, if he can, a mist so resplendent with gay prismatic colours that men should forget its inconveniences in their admiration of its beauty, and that a kind of nebular taste should prevail, for preferring that gorgeous dimness to vulgar daylight: nothing short of this could afford a parallel to the mischief done to the public mind by some late writers both in England and America,—a sort of "Children of the Mist," who bring forward their speculations—often very silly, and not seldom very mischievous—under cover of the twilight. They have accustomed their disciples to admire as a style sublimely philosophical what may best be described as a certain haze of words imperfectly understood, through which some seemingly original ideas, scarcely distinguishable in their outlines, *loom*, as it were, on the view, in a kind of dusky magnificence, that greatly exaggerates their real dimensions.

WHATELY:
Preface to Bacon's Essays.

"Some natural dispositions which have better grace in youth than in age, such as is a fluent and luxuriant speech." [Bacon's Essay, Of Youth and Age.] It is remarkable that, in point of style of writing, Bacon himself, at different periods of life, showed differences just opposite to what most would have expected. His earlier writings are the most unornamented; and he grew more ornate as he advanced. So also Burke. His earliest work, *On the Sublime* [A Vindication of Natural Society appeared first], is in a brief, dry, philosophical style; and he became florid to an excess as he grew older.

WHATELY:
Annot. on Bacon's Essay, Of Youth and Age.

The first requisite of style, not only in rhetorical but in all compositions, is perspicuity.

WHATELY.

The more power we have of discriminating the nicer shades of meaning, the greater facility we possess of giving force and precision to our expressions.

WHATELY.

SUBLIMITY.

Longinus has observed that there may be a loftiness in sentiments where there is no passion, and brings instances out of ancient authors to support this his opinion. The pathetic, as that great critic observes, may animate and inflame the sublime, but is not essential to it. Accordingly, as he further remarks, we very often find that those who excel most in stirring up the passions very often want the talent of writing in the great and sublime manner, and so on the contrary. Milton has shown himself a master in both these ways of writing.

ADDISON: *Spectator*, No. 339.

The critic above mentioned [Longinus], among the rules which he lays down for succeeding in the sublime way of writing, proposes to his reader that he should imitate the most celebrated authors who have gone before him and have been engaged in works of the same nature; as in particular that, if he writes on a poetical subject, he should consider how Homer would have spoken on such an occasion. By this means one great genius often catches the flame from another, and writes in his spirit, without copying servilely after him. There are a thousand shining passages in Virgil, which have been lighted up by Homer.

Milton, though his own natural genius was capable of furnishing out a perfect work, has doubtless very much raised and ennobled his conceptions by such an imitation as that which Longinus has recommended.

ADDISON: *Spectator*, No. 339.

One of the final causes of our delight in anything that is great may be this. The Supreme Author of our being has so formed the soul of man, that nothing but himself can be its last, adequate, and proper happiness. Because, therefore, a great part of our happiness must arise from the contemplation of his being, that he might give our souls a just relish for such a contemplation, he has made them naturally delight in the apprehension of what is great or unlimited.

ADDISON: *Spectator*, No. 413.

The sublime rises from the nobleness of the thoughts, the magnificence of the words, or the harmonious and lively turn of the phrase: the perfect sublime arises from all three together.

ADDISON.

It is not easy to describe in words the precise impression which great and sublime objects make upon us when we behold them; but every one has a conception of it. It produces a sort of internal elevation and expansion; it raises the mind much above its ordinary state, and fills it with a degree of wonder and astonishment which it cannot well express. The emotion is certainly delightful, but it is altogether of the serious kind; a degree of awfulness and solemnity, even approaching to severity, commonly attends it when at its height, very distinguishable from the more gay and brisk emotion raised by beautiful objects.

BLAIR: *Lectures.*

The sublime rejects mean, low, or trivial expressions; but it is equally an enemy to such as are turgid.

BLAIR.

Whatever is fitted in any sort to excite the ideas of pain and danger, that is to say, whatever is in any sort terrible, or is conversant about terrible objects, or operates in a manner analogous to terror, is a source of the *sublime*; that is, it is productive of the strongest emotion which the mind is capable of feeling. I say the strongest emotion, because I am satisfied the ideas of pain are much more powerful than those which enter on the part of pleasure. Without all doubt, the torments which we may be made to suffer are much greater in their effect on the body and mind than any pleasures which the most learned voluptuary could suggest, or than the liveliest imagination, and the

most sound and exquisitely sensible body, could enjoy. BURKE:

On the Sublime and Beautiful, 1756.

The passion caused by the great and sublime in *nature*, when those causes operate most powerfully, is astonishment; and astonishment is that state of the soul in which all its motions are suspended, with some degree of horror. In this case the mind is so entirely filled with its object that it cannot entertain any other, nor by consequence reason on that object which employs it. Hence arises the great power of the sublime, that, far from being produced by them, it anticipates our reasonings, and hurries us on by an irresistible force. Astonishment, as I have said, is the effect of the sublime in the highest degree; the inferior effects are admiration, reverence, and respect.

BURKE:

On the Sublime and Beautiful.

There are many animals, who, though far from being large, are yet capable of raising ideas of the sublime, because they are considered as objects of terror,—as serpents and poisonous animals of almost all kinds. And to things of great dimensions, if we annex an adventitious idea of terror, they become without comparison greater. A level plain of a vast extent on land is certainly no mean idea; the prospect of such a plain may be as extensive as a prospect of the ocean; but can it ever fill the mind with anything so great as the ocean itself? This is owing to several causes; but it is owing to none more than this, that the ocean is an object of no small terror. Indeed, terror is in all cases whatsoever, either more openly or latently, the ruling principle of the sublime.

BURKE:

On the Sublime and Beautiful.

Sublime subjects ought to be adorned with the sublimest and with the most figurative expressions. DRYDEN.

There is a sublime in nature, as in the ocean or the thunder; in moral action, as in deeds of daring and self-denial; and in art, as in statuary and painting, by which what is sublime in nature and in moral character is represented and idealized. FLEMING.

Nor was the sublime more within their [Dryden and his contemporaries] reach than the pathetic; for they never attempted that comprehension and expanse of thought which at once fills the whole mind, and of which the first effect is sudden astonishment, and the second rational admiration. Sublimity is produced by aggregation, and littleness by dispersion. Great thoughts are always general, and consist in positions not limited by exceptions, and in descriptions not descending to minuteness. It is with great propriety that subtilty, which in its original import means exility of particles, is taken in its metaphorical meaning for nicety of distinction. Those writers who lay on the watch for novelty could have little hope of greatness; for great things cannot have escaped former observation. Their attempts were always analytic; they broke every image into fragments; and could no more represent, by their slender conceits and laboured peculiarities, the prospects of nature, or the scenes of life, than he who dissects a sunbeam with a prism can exhibit the wide effulgence of a summer sun.

DR. S. JOHNSON: *Life of Cowley.*

Longinus seems to have had great sensibility, but little discrimination. He gives us eloquent sentences, but no principles. It was happily said that Montesquieu ought to have changed the name of his book from L'Esprit des Lois to L'Esprit sur les Lois. In the same manner the philosopher of Palmyra ought to have entitled his famous work not "Longinus on the Sublime," but "The Sublimities of Longinus." The origin of the sublime is one of the most curious and interesting subjects of inquiry that can occupy the attention of a critic. In our own country it has been discussed with great ability, and, I think, with very little success, by Burke and Dugald Stewart. Longinus dispenses himself from all investigations of this nature by telling his friend Terentianus that he already knows everything that can be said upon the question. It is to be regretted that Terentianus did not impart some of his knowledge to his instructor; for from Longinus we learn only that sublimity means height—or elevation. This name, so commodiously vague, is applied indifferently to the noble prayer of Ajax in the Iliad, and to a passage of Plato about the human body, as full of conceits as an ode of Cowley. Having no fixed standard, Longinus is right only by accident. He is rather a fancier than a critic. LORD MACAULAY:

On the Athenian Orators, Aug. 1824.

To me grandeur in objects seems nothing else but such a degree of excellence, in one kind or another, as merits our admiration.

T. REID.

SUBMISSION.

Submit to God in all crosses and revolutions. Infinite Wisdom cannot err in any of his paths, or step the least hair's breadth from the way of righteousness: there is the understanding of God in every motion; an eye in every wheel, the wheel that goes over us and crusheth us. We are led by fancy more than reason: we know no more what we ask, or what is fit for us, than the mother of Zebedee's children did when she petitioned Christ for her sons' advancement when he came into his temporal kingdom (Matt., xx. 22): the things we desire might pleasure our fancy or appetite, but impair our health: one man complains for want of children, but knows not whether they may prove comforts or crosses; another for want of health, but knows not whether the health of his body may not prove the disease of his soul.

CHARNOCK: *Attributes.*

We learn the great reasonableness of not only a contented, but also a thankful, acquiescence in any condition and under the crossest and severest passages of Providence.

SOUTH.

SUCCESS.

Those who believe a future state of rewards and punishments act very absurdly if they form their opinions of a man's merit from his successes. But certainly, if I thought the whole circle of our being was included between our births and deaths, I should think a man's good fortune the measure and standard of his real merit, since Providence would have no opportunity of rewarding his virtue and perfections, but in the present life. A virtuous unbeliever, who lies under the pressure of misfortunes, has reason to cry out, as they say Brutus did, a little before his death, "O virtue, I have worshipped thee as a substantial good, but I find thou art an empty name."

ADDISON: *Spectator*, No. 293.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius. ADDISON.

From mere success nothing can be concluded in favour of any nation upon whom it is bestowed. ATTERBURY.

He that would relish success to purpose should keep his passion cool, and his expectation low. JEREMY COLLIER.

To judge by the event is an error all abuse, and all commit; for, in every instance, courage, if crowned with success, is heroism; if clouded by defeat, temerity. When Nelson fought his battle in the Sound, it was the result *alone* that decided whether he was to kiss a *hand* at a court, or a *rod* at a court-martial.

COLTON: *Lacon.*

Those who are prosperously unjust are intitled to panegyric, but afflicted virtue is stabbed with reproaches. DRYDEN.

Security is the bane of good success; it is no contemning of a foiled enemy: the shame of a former disgrace and miscarriage whets his valour and sharpens it to revenge: no power is so dreadful as that which is recollected from an overthrow. BISHOP J. HALL: *Contemp.*

All things religiously taken in hand are prosperously ended; because whether men in the end have that which religion did allow to desire, or that which it teacheth them contentedly to suffer, they are in neither event unfortunate.

HOOKER.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

LONGFELLOW.

Whosoever will live altogether out of himself, and study other men's humours, shall never be unfortunate. SIR W. RALEIGH.

If a man succeeds in any attempt, though undertook with never so much rashness, his success shall vouch him a politician, and good luck shall pass for deep contrivance: for give any one fortune, and he shall be thought a wise man. SOUTH.

Fortune is said to favour fools, because they trust *all* to fortune. When a fool escapes any danger, or succeeds in any undertaking, it is said that *fortune favours* him; while a wise man is considered to prosper by his own prudence and foresight. For instance, if a fool who does not bar his door escapes being robbed, it is ascribed to his luck; but the prudent man, having taken precautions, is not called fortunate. But a wise man is, in fact, more likely to meet with good fortune than a foolish one, because he puts himself *in the way* of it. If he is sending off a ship, he has a better chance of obtaining a favourable wind, because he chooses the place and season in which such winds prevail as will be favourable to him. If the fool's ship arrives safely, it is by good luck *alone;* while both must be in some degree indebted to fortune for success.

One way in which fools succeed where wise men fail is, that through ignorance of the danger they sometimes go *coolly* about some hazardous business. Hence the proverb that "The fairies take care of children, drunken men, and idiots." WHATELY:

Annot. on Bacon's Essay, Of Fortune.

SUFFERING.

The greatest saints are sometimes made the most remarkable instances of suffering.

ATTERBURY.

None can aspire to act greatly but those who are of force greatly to suffer. They who make their arrangements in the first run of misadventure, and in a temper of mind the common fruit of disappointment and dismay, put a seal on their calamities. To their power they take a security against any favours which they might hope from the usual inconstancy of fortune.

BURKE:

Letters on a Regicide Peace, Letter I., 1796.

Suffering comes to us through and from our whole nature. It cannot be winked out of sight. It cannot be thrust into a subordinate place in the picture of human life. It is the chief burden of history. It is the solemn theme of one of the highest departments of literature,—the tragic drama. It gives to fictions their deep interest: it wails through much of our poetry. A large part of human vocations are intended to shut up some of its avenues. It has left traces on every human countenance over

which years have passed. It is to not a few the most vivid recollection of life.

W. ELLERY CHANNING.

The noble power of suffering bravely is as far above that of enterprising greatly, as an unblemished conscience and inflexible resolution are above an accidental flow of spirits, or a sudden tide of blood. POPE.

To love all mankind, from the greatest to the lowest (or meanest), a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is requisite. RICHTER.

A gentleman, where I happened to be last night, fell into a discourse which I thought showed a good discerning in him. He took notice, that whenever men have looked into their heart for the idea of true excellence in human nature, they have found it to consist in suffering after a right manner and with a good grace. Heroes are always drawn bearing sorrows, struggling with adversities, undergoing all kinds of hardships, and having, in the service of mankind, a kind of appetite to difficulties and dangers.

SIR R. STEELE: *Spectator*, No. 312.

The arguments which Christianity propounds to us are reasonable encouragements to bear sufferings patiently. TILLOTSON.

SUICIDE.

The poet, after having mentioned the souls of those unhappy men who destroyed themselves, breaks out into a fine exclamation. "Oh, how gladly," says he, "would they now endure life with all its miseries! but the Destinies forbid their return to earth, and the waters of Styx surround them with nine streams that are unpassable." It is very remarkable that Virgil, notwithstanding self-murder was so frequent among the heathens, and had been practised by some of the greatest men in the very age before him, hath here represented it as so heinous a crime. But in this particular he was guided by the doctrines of his great master Plato; who says on this subject, "that a man is placed in his station of life like a soldier in his proper post, which he is not to quit, whatever may happen, until he is called off by his commander who planted him in it." ADDISON: *Tatler*, No. 154.

Some indeed have been so affectedly vain as to counterfeit immortality; and have stolen their death in hopes to be esteemed immortal.

SIR T. BROWNE.

Herein are they in extremes, that can allow a man to be his own assassin, and so highly extol the end and suicide of Cato; this is indeed not to fear death, but yet to be afraid of life. It is a brave act of valour to contemn death; but where life is more terrible than death, it is then the truest valour to dare to live; and herein religion hath taught us a noble example; for all the valiant acts of Curtius, Scævola, or Codrus do not parallel or match that one of Job; and sure there is no torture to the rack of a disease, nor any poinards in death itself, like those in the way or prologue unto it.

SIR T. BROWNE: *Relig. Med.*, Pt. I., xliv.

Self-preservation, the long acquaintance of soul and body, the untried condition of a separation, are sufficient reasons not to turn our backs upon life out of an humour.

JEREMY COLLIER.

The gamester, if he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide renounces earth to forfeit heaven.

COLTON: *Lacon.*

Suicide sometimes proceeds from cowardice, but not always; for cowardice sometimes prevents it; since as many live because they are afraid to die, as die because they are afraid to live. COLTON: *Lacon.*

Anguish of mind has driven thousands to suicide; anguish of body, none. This proves that the health of the mind is of far more consequence to our happiness than the health of the body, although both are deserving of much more attention than either of them receive.

COLTON: *Lacon.*

Many are of opinion that we cannot quit this garrison of the world without the express command of him who has placed us in it: and that it appertains to God, who has placed us here not for ourselves only, but for his glory, and the service of others, to dismiss us when it shall best please him, and not for us to depart without his license: that we are not born for ourselves only, but for our country also, the laws of which require an account from us, upon the score of their own interest, and have an action of manslaughter good against us. Or if these fail to take cognizance of the fact, we are punished in the other world, as deserters of our duty. . . . There is more constancy in suffering the chain we are tied in, than in breaking it, and more pregnant evidence of fortitude in Regulus than in Cato. 'Tis indiscretion and impatience that pushes us on to these precipices. No accidents can make true virtue turn her back; she seeks and requires evils, pains, and grief, as the things by which she is nourished and supported. The menaces of tyrants, racks, and tortures serve only to animate and rouse her.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lx.

It is a curious fact that some men are born with a tendency to self-destruction, which exhibits itself at intervals from an early period of life, even before it can be the result of feeling or reflection. It is generally accompanied by mental aberration, consequent on pressure on some portion of the brain, and is more purely physical than the *amour-propre* of man is willing to allow. What poetical suicides and sublime

despairs might have been prevented by a timely dose of blue pill, or the offer of a *Loge aux Italiens!* SIR CHARLES MORGAN.

By all human laws, as well as divine, self-murder has ever been agreed on as the greatest crime. SIR W. TEMPLE.

SUPERSTITION.

As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry-thought. A screech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable, which may not appear dreadful to an imagination that is filled with omens and prognostics. A rusty nail, or a crooked pin, shoot up into prodigies.

ADDISON: *Spectator*, No. 7.

Can anything be more surprising than to consider Cicero observing with a religious attention after what manner the chickens pecked the grains of corn thrown them? ADDISON.

For, as it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

For my own part, I should be very much troubled were I endowed with this divining quality, though it should inform me truly of everything that can befall me. I would not anticipate the relish of any happiness, nor feel the weight of any misery, before it actually arrives.

I know but one way of fortifying my soul against these gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it; because I am sure that he knows them both, and that he will not fail to comfort and support me under them.

ADDISON: *Spectator*, No. 7.

The causes of superstition are pleasing and sensual rites and ceremonies; excess of outward and pharisaical holiness; over-great reverence of traditions, which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favouring too much of good intentions, which openeth the gate to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and, lastly, barbarous times, especially joined with calamities and disasters.

LORD BACON:
Essay XVIII., Of Superstition.

The general root of superstition is, that men observe when things hit, and not when they miss; and commit to memory the one, and forget and pass over the other.

LORD BACON.

Superstition without a veil is a deformed thing: there is also a superstition in avoiding superstition, when men think they do best if they go farthest from the superstition; by which means they often take away the good as well as the bad. LORD BACON.

Those terrors are not to be charged upon religion which proceed either from the want of religion, or superstitious mistakes about it.

BENTLEY.

The great and capital objects of their worship were taken from Druidism,—trees, stones, the elements, and the heavenly bodies. These were their principal devotions, laid the strongest hold upon their minds, and resisted the progress of the Christian religion with the greatest obstinacy: for we find these superstitions forbidden amongst the latest Saxon laws. A worship which stands in need of the memorial of images or books to support it may perish when these are destroyed; but when a superstition is established upon those great objects of Nature which continually solicit the senses, it is extremely difficult to turn the mind from things that in themselves are striking, and that are always present.

BURKE:
Abridgment of English History.

But is superstition the greatest of all possible vices? In its possible excess I think it becomes a very great evil. It is, however, a moral subject, and of course admits of all degrees and all modifications. Superstition is the religion of feeble minds; and they must be tolerated in an intermixture of it, in some trifling or some enthusiastic shape or other, else you will deprive weak minds of a resource found necessary to the strongest. The body of all true religion consists, to be sure, in obedience to the will of the Sovereign of the world, in a confidence in His declarations, and in imitation of His perfections. The rest is our own. It may be prejudicial to the great end,—it may be auxiliary. Wise men, who, as such, are not *admirers* (not admirers at least of the munera terræ) are not violently attached to these things, nor do they violently hate them. Wisdom is not the most severe corrector of folly. They are the rival follies which mutually wage so unrelenting a war, and which make so cruel a use of their

advantages, as they can happen to engage the immoderate vulgar, on the one side or the other, in their quarrels. BURKE:
Reflections on the Revolution in France, 1790.

Prudence would be neuter; but if, in the contention between fond attachment and fierce antipathy concerning things in their nature not made to produce such heats, a prudent man were obliged to make a choice of what errors and excesses of enthusiasm he would condemn or bear, perhaps he would think the superstition which builds to be more tolerable than that which demolishes,—that which adorns a country than that which deforms it,—that which endows, than that which plunders,—that which disposes to mistaken beneficence, than that which stimulates to real injustice,—that which leads a man to refuse to himself lawful pleasure, than that which snatches from others the scanty subsistence of their self-denial. Such, I think, is very nearly the state of the question between the ancient founders of monkish superstition and the superstition of the pretended philosophers of the hour. BURKE:
Reflections on the Revolution in France.

You will not think it unnatural that those who have an object depending, which strongly engages their hopes and fears, should be somewhat inclining to superstition. BURKE.

Superstition! that horrid incubus which dwelt in darkness, shunning the light, with all its racks, and poison-chalices, and foul sleeping-draughts, is passing away without return. Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will re-appear.
CARLYLE.

Superstition renders a man a fool, and scepticism makes him mad. FIELDING.

In the revolutions of the human mind exploded opinions are often revived; but an exploded superstition never recovers its credit. The pretension to divine revelation is so august and commanding, that when its falsehood is once discerned, it is covered with all the ignominy of detected imposture; it falls from such a height (to change the figure) that it is inevitably crumbled into atoms.
ROBERT HALL: *Modern Infidelity.*

Enthusiasm is an evil much less to be dreaded than superstition. The latter is a disease of opinion, which may be transmitted with fresh accumulation of error from age to age. It is the spirit of slumber in which whole nations are immersed. Placing religion, which is most foreign to its nature, in depending for acceptance with God on absurd penances or unmeaning ceremonies, it resigns the understanding to ignorance and the heart to insensibility. No generous sentiments, no active virtues, ever issue from superstition.

Superstition is the disease of nations, enthusiasm that of individuals: the former grows more inveterate by time, the latter is cured by it.
ROBERT HALL:
Fragment, On Village Preaching.

There is no surer remedy for superstitions and desponding weakness than, first, to govern ourselves by the best improvement of that reason which Providence has given us for a guide; and then, when we have done our parts, to commit all cheerfully, for the rest, to the good pleasure of heaven, with trust and resignation.
L'ESTRANGE.

The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home.
MILTON.

I think we cannot too strongly attack superstition, which is the disturber of society; nor too highly respect genuine religion, which is the support of it. ROUSSEAU.

Religion worships God, while superstition profanes that worship. SENECA.

Every inordination of religion that is not in defect is properly called superstition.
JEREMY TAYLOR.

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inroad made upon the soundness of his understanding.
DR. I. WATTS.

Neither is superstition (as it has been defined by a popular though superficial writer) "an excess of religion" (at least in the ordinary sense of the word *excess*), as if any one *could* have *too much* of true religion, but any *misdirection* of religious feeling; manifested either in showing religious veneration or regard to objects which deserve *none;* that is, properly speaking, the worship of false gods; or in the assignment of such a degree or such a kind of religious veneration to any object as that object, though worthy of some reverence, does not deserve; or in the worship of the true God through the medium of improper rites and ceremonies.
WHATELY:
Annot. on Bacon's Essay, Of Superstition.

SUSPICION.

Suspicions among faults are like bats among birds,—they ever fly by twilight: certainly they are to be repressed, or, at the least, well guarded: for they cloud the mind, they lose friends, and they check with business, whereby business cannot go on currently and constantly: they dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy: they are defects, not in the heart, but in the brain; for they take place in the stoutest natures. . . . There is nothing makes a man suspect much more than to know little: and,

therefore, men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother. LORD BACON:
Essay XXXII., Of Suspicion.

Suspiciousness is as great an enemy to wisdom as too much credulity. T. FULLER.

Suspicion is not less an enemy to virtue than to happiness; he that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.

It is too common for us to learn the frauds by which ourselves have suffered: men who are once persuaded that deceit will be employed against them sometimes think the same arts justified by the necessity of defence. Even they whose virtue is too well established to give way to example, or to be shaken by sophistry, must yet feel their love of mankind diminished with their esteem, and grow less zealous for the happiness of those by whom they imagine their own happiness endangered.
DR. S. JOHNSON.

Nature itself, after it has done an injury, will ever be suspicious; and no man can love the person he suspects. SOUTH.

As there are dim-sighted persons, who live in a sort of perpetual *twilight*, so there are some who, having neither much clearness of head, nor a very elevated tone of morality, are perpetually haunted by suspicions of everybody and everything. Such a man attributes—judging in great measure from himself—interested and selfish motives to every one. Accordingly, having no great confidence in his own penetration, he gives no one credit for an open and straightforward character. WHATELY:
Annot. on Bacon's Essay, Of Suspicion.

SYMPATHY.

When I look into the frame and constitution of my own mind, there is no part of it which I observe with greater satisfaction than that tenderness and concern which it bears for the good and happiness of mankind. My own circumstances are indeed so narrow and scanty that I should taste but very little pleasure could I receive it only from those enjoyments which are in my own possession; but by this great tincture of humanity, which I find in all my thoughts and reflections, I am happier than any single person can be, with all the wealth, strength, beauty, and success, that can be conferred upon a mortal, if he only relishes such a proportion of these blessings as is vested in himself and in his own private property. By this means, every man that does himself any real service does me a kindness. I come in for my share in all the good that happens to a man of merit and virtue, and partake of many gifts of fortune and power that I was never born to. There is nothing in particular in which I so much rejoice as the deliverance of good and generous spirits out of dangers, difficulties, and distresses.
ADDISON: *Tatler*, No. 117.

Nature has concatenated our fortunes and affections together with indissoluble bands of mutual sympathy. BARROW.

Let us cherish sympathy. By attention and exercise it may be improved in every man. It prepares the mind for receiving the impressions of virtue: and without it there can be no true politeness. Nothing is more odious than that insensibility which wraps a man up in himself and his own concerns, and prevents his being moved with either the joys or the sorrows of another. BEATTIE.

Whenever we are formed by nature to any active purpose, the passion which animates us to it is attended with delight, or a pleasure of some kind, let the subject-matter be what it will; and as our Creator has designed that we should be united by the bond of sympathy, he has strengthened that bond by a proportionable delight; and there most where our sympathy is most wanted,—in the distresses of others. If this passion was simply painful, we would shun with the greatest care all persons and places that could excite such a passion; as some, who are so far gone in indolence as not to endure any strong impression, actually do. But the case is widely different with the greater part of mankind: there is no spectacle we so eagerly pursue, as that of some uncommon and grievous calamity; so that whether the misfortune is before our eyes, or whether they are turned back to it in history, it always touches with delight. This is not an unmixed delight, but blended with no small uneasiness. The delight we have in such things hinders us from shunning scenes of misery; and the pain we feel prompts us to relieve ourselves in relieving those who suffer: and all this is antecedent to any reasoning, by an instinct that works us to its own purposes without our concurrence. BURKE:
On the Sublime and Beautiful, 1756.

We yield to sympathy what we refuse to description. The truth is, all verbal description, merely as naked description, though never so exact, conveys so poor and insufficient an idea of the thing described, that it could scarcely have the smallest effect, if the speaker did not call in to his aid those modes of speech that mark a strong and lively feeling in himself. Then, by the contagion of our passions, we catch a fire already kindled in another, which probably might never have been struck out by the object described. Words, by strongly conveying the passions by those means which we have already mentioned, fully compensate for their weakness in other respects.
BURKE:
On the Sublime and Beautiful.

All joy or sorrow for the happiness or calamities of others is produced by an act of the imagination, that realizes the event however fictitious, or approximates it however remote, by placing us, for a time, in the condition of him whose fortune we contemplate; so that we feel, while the deception lasts, whatever motions

would be excited by the same good or evil happening to ourselves.

Our passions are therefore more strongly moved, in proportion as we can more readily adopt the pains or pleasure proposed to our minds, by recognizing them as once our own, or considering them as naturally incident to our state of life.

DR. S. JOHNSON: *Rambler*, No. 60.

Nothing can so peculiarly gratify the noble dispositions of human nature as for one man to see another so much himself as to sigh his griefs, and groan his pains, to sing his joys, and do and feel everything by sympathy and secret inexpressible communications. SOUTH.

Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double. For so two channels divide the river, and lessen it into rivulets, and make it fordable, and apt to be drunk up by the first revels of the Sirian star; but two torches do not divide but increase the flame: and though my tears are the sooner dried up when they run on my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy. JEREMY TAYLOR.

SYNTHESIS.

The synthesis consists in assuming the causes discovered and established as principles, and by them explaining the phænomena proceeding from them, and proving the explanations.

SIR ISAAC NEWTON.

Synthetic method is that which begins with the parts, and leads onward to the knowledge of the whole: it begins with the most simple principles and general truths, and proceeds by degrees to that which is drawn from them, or compounded of them; and therefore it is called the method of composition.

DR. I. WATTS.

TALENTS.

Rare qualities may sometimes be prerogatives without being advantages; and though a needless ostentation of one's excellencies may be more glorious, a modest concealment of them is usually more safe; and an unseasonable disclosure of flashes of wit may sometimes do a man no other service than to direct his adversaries how they may do him a mischief.

BOYLE.

As to great and commanding talents, they are the gift of Providence in some way unknown to us. They rise where they are least expected. They fail when everything seems disposed to produce them, or at least to call them forth.

BURKE:
To the Chev. De La Bintinnaye, March, 1791.

Talent, lying in the understanding, is often inherited; genius, being the action of reason or imagination, rarely or never.

COLERIDGE.

The peculiar superiority of talent over riches may be best discovered from hence—That the influence of talent will always be the greatest in that government which is the most pure, while the influence of riches will always be the greatest in that government which is the most corrupt. So that from the preponderance of talent we may always infer the soundness and vigour of the commonwealth; but from the preponderance of riches, its dotage and degeneration. COLTON: *Lacon.*

Talents of the highest order, and such as are calculated to command universal admiration, may exist apart from wisdom.

ROBERT HALL.

Of him to whom much is given much shall be required.—Those whom God has favoured with superior faculties, and made eminent for quickness of intention and accuracy of distinction, will certainly be regarded as culpable in his eye for defects and deviations which in souls less enlightened may be guiltless. But surely none can think without horror on that man's condition who has been more wicked in proportion as he had more means in excelling in virtue, and used the light imparted from heaven only to embellish folly and shed lustre upon crimes and infidelity. DR. S. JOHNSON.

Have you not observed that there is a lower kind of discretion and regularity, which seldom fails of raising men to the highest stations in the court, the church, and the law? Did you never observe one of your clerks cutting his paper with a *blunt ivory knife?* Did you ever know the knife to fail going the true way? Whereas if he had used a *razor* or a *penknife*, he had odds against himself of spoiling a whole sheet. I have twenty times compared the notion of that *ivory implement* to those talents that thrive best at court. SWIFT: *To Lord Bolingbroke.*

The goods of this world are not at all a trifling concern to Christians, considered *as* Christians. Whether, indeed, we ourselves shall have enjoyed a large or a small share of them, will be of no importance to us a hundred years hence; but it will be of the greatest importance whether we shall have employed the faculties and opportunities granted to us, in the increase and diffusion of those benefits among others. . . . Every situation in which man can be placed has, along with its own peculiar advantages, its own peculiar difficulties and trials also; which we are called on to exert our faculties in providing against. The most fertile soil does not necessarily bear the most abundant harvest: its weeds, if neglected, will grow the rankest. And the servant who has received but one talent, if he put it out to use, will fare better than he who has been intrusted with five, if he squander or bury them. But still, this last does not suffer *because* he received five talents; but because he has not used them to advantage.

WHATELY:
Annot. on Bacon's Essay, Of Riches.

TALKING.

This national fault of being so very talkative looks natural and graceful in one that has gray hairs to countenance it. ADDISON.

The honourablest part of talk is to give the occasion; and again to moderate and pass to somewhat else, for then a man leads the dance. It is good in discourse, and speech of conversation, to vary and intermingle speech of the present occasion with arguments, tales with reasons, asking of questions with telling of opinions, and jest with earnest: for it is a dull thing to tire, and, as we say now, to jade anything too far. LORD BACON:
Essay XXXIII., Of Discourse.

Discretion of speech is more than eloquence; and to speak agreeable to him with whom we deal, is more than to speak in good words, or in good order. A good continued speech, without a good speech of interlocution, shows slowness; and a good reply, or second speech, without a good settled speech, showeth shallowness and weakness. LORD BACON:
Essay XXXIII., Of Discourse.

A constant governance of our speech, according to duty and reason, is a high instance and a special argument of a thoroughly sincere and solid goodness. BARROW.

The government of the tongue, considered as a subject of itself, relates chiefly to conversation; to that kind of discourse which usually fills up the time spent in friendly meetings and visits of civility. And the danger is, lest persons entertain themselves and others at the expense of their wisdom and their virtue, and to the injury or offence of their neighbour. If they will observe and keep clear of these, they may be as free, and easy, and unreserved, as they can desire. BISHOP J. BUTLER.

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

LORD CHESTERFIELD:
Letters to his Son, Oct. 19, 1748.

However irregular and desultory his talk, there is method in the fragments.

COLERIDGE.

It is a difficult task to talk to the purpose, and to put life and perspicuity into our discourses.

JEREMY COLLIER.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say: but from their conduct one would suppose that they were born with two tongues and one eye; for those talk the most who have observed the least, and obtrude their remarks upon everything who have seen *into* nothing. COLTON: *Lacon.*

There are prating coxcombs in the world who would rather talk than listen, although Shakespeare himself were the orator, and human nature the theme! COLTON: *Lacon.*

Often one's dear friend talks something which one scruples to call rigmarole.

DE QUINCEY.

Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.

T. FULLER.

The ear and the eye are the mind's receivers; but the tongue is only busy in expending the treasure received. If, therefore, the revenues of the mind be uttered as fast, or faster, than they are received, it must needs be bare, and can never lay up for purchase. But if the receivers take it still without utterance, the mind may soon grow a burden to itself, and unprofitable to others. I will not lay up too much and utter nothing, lest I be covetous; nor spend much and store up little, less I be prodigal and poor.

BISHOP J. HALL.

We have always thought the one English custom which raises us immeasurably above all other races and types of humanity is that of sitting over our wine after dinner. In what other portion of the twenty-four hours have we either time or inclination for mere talk? And is not the faculty of talk that which denotes the superiority of man over brutes? To talk, therefore, a certain part of the day must be devoted. Other nations mix their talk up with their business, and the consequence is, that neither talk nor business is done well. We, on the contrary, work while we are at it, and have all our talk out just at that very portion of our lives when it is physically, intellectually, and morally most

beneficial to us. The pleasant talk promotes digestion and prevents the mind from dwelling on the grinding of the digestive mill that is going on within us. The satisfaction and repose which follow a full meal tend to check a disposition to splenetic argument or too much zeal in supporting an opinion; while the freedom and *abandon* of the intercourse which is thus kept up is eminently conducive to feelings of general benevolence. It is not, perhaps, too much to say that our "glorious constitution" (not only as individuals, but as a body politic) is owing to the habit which the British Lion observes of sitting over his wine after dinner.

W. JERDAN.

Much tongue and much judgment seldom go together; for talking and thinking are two quite different faculties. L'ESTRANGE.

He must be little skilled in the world who thinks that men's talking much or little shall hold proportion only to their knowledge.

LOCKE.

If any man think it a small matter, or of mean concernment, to bridle his tongue, he is much mistaken: for it is a point to be silent when occasion requires, and better than to speak, though never so well. PLUTARCH.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

QUARLES.

Speaking much is a sign of vanity; for he that is lavish in words is a niggard in deed.

SIR W. RALEIGH.

A talkative person runs himself upon great inconveniences by blabbing out his own or others' secrets. RAY.

Why loquacity is to be avoided the wise man gives us a sufficient answer, Prov. x. 19: "In the multitude of words there wanteth not sin:" and Eccl. v. 7: "In many words there are divers vanities." RAY.

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping.

SOCRATES.

Men more easily pardon ill things done than said; such a peculiar rancour and venom do they leave behind in men's minds, and so much more poisonously and incurably does the serpent bite with his tongue than his teeth.

SOUTH.

In great families, some one false, paltry talebearer, by carrying stories from one to another, shall inflame the minds and discompose the quiet of the whole family. SOUTH.

I would establish but one great general rule to be observed in all conversation, which is this, "that men should not talk to please themselves, but those that hear them." This would make them consider whether what they speak be worth hearing, whether there be either wit or sense in what they are about to say, and whether it be adapted to the time when, the place where, and the persons to whom it is spoken.

For the utter extirpation of these orators and story-tellers, which I look upon as very great pests of society, I have invented a watch which divides the minute into twelve parts, after the same manner that the ordinary watches are divided into hours; and will endeavour to get a patent, which shall oblige every club or company to provide themselves with one of these watches, that shall lie upon the table, as an hour-glass is often placed near the pulpit, to measure out the length of a discourse.

I shall be willing to allow a man one round of my watch, that is, a whole minute, to speak in; but if he exceeds that time, it shall be lawful for any of the company to look upon the watch, or to call him down to order.

Provided, however, that if any one can make it appear that he is turned of threescore, he may take two, or, if he pleases, three rounds of the watch, without giving offence. Provided, also, that this rule be not construed to extend to the fair sex, who shall still be at liberty to talk by the ordinary watch that is now in use. I would likewise earnestly recommend this little automaton, which may be easily carried in the pocket without any encumbrance, to all such as are troubled with this infirmity of speech, that upon pulling out their watches they may have frequent occasion to consider what they are doing, and by that means cut the thread of their story short, and hurry to a conclusion.

SIR R. STEELE: *Tatler*, No. 264.

Since I am engaged unawares in quotations, I must not omit the satire which Horace has written against this impertinent talkative companion; and which, I think, is fuller of humour than any other satire he has written. This great author, who had the nicest taste of conversation, and was himself a most agreeable companion, had so strong an antipathy to a great talker that he was afraid, some time or other, it would be mortal to him; as he has very humorously described it in his conversation with an impertinent fellow, who had like to have been the death of him.

SIR R. STEELE: *Tatler*, No. 268.

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whosoever is a master of language, and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both. SWIFT.

The greatest talkers in the days of peace have been the most pusillanimous in the day of temptation. JEREMY TAYLOR.

Talking over the things which you have read with your companions fixes them upon the mind. DR. I. WATTS.

TASTE.

After having thus far explained what is generally meant by a fine taste in writing, and shown the propriety of the metaphor which is used on this occasion, I think I may define it to be "that faculty of the soul which discerns the beauties of an author with pleasure, and the imperfections with dislike." If a man would know whether he is possessed of this faculty, I would have him read over the celebrated works of antiquity, which have stood the test of so many different ages and countries, or those works among the moderns which have the sanction of the politer part of our contemporaries. If upon the perusal of such writings he does not find himself delighted in an extraordinary manner, or if, upon reading the admired passages in such authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is too usual among tasteless readers) that the author wants those perfections which have been admired in him, but that he himself wants the faculty of discovering them.

ADDISON: *Spectator*, No. 409.

There are indeed few good dispositions of any kind with which the improvement of taste is not more or less connected. A cultivated taste increases sensibility to all the tender and humane passions by giving them frequent exercise; while it tends to weaken the more violent and fierce emotions:

"Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros."

The elevated sentiments and high examples which poetry, eloquence, and history are often bringing under our view naturally tend to nourish in our minds public spirit, the love of glory, contempt of external fortune, and the admiration of what is truly illustrious and great.

I will not go so far as to say that the improvement of taste and of virtue is the same, or that they may always be expected to co-exist in an equal degree. More powerful correctives than taste can apply are necessary for reforming the corrupt propensities which too frequently prevail among mankind. Elegant speculations are sometimes found to float on the surface of the mind while bad passions possess the interior regions of the heart. At the same time, this cannot but be admitted, that the exercise of taste is, in its native tendency, moral and purifying.

BLAIR: *Lectures.*

On a superficial view we may seem to differ very widely from each other in our reasonings, and no less in our pleasures: but, notwithstanding this difference, which I think to be rather apparent than real, it is probable that the standard both of reason and taste is the same in all human creatures. For if there were not some principles of judgment as well as of sentiment common to all mankind, no hold could possibly be taken either on their reason or their passions, sufficient to maintain the ordinary correspondence of life.

BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste, 1756.

It appears, indeed, to be generally acknowledged that with regard to truth and falsehood there is something fixed. We find people in their disputes continually appealing to certain tests and standards, which are allowed on all sides, and are supposed to be established in our common nature. But there is not the same obvious concurrence in any uniform or settled principles which relate to taste. It is even commonly supposed that this delicate and aerial faculty, which seems too volatile to endure even the chains of a definition, cannot be properly tried by any test, nor regulated by any standard. There is so continual a call for the exercise of the reasoning faculty, and it is so much strengthened by perpetual contention, that certain maxims of right reason seem to be tacitly settled amongst the most ignorant. The learned have improved on this rude science, and reduced those maxims into a system. If taste has not been so happily cultivated, it was not that the subject was barren, but that the labourers were few or negligent; for, to say the truth, there are not the same interesting motives to impel us to fix the one, which urge us to ascertain the other.

BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

I mean by the word taste, no more than that faculty or those faculties of the mind which are affected with, or which form a judgment of, the works of imagination and the elegant arts. This is, I think, the most general idea of that word, and what is the least connected with any particular theory. And my point in this inquiry is, to find whether there are any principles, on which the imagination is affected, so common to all, so grounded and certain, as to supply the means of reasoning satisfactorily about them. And such principles of taste I fancy there are; however paradoxical it may seem to those who on a superficial view imagine that there is so great a diversity of tastes, both in kind and degree, that nothing can be more indeterminate.

BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

Indeed, it is for the most part in our skill in manners, and in the observances of time and place, and of decency in general, which is only to be learned in those schools to which Horace recommends us, that what is called taste, by way of distinction, exists: and which is in reality no other than a more refined judgment. On the whole, it appears to me that what is called taste, in its most general acceptation, is not a simple idea, but is partly made up of a perception of the primary pleasures of sense, of the secondary pleasures of the imagination, and of the conclusions of the reasoning faculty; concerning the various relations of these, and concerning the human passions, manners, and actions. All this is requisite to form taste, and the groundwork of all these is the same in the human mind; for as the senses are the great originals of all our ideas, and consequently of

all our pleasures, if they are not uncertain and arbitrary, the whole groundwork of taste is common to all, and therefore there is a sufficient foundation for a conclusive reasoning on these matters. BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

Whilst we consider taste merely according to its nature and species, we shall find its principles entirely uniform; but the degree in which these principles prevail, in the several individuals of mankind, is altogether as different as the principles themselves are similar. For sensibility and judgment, which are the qualities that compose what we commonly call a *taste*, vary exceedingly in various people. From a defect in the former of these qualities arises a want of taste; a weakness in the latter constitutes a wrong or a bad one. There are some men formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives. Upon such persons the most striking objects make but a faint and obscure impression. BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

The cause of a wrong taste is a defect of judgment. And this may arise from a natural weakness of understanding (in whatever the strength of that faculty may consist), or, which is much more commonly the case, it may arise from a want of a proper and well-directed exercise, which alone can make it strong and ready. Besides, that ignorance, inattention, prejudice, rashness, levity, obstinacy, in short, all those passions, and all those vices, which pervert the judgment in other matters, prejudice it no less in this its more refined and elegant province. BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

Before I leave this subject, I cannot help taking notice of an opinion which many persons entertain, as if the taste were a separate faculty of the mind, and distinct from the judgment and imagination; a species of instinct, by which we are struck naturally, and at the first glance, without any previous reasoning, with the excellences or the defects of a composition. So far as the imagination and the passions are concerned, I believe it true, that the reason is little consulted; but where disposition, where decorum, where congruity are concerned, in short, wherever the best taste differs from the worst, I am convinced that the understanding operates, and nothing else; and its operation is in reality far from being always sudden, or, when it is sudden, it is often far from being right. BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

Men of the best taste by consideration come frequently to change these early and precipitate judgments which the mind, from its aversion to neutrality and doubt, loves to form on the spot. It is known that the taste (whatever it is) is improved exactly as we improve our judgment, by extending our knowledge, by a steady attention to our object, and by frequent exercise. They who have not taken these methods, if their taste decides quickly, it is always uncertainly; and their quickness is owing to their presumption and rashness, and not to any sudden irradiation that in a moment dispels all darkness from their minds. But they who have cultivated that species of knowledge which makes the object of taste, by degrees and habitually attain not only a soundness but a readiness of judgment, as men do by the same methods on all other occasions. At first they are obliged to spell, but at last they read with ease and celerity; but this celerity of its operation is no proof that the taste is a distinct faculty. BURKE:

Essay on the Sublime and Beautiful, Introduction, On Taste.

Taste and elegance, though they are reckoned only among the smaller and secondary morals, yet are of no mean importance in the regulation of life. A moral taste is not of force to turn vice into virtue; but it recommends virtue with something like the blandishments of pleasure, and it infinitely abates the evils of vice. Rousseau, a writer of great force and vivacity, is totally destitute of taste in any sense of the word. BURKE:

Letter to a Member of the National Assembly, 1791.

Nothing is so improving to the temper as the study of the beauties either of poetry, eloquence, music, or painting. They give a certain elegance of sentiment to which the rest of mankind are strangers. The emotions which they excite are soft and tender. They draw off the mind from the hurry of business and interest; cherish reflection; dispose to tranquillity; and produce an agreeable melancholy, which of all dispositions of the mind is best suited to love and friendship. In the second place, a delicacy of taste is favourable to love and friendship, by confining our choice to few people, and making us indifferent to the company and conversation of the greater part of men. DAVID HUME: *Essays.*

For the perception of the beautiful we have the term taste,—a metaphor taken from that which is passive in the body and transferred to that which is active in the mind. T. REID.

TEACHERS.

It is a pity that, commonly, more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say nay in word, but they do so in deed. For to the one they will gladly give a stipend of two hundred crowns by year, and loth to offer to the

other two hundred shillings. God, that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should; for he suffereth them to have tame and well-ordered horse, but wild and unfortunate children; and, therefore, in the end, they find more pleasure in their horse than comfort in their children.

ASCHAM: *The School Master.*

Millions of valuable thoughts I suppose have passed through my mind. How often my conscience has admonished me! How many thousands of pious resolutions! How all nature has preached to me! How day and night, and solitude and the social scenes, and books and the Bible, the gravity of sermons and the flippancy of fools, life and death, the ancient world and the modern, sea and land, and the omnipresent God, have all concurred to instruct me! and behold the miserable result of all!! I wonder if the measure of effect be a ten-thousandth part of the bulk, to call it so, of this vast combination of causes? JOHN FOSTER: *Journal.*

It seems to me—who have passed a very long and varied school-life—that there is no such pitiable class in a civilized community as that of ushers, and at the same time none so mysterious. No man is born an usher, no man achieves (if he can help it) ushership. Ushership is always thrust upon him. "Born an usher!" What offence could father or mother have committed, to have it visited so roughly upon their innocent? Could its cheeks have ever been chubby, and dimpled into smiles? Had it ever at any time a will of its own? Could the boy as he grew up have ever laughed out honestly among his fellows? enjoyed himself in the play-ground like the rest? Could he have shirked impositions, broken bounds, and hated and despised *his* ushers? Could he ever have had holidays, gone home? Heaven knows! but, from what I have seen of him since he became a man, I scarcely think it.

Household Words.

Tutors should behave reverently before their pupils. L'ESTRANGE.

The great work of a governor is to fashion the carriage, and form the mind, to settle in his pupil good habits, and the principles of virtue and wisdom. LOCKE.

Passionate words or blows from the tutor fill the child's mind with terror and affrightment, which immediately takes it wholly up, and leaves no room for other impressions. LOCKE.

And for the usual method of teaching arts, I deem it to be an old error of universities, not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy, (and those be so which are most obvious to the sense,) they present their young unmatriculated novices, at first coming, with the most intellective abstractions of logic and metaphysics; so that they having but newly left those grammatic flats and shallows where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate, to be tossed and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy, do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their several ways.

MILTON: *Tractate on Education.*

'Tis the custom of school-masters to be eternally thundering in their pupils ears, as they were pouring into a funnel, whilst their business is only to repeat what the other have said before; now I would have a tutor to correct this error, and that, at the very first, he should according to the capacity he has to deal with, put it to the test; permitting his pupil himself to taste and relish things, and of himself to choose and discern them; sometimes opening the way to him, and sometimes making him to break the ice himself: that is, I would not have him alone to invent and speak, but that he should also hear his pupil speak in turn. Socrates, and since him Arcesilaus, made first their scholars speak, and then they spoke to them. "Obest plerumque iis que discere volunt, authoritas eorum qui docent." Cic. de Nat. Deor. l. 1. "The authority of those who teach is very oft an impediment to those who desire to learn." It is good to make him, like a young horse, trot before him that he may judge of his going and how much he is to abate of his own speed, to accommodate himself to the vigour and capacity of the other. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxv.

After having taught him what will make him more wise and good, you may then entertain him with the elements of logick, physick, geometry, and rhetorick, and the science which he shall then himself most incline to, his judgment being beforehand form'd and fit to choose, he will quickly make his own. The way of instructing him ought to be sometimes by discourse, and sometimes by reading, sometimes his governor shall put the author himself, which he shall think most proper for him, into his hands, and sometimes only the marrow and substance of it; and if himself be not conversant enough in books to turn to all the fine discourses the book contains, there may some man of learning be joyn'd to him, that upon every occasion shall supply him with what he desires, and stands in need of, to recommend to his pupil.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxv.

Teaching is not a flow of words, nor the draining of an hour-glass, but an effectual procuring that a man know something which he knew not before, or to know it better. SOUTH.

He that governs well leads the blind; but he that teaches gives him eyes: and it is glorious to be a subworker to grace, in freeing it from some of the inconveniences of original sin.

SOUTH.

Instructors should not only be skilful in those sciences which they teach, but have skill in the method of teaching, and patience in the practice.
DR. I. WATTS.

In proportion as we advance in experience, we cannot but deplore the ignorance of men, especially those who are engaged in the instruction of youth. Because they have taken high scholastic rank—because they know Greek and Latin, and have a certain faculty of divining the ordinary intellectual and moral *status* of their pupils—they consider themselves competent to direct their life-career. Yet there rarely passes a year in which pupils leave the public institutions of whom their masters have neither suspected the talents nor the destined renown.

But this is not the question: that with which we chiefly reproach them is, that they ignore completely the physiology of man—that they have not the least knowledge of hereditary influence, and that they believe when they find a pupil idle, captious, or rebellious, that the remedy is perpetually to punish. The first thing ought to be to ascertain if the evil proceed from constitution, from education, or from hereditary causes. In this latter case all chastisement, far from correcting, will only aggravate the evil, and hasten the explosion of the disease.
DR. FORBES WINSLOW.

TEMPERANCE.

Temperance gives Nature her full play, and enables her to exert herself in all her force and vigour.
ADDISON.

Indeed, the abuse of the bounties of Nature, much more surely than any partial privation of them, tends to intercept that precious boon of a second and dearer life in our progeny, which was bestowed in the first great command to man from the All-Gracious Giver of all,—whose name be blessed, whether He gives or takes away! His hand, in every page of His book, has written the lesson of moderation. Our physical well-being, our moral worth, our social happiness, our political tranquillity, all depend on that control of all our appetites and passions which the ancients designed by the cardinal virtue of *temperance.*
BURKE: *Letters on a Regicide Peace*, Letter III., 1797.

Temperance first, as it tends to procure that coolness and clearness of head which is so necessary where constant vigilance was to be kept up, and a guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations.
BENJ. FRANKLIN: *Autobiography.*

Is there anything which reflects a greater lustre upon a man's person than a severe temperance, and a restraint of himself from vicious pleasures?
SOUTH.

Temperance, that virtue without pride, and fortune without envy, that gives indolence of body with an equality of mind; the best guardian of youth and support of old age; the precept of reason as well as religion, and physician of the soul as well as the body; the tutelar goddess of health and universal medicine of life.
SIR W. TEMPLE.

TEMPTATION.

Set a pleasure tempting, and the hand of the Almighty visibly prepared to take vengeance, and tell whether it be possible for people wantonly to offend against the law.
LOCKE.

He that with this Christian armour manfully fights against and repels the temptations and assaults of his spiritual enemies, he that keeps his conscience void of offence, shall enjoy peace here, and forever.
RAY: *On Creation.*

Every man living shall assuredly meet with an hour of temptation, a certain critical hour, which shall more especially try what mettle his heart is made of.
SOUTH.

Reflect upon a clear, unblotted, acquitted conscience, and feed upon the ineffable comforts of the memorial of a conquered temptation.
SOUTH.

In time of temptation be not busy to dispute, but rely upon the conclusion, and throw yourself upon God, and contend not with him but in prayer.
JEREMY TAYLOR.

Every Christian is endued with a power whereby he is enabled to resist and conquer temptations.
TILLOTSON.

TESTIMONY.

The solid reason of one man with unprejudicate apprehensions, begets as firm a belief as the authority or aggregate testimony of many hundreds.
SIR T. BROWNE: *Vulgar Errors.*

Where any particular matter of fact is vouched by the concurrent testimony of unsuspected witnesses, there our assent is also unavoidable.
LOCKE.

THANKSGIVING.

Concerning the blessings of God, whether they tend unto this life or the life to come, there is great cause why we should delight more in giving thanks than in making requests for them, inasmuch as the one hath pensiveness and fear, the other always joy annexed.
HOOKER.

The privative blessings—the blessings of immunity, safeguard, liberty, and integrity—which we enjoy deserve the thanksgiving of a whole life.
JEREMY TAYLOR.

At opening your eyes, enter upon the day with thanksgiving for the preservation of you the last night, with the glorification of God for the works of creation.

JEREMY TAYLOR.

THEOLOGY.

Forced terms of art did much puzzle sacred theology with distinctions, cavils, and quiddities; and so transformed her to a mere kind of sophistry and logomachy.

JAMES HOWELL.

He [Dr. Johnson] much commended Law's Serious Call, which he said was the finest piece of hortatory theology in the language.

DR. S. JOHNSON: *Boswell's Johnson.*

Theology is the comprehension of all other knowledge, directed to its true end, *i.e.*, the honour and veneration of the Creator and the happiness of mankind. LOCKE.

Theology would truly enlarge the mind were it studied with that freedom and that sacred charity which it teaches; let this, therefore, always stand chief. DR. I. WATTS.

In fact, the real *students* of Scripture, properly so called, are, I fear, fewer than is commonly supposed. The theological student is often a student chiefly of some human system of divinity, fortified by *references* to Scripture, introduced from time to time as there is occasion. He proceeds—often unconsciously—by setting himself to ascertain, not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers, but what aid can be derived from them towards establishing or refuting this or that point of dogmatic theology. Such a mode of study surely ought at least not to be exclusively pursued. At any rate, it cannot properly be called a *study of Scripture.*

There is, in fact, a danger of its proving a great *hindrance* to the profitable study of Scripture; for so strong an association is apt to be established in the mind between certain expressions, and the *technical* sense to which they have been confined in some theological system, that when the student meets with them in Scripture he at once understands them in that sense, in passages where perhaps an unbiassed examination of the context would plainly show that such was not the author's meaning.

WHATELY:
Essays, On the Difficulties of St. Paul's Epistles.

THEORY.

This word is employed by English writers in a very loose and improper sense. It is with them usually convertible into *hypothesis*, and *hypothesis* is commonly used as another term for *conjecture.* The terms *theory* and *theoretical* are properly used in opposition to the terms *practice* and *practical.* In this sense they were exclusively employed by the ancients; and in this sense they are almost exclusively employed by the continental philosophers.

SIR W. HAMILTON.

It is with theories as with wells: you may see to the bottom of the deepest if there be any water there, while another shall pass for wondrous profound when 'tis merely shallow, dark, and empty. SWIFT.

THOUGHTS.

Whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the discoursing with one another. LORD BACON.

A man by tumbling his thoughts, and forming them into expressions, gives them a new fermentation, which works them into a finer body.

JEREMY COLLIER.

I have addressed this volume to *those who think*, and some may accuse me of an ostentatious independence, in presuming to inscribe a book to so small a minority. But a volume addressed to those *who think* is in fact addressed to all the world; for although the proportion of those who *do* think be extremely small, yet every individual flatters himself that he is *one* of the number.

COLTON: *Lacon, Preface.*

Casual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

JOHN FOSTER: *Journal.*

This [faculty], to which I give the name of the "elaborative faculty,"—the faculty of relations or comparisons,—constitutes what is properly denominated thought.

SIR W. HAMILTON.

He therefore that would govern his actions by the laws of virtue, must regulate his thoughts by those of reason; he must keep guilt from the recesses of his heart, and remember that the pleasures of fancy and the emotions of desire are more dangerous as they are more hidden, since they escape the awe of observation, and operate equally in every situation, without the concurrence of external opportunities.

DR. S. JOHNSON: *Rambler*, No. 8.

It is strange that the soul should never once recall over any of its pure native thoughts, before it borrowed anything from the body; never bring into the waking man's view any other ideas but what have a tang of the cask, and derive their original from that union.

LOCKE.

Man is a thinking being, whether he will or no: all he can do is to turn his thoughts the best way. SIR W. TEMPLE.

Acquire a government over your ideas, that they may come when they are called, and depart when they are bidden.

DR. I. WATTS.

TIME.

We all of us complain of the shortness of time, saith Seneca, and yet have much more than we know what to do with. Our lives, says he, are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end of them. That noble philosopher has described our inconsistency with ourselves in this particular, by all those various turns of expression and thought which are peculiar to his writings.

I often consider mankind as wholly inconsistent with itself in a point that bears some affinity to the former. Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to retire. Thus, although the whole life is allowed by every one to be short, the several divisions of it appear long and tedious. We are lengthening our span in general, but would fain contract the parts of which it is composed.

ADDISON: *Spectator*, No. 93.

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.

ADDISON: *Spectator*, No. 94.

He that will not apply new remedies must expect new evils; for time is the greatest innovator: and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?

LORD BACON:
Essay XXV., Of Innovations.

It were good, therefore, that men, in their innovations, would follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived; for otherwise whatsoever is new is unlooked for; and ever it mends some and pains others; and he that is holpen takes it for a fortune, and thanks the time; and he that is hurt, for a wrong, and imputeth it to the author.

LORD BACON:
Essay XXV., Of Innovations.

I think very differently from most men of the time we have to pass, and the business we have to do, in this world. I think we have more of one, and less of the other, than is commonly supposed. . . . We are all arrant spendthrifts; some of us dissipate our estates on the trifles, some on the superfluities, and then we all complain that we want the necessaries, of life. The much greatest part never reclaim, but die bankrupts to God and man.

LORD BOLINGBROKE.

Nor do they speak properly who say that time consumeth all things; for time is not effective, nor are bodies destroyed by it.

SIR T. BROWNE.

Time cannot be infinite, and, therefore, the world not eternal. All motion hath its beginning; if it were otherwise, we must say the number of heavenly revolutions of days and nights, which are past to this instant, is actually infinite, which cannot be in nature. If it were so, it must needs be granted that a part is equal to the whole; because, infinite being equal to infinite, the number of days past in all ages to the beginning of one year being infinite (as they would be, supposing the world had no beginning) would by consequence be equal to the number of days which shall pass to the end of the next; whereas that number of days past is indeed but a part; and so a part would be equal to the whole.

CHARNOCK: *Attributes.*

What I do and ever shall regret is the time which, while young, I lost in mere idleness, and in doing nothing. This is the common effect of the inconsideracy of youth, against which I beg you will be most carefully upon your guard. The value of moments, when cast up, is immense, if well employed; if thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed.

LORD CHESTERFIELD:
Letters to his Son, Feb. 16, 1748.

Time is the most undefinable yet paradoxical of things: the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and, like the flash of lightning, at once exists and expires.—Time is the measurer of all things, but is itself immeasurable, and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limit, and it would be still more so if it had. It is more obscure in its source than the Nile, and in its termination than the Niger; and advances like the slowest tide, but retreats like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs Beauty of her charms, to bestow them on her picture, and builds a monument to merit, but denies it a house: it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle yet the most insatiable of depredators, and by appearing to take nothing, is permitted to take all, nor can it be

satisfied until it has stolen the world from us, and us from the world. It constantly flies, yet overcomes all things by flight, and although it is the present ally, it will be the future conqueror, of death. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of the wise, bringing all they dread to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it: he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy will have little to hope from his friends.

COLTON: *Lacon.*

One of the commonest errors is to regard time as an agent. But in reality time does nothing and is nothing. We use it as a compendious expression for all those causes which operate slowly and imperceptibly: but, unless some positive cause is in action, no change takes place in the lapse of a thousand years.

BISHOP COPLESTON.

Time is the surest judge of truth: I am not vain enough to think I have left no faults in this, which that touchstone will not discover.

DRYDEN.

Time is the greatest of tyrants. As we go on towards age, he *taxes* our health, our limbs, our faculties, our strength, and our features.

JOHN FOSTER: *Journal.*

Dost thou love life? Then waste not time, for time is the stuff that life is made of.

B. FRANKLIN.

He is a good time-server that improves the present for God's glory and his own salvation.

T. FULLER.

Time, as a river, hath brought down to us what is more light and superficial, while things more solid and substantial have been immersed.

GLANVILL.

When we have deducted all that is absorbed in sleep, all that is inevitably appropriated to the demands of nature, or irresistibly engrossed by the tyranny of custom; all that passes in regulating the superficial decorations of life, or is given up in the reciprocations of civility to the disposal of others; all that is torn from us by the violence of disease, or stolen imperceptibly away by lassitude and languor, we shall find that part of our duration very small of which we can truly call ourselves masters, or which we can spend wholly at our own choice. Many of our hours are lost in a rotation of petty cares, in a constant recurrence of the same employments; many of our provisions for ease and happiness are always exhausted by the present day; and a great part of our existence serves no other purpose than that of enabling us to enjoy the rest.

Of the few moments which are left in our disposal it may reasonably be expected that we should be so frugal as to let none of them slip from us without some equivalent.

DR. S. JOHNSON: *Rambler*, No. 108.

We get the idea of time or duration, by reflecting on that train of ideas which succeed one another in our minds: that for this reason, when we sleep soundly without dreaming, we have no perception of time, or the length of it, whilst we sleep; and that the moment wherein we leave off to think, till the moment we begin to think again, seems to have no distance. And so I doubt not but it would be to a waking man if it were possible for him to keep only one idea in his mind, without variation, and the succession of others: and we see that one who fixes his thoughts very intently on one thing, so as to take but little notice of the succession of ideas that pass in his mind whilst he is taken up with that earnest contemplation, lets slip out of his account a good part of that duration, and thinks that time shorter than it is. LOCKE.

Wherever your life ends it is all there; neither does the utility of living consist in the length of days, but in the well husbanding and improving of time, and such an one may have been who has longer continued in the world than the ordinary age of man, that has yet liv'd but a little while. Make use of time while it is present with you. It depends upon your will, and not upon the number of days, to have a sufficient length of life. Is it possible you can imagine ever to arrive at the place towards which you are continually going? and yet there is no journey but hath its end. But if company will make it more pleasant, or more easie to you, does not all the world go the self same way? . . . Does not all the world dance the same brawl that you do? Is there any thing that does not grow old as well as you? A thousand men, a thousand animals, and a thousand other creatures, die at the same moment that you expire. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xix.

I am satisfied to trifle away my time, rather than let it stick by me. POPE.

Time itself, under the dreadful shade of whose wings all things wither, hath wasted that lively virtue of nature in man, and beasts, and plants.

SIR W. RALEIGH.

I know of no ideas or notions that have a better claim to be accounted simple and original, than those of space and time. T. REID.

Time is painted with a lock before, and bald behind, signifying thereby that we must take time by the forelock; for, when it is once past, there is no recalling it. SWIFT.

No preacher is listened to but Time, which gives us the same train of thought that elder people have tried in vain to put into our heads before. SWIFT.

No man can be provident of his time that is not provident in the choice of his company;

and if one of the speakers be vain, tedious, and trifling, he that hears and he that answers are equal losers of their time.

JEREMY TAYLOR.

When Bacon speaks of time as an innovator, he might have remarked, by the way—what of course he well knew—that though this is an allowable and convenient form of expression, it is not literally correct. Bishop Copleston, in the remark already referred to in the notes on "Delays," terms the regarding time as an *agent* one of the commonest errors; for "in reality time *does* nothing and *is* nothing. We use it," he goes on to say, "as a compendious expression for all those causes which act slowly and imperceptibly. But, unless some positive cause is in action, no change takes place in the lapse of one thousand years; as, for instance, in a drop of water enclosed in a cavity of silex. The most intelligent writers are not free from this illusion."

WHATELY:
Annot. on Bacon's Essay, Of Innovations.

TOLERATION.

If the peculiarities of our feelings and faculties be the effect of variety of excitement through a diversity of organization, it should tend to produce in us *mutual forbearance and toleration.* We should perceive how nearly impossible it is that persons should feel and think exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weakness of others, since they may depend upon causes which we can neither produce nor easily counteract. No one, judging from his own feelings and powers, can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to deviate.

DR. J. ABERNETHY.

Generosity is in nothing more seen than in a candid estimation of other men's virtues and good qualities. BARROW.

But he has praised the tolerating spirit of the heathens. Well! but the honourable gentleman will recollect that heathens, that polytheists, must permit a number of divinities. It is the very essence of its constitution. But was it ever heard that polytheism tolerated a dissent from a polytheistic establishment,—the belief of one God only? Never! never! Sir, they constantly carried on persecution against that doctrine. I will not give heathens the glory of a doctrine which I consider the best part of Christianity. The honourable gentleman must recollect the Roman law, that was clearly against the introduction of any foreign rites in matters of religion. You have it at large in Livy, how they persecuted in the first introduction the rites of Bacchus; and even before Christ, to say nothing of their subsequent persecutions, they persecuted the Druids and others. Heathenism, therefore, as in other respects erroneous, was erroneous in point of persecution. I do not say that every heathen who persecuted was therefore an impious man: I only say he was mistaken, as such a man is now. But, says the honourable gentleman, they did not persecute Epicureans. No: the Epicureans had no quarrel with their religious establishment, nor desired any religion for themselves. It would have been very extraordinary, if irreligious heathens had desired either a religious establishment or toleration. But, says the honourable gentleman, the Epicureans entered, as others, into the temples. They did so; they defied all subscription; they defied all sorts of conformity; there was no subscription to which they were not ready to set their hands, no ceremonies they refused to practise; they made it a principle of their irreligion outwardly to conform to any religion. These atheists eluded all that you could do: so will all freethinkers forever. Then you suffer, or the weakness of your law has suffered, those great dangerous animals to escape notice, whilst you have nets that entangle the poor fluttering silken wings of a tender conscience. BURKE:

Speech on Relief of Prot. Dissenters,
March 17, 1773.

I may be mistaken, but I take toleration to be a part of religion. I do not know which I would sacrifice: I would keep them both: it is not necessary I should sacrifice either. I do not like the idea of tolerating the doctrines of Epicurus: but nothing in the world propagates them so much as the oppression of the poor, of the honest and candid disciples of the religion we profess in common,—I mean revealed religion; nothing sooner makes them take a short cut out of the bondage of sectarian vexation into open and direct infidelity than tormenting men for every difference. BURKE:

Speech on Relief of Prot. Dissenters.

I will stand up at all times for the rights of conscience, as it is such,—not for its particular modes against its general principles. One may be right, another mistaken; but if I have more strength than my brother it shall be employed to support, not to oppress, his weakness; if I have more light, it shall be used to guide, not to dazzle him. BURKE:

Speech on Relief of Prot. Dissenters.

We knew beforehand, or we were poorly instructed, that toleration is odious to the intolerant, freedom to oppressors, property to robbers, and all kinds and degrees of prosperity to the envious. We knew that all these kinds of men would gladly gratify their evil dispositions under the sanction of law and religion, if they could: if they could not, yet, to make way to their objects, they would do their utmost to subvert all religion and all law. BURKE:

Speech at Bristol Previous to the Election, 1780.

I would have all intoleration intolerated in its turn. LORD CHESTERFIELD.

Religious toleration has never been complete even in England; but, having prevailed more

here than perhaps in any other country, there is no place where the doctrines of religion have been set in so clear a light or its truth so ably defended. The writings of Deists have contributed much to this end.

ROBERT HALL:
On the Right of Public Discussion.

God, who is the Father of spirits, is the most tolerant. Man, who is the first of animals, is the most oppressive—yet he calls himself the shadow of the Almighty! W. JERDAN.

Surely no Christian can deny that every human being has a right to be allowed every gratification which produces no harm to others, and to be spared every mortification which produces no good to others. Is it not a source of mortification to a class of men that they are excluded from political power? If it be, they have, on Christian principles, a right to be freed from that mortification, unless it can be shown that their exclusion is necessary for the averting of some greater evil. The presumption is evidently in favour of toleration. It is for the prosecutor to make out his case.

The strange argument which we are considering would prove too much even for those who advance it. If no man has a right to political power, then neither Jew nor Gentile has such a right. The whole foundation of government is taken away. But if government be taken away, the property and the persons of men are insecure; and it is acknowledged that men have a right to their property and to personal security. If it be right that the property of men should be protected, and if this only can be done by means of government, then it must be right that government should exist. Now, there cannot be government unless some person or persons possess political power. Therefore it is right that some person or persons should possess political power. That is to say, some person or persons must have a right to political power.

LORD MACAULAY:
Civil Disabilities of the Jews, Jan. 1831.

If the learned would not sometimes submit to the ignorant, the old to the weaknesses of the young, there would be nothing but everlasting variance in the world. SWIFT.

All men resolved upon this, that, though they had not yet hit upon the right, yet some way must be thought upon to reconcile differences in opinion; thinking so long as this variety should last, Christ's kingdom was not advanced, and the work of the gospel went on but slowly. Few men, in the mean time, considered, that so long as men had such variety of principles, such several constitutions, educations, tempers, and distempers, hopes, interests, and weaknesses, degrees of light and degrees of understanding, it was impossible all should be of one mind. And what is impossible to be done, is not necessary it should be done.

JEREMY TAYLOR.

The life of Tully and the Divine Legation will be a rule how men who esteem the love of each other should comfort themselves when they differ in opinion. BISHOP WARBURTON.

"Atheism did never perturb States." [Bacon's Essay, Of Superstition.] It may perhaps be inferred from this remark that Bacon entertained an opinion, held by some, that persons indifferent about all religion are the most likely to be tolerant of all, and to be averse to persecution and coercion. But this is a mistaken notion. Many persons, indeed, perhaps most, are tolerant or intolerant according to their respective *tempers*, and not according to their *principles*. But as far as principles are concerned, certainly the latitudinarian is the more likely to be intolerant, and the sincerely conscientious tolerant. A man who is careless about religious *sincerity* may clearly see and appreciate the political convenience of religious *uniformity*, and if he has no religious scruples of his own, he will not be the more likely to be tender of the religious scruples of others: if he is ready himself to profess what he does not believe, he will see no reason why others should not do the same.

WHATELY:
Annot. on Bacon's Essay, Of Superstition.

TRAGEDY.

As a perfect tragedy is the noblest production of human nature, so it is capable of giving the mind one of the most delightful and most improving entertainments. A virtuous man (says Seneca) struggling with misfortunes, is such a spectacle as gods might look upon with pleasure, and such a pleasure it is which one meets with in the representation of a well-written tragedy. . . . The modern tragedy excels that of Greece and Rome in the intricacy and disposition of the fable; but, what a Christian writer would be ashamed to own, falls infinitely short of it in the moral part of the performance.

ADDISON: *Spectator*, No. 39.

Since I am upon this subject, I must observe that our English poets have succeeded much better in the style than in the sentiments of their tragedies. Their language is very often noble and sonorous, but the sense either very trifling, or very common. On the contrary, in the ancient tragedies, and indeed in those of Corneille and Racine, though the expressions are very great, it is the thought that bears them up and swells them.

ADDISON: *Spectator*, No. 39.

The English writers of tragedy are possessed with a notion that when they represent a virtuous or innocent person in distress they ought not to leave him till they have delivered him out of his troubles, or made him triumph over his enemies. This error they have been led into by a ridiculous doctrine in modern criticism, that they are obliged to an equal distribution of rewards and punishments, and an impartial execution of poetical justice.

ADDISON: *Spectator*, No. 40.

I have often thought our writers of tragedy have been very defective in this particular, and that they might have given great beauty to their works, by certain stops and pauses in the representation of such passions as it is not in the power of language to express.

ADDISON: *Tatler*, No. 133.

To examine this point concerning the effect of tragedy in a proper manner, we must previously consider how we are affected by the feelings of our fellow-creatures in circumstances of real distress. I am convinced we have a degree of delight, and that no small one, in the real misfortunes and pains of others; for let the affection be what it will in appearance, if it does not make us shun such objects, if on the contrary it induces us to approach them, if it makes us dwell upon them, in this case I conceive we must have a delight or pleasure of some species or other in contemplating objects of this kind. Do we not read the authentic histories of scenes of this nature with as much pleasure as romances or poems, where the incidents are fictitious? BURKE:

On the Sublime and Beautiful, 1756.

Choose a day on which to represent the most sublime and affecting tragedy we have; appoint the most favourite actors; spare no cost upon the scenes and decorations; unite the greatest efforts of poetry, painting, and music; and when you have collected your audience, just at the moment when their minds are erect with expectation, let it be reported that a state criminal of high rank is on the point of being executed in the adjoining square; in a moment the emptiness of the theatre would demonstrate the comparative weakness of the imitative arts, and proclaim the triumph of the real sympathy.

BURKE:

On the Sublime and Beautiful.

Men, in praising, naturally applaud the dead. Tragedy celebrated the dead.

Great men are never sufficiently shown but in struggles. Tragedy turned, therefore, on melancholy and affecting subjects,—a sort of threnodia,—its passions, therefore, admiration, terror, and pity. BURKE:

Hints for an Essay on the Drama.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent; in tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason, Cato, the Stoic, expiring at Utica, rhymes masculine and feminine at Paris, and fetches his last breath at London in most harmonious and correct blank verse.

LORD CHESTERFIELD:

Letters to his Son, Jan. 23, 1752.

In a tragedy, or epic poem, the hero of the piece must be advanced foremost to the view of the reader or spectator; he must outshine the rest of all the characters; he must appear the prince of them, like the sun in the Copernican system, encompassed with the less noble planets.

DRYDEN.

We have often had tragi-comedies upon the English theatre with success; but in that sort of composition the tragedy and comedy are in distinct scenes. GAY.

The whole art of the tragi-comical farce lies in interweaving the several kinds of the drama, so that they cannot be distinguished.

GAY.

Tragedy fires the soul, elevates the heart, and is calculated to generate heroes. Considered under this point of view, perhaps France owes to Corneille a part of her great actions; and, gentlemen, had he lived in my time I would have made him a prince.

NAPOLEON I.:

Las Cases, vol. i., Part II.

Tragedy was originally with the ancients a piece of religious worship. RYMER.

All our tragedies are of kings and princes.

JEREMY TAYLOR.

The name of tragedy (Gr. *τραγωδία*) is most probably derived from the goat-like appearance of the satyrs, who sang or acted with mimetic gesticulations the old Bacchic songs, with Silenus, the constant companion of Dionysus, or Bacchus, for their leader. According to another opinion, the word tragedy was first coined from the goat that was the prize for it: this derivation, however, as well as another, connecting it with the goat offered on the altar of Bacchus, around which the chorus sang, is not equally supported either by the etymological principles of the language or the analogous instance of *κωμωδία* (comedy), the revel song.

DR. WM. SMITH.

TRANQUILLITY.

Calm the disorders of thy mind by reflecting on the wisdom, equity, and absolute rectitude of all His proceedings. ATTERBURY.

When the supreme faculties move regularly, the inferior passions and affections following, there arises a serenity and complacency upon the whole soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and elixir of worldly delights. SOUTH.

What is called by the poets apathy or dispassion, by the sceptics indisturbance, by the Molinists quietism, by common men peace of conscience, seems all to mean but great tranquillity of mind. SIR W. TEMPLE.

The calmest and serenest hours of life, when the passions of nature are all silent, and the mind enjoys its most perfect composure.

DR. I. WATTS: *Logic.*

TRANSLATION.

The three first stanzas are rendered word for word with the original, not only with the same elegance, but the same short turn of expression peculiar to the Sapphic ode. ADDISON.

Tickel's first book does not want its merit; but I was disappointed in my expectation of a translation nicely true to the original; whereas in those parts where the greatest exactness seems to be demanded he has been the least careful. ARBUTHNOT.

Modern critics, having never read Homer but in low and inelegant translations, impute the meanness of the translation to the poet. BROOME.

How pedantical and absurd an affectation it is, in the interpretation of an author (much more of Homer), to turn him word for word. CHAPMAN.

I agree with your Lordship that a translation perfectly close is impossible, because time has sunk the original strict import of a thousand phrases, and we have no means of recovering it. But if we cannot be unimpeachably faithful, that is no reason why we should not be as faithful as we can; and if blank verse affords the fairest chance, then it claims the preference. COWPER:

To Lord-Chancellor Thurlow on Cowper's Translation of Homer.

Cowper declares that the Iliad and Odyssey in Pope's hands "have no more the air of antiquity than if he had himself invented them." COWPER.

Whosoever offers at verbal translation shall have the misfortune of that young traveller who lost his own language abroad, and brought home no other instead of it. SIR J. DENHAM.

Poetry is of so subtle a spirit that in the pouring out of one language into another it will all evaporate; and if a new spirit be not added in the transfusion there will remain nothing but a *caput mortuum*. SIR J. DENHAM.

So few translations deserve praise, that I scarce ever saw any which deserved pardon. SIR J. DENHAM.

Thus it appears necessary that a man should be a nice critic in his mother-tongue before he attempts to translate in a foreign language. Neither is it sufficient that he be able to judge of words and style, but he must be a master of them too: he must perfectly understand his author's tongue, and absolutely command his own: so that to be a thorough translator he must be a thorough poet. Neither is it enough to give his author's sense in good English, in poetical expressions, and in musical numbers; for, though all these are exceedingly difficult to perform, yet there remains a harder task; and it is a secret of which few translators have sufficiently thought. I have already hinted a word or two concerning it: that is, the maintaining the character of an author which distinguishes him from all others, and makes him appear that individual poet whom you would interpret. DRYDEN.

A translator is to make his author appear as charming as he can, provided he maintains his character, and makes him not unlike himself. Translation is a kind of drawing after the life, where there is a double sort of likeness, a good one and a bad one. DRYDEN.

Many besides myself have heard our famous Waller own that he derived the harmony of his numbers from the Godfrey of Bulloign, turn'd into English by Fairfax. DRYDEN.

In paraphrase, or translation with latitude, the author's words are not so strictly followed as his sense, and that too amplified, but not altered: such is Mr. Waller's translation of Virgil's fourth Æneid. DRYDEN.

The first qualification of a good translator is an exact understanding, an absolute mastery, of the language he translateth from and the language he translateth to. FELTON.

The most literal translation of the Scriptures, in the most natural signification of the word, is generally the best, and the same punctualness which debaseth other writings preserveth the spirit and majesty of the sacred text. FELTON.

One is under no more obligation to extol everything he finds in the author he translates than a painter is to make every face that sits to him handsome. GARTH.

Pope desirous of his [Bentley's] opinion of the translation addressed him thus: "Dr. Bentley, I ordered my bookseller to send you your books; I hope you received them." Bentley, who had purposely avoided saying anything about Homer, pretended not to understand him, and asked, "Books! books! what books?" "My Homer," replied Pope, "which you did me the honour to subscribe for." "Oh," said Bentley; "ay, now I recollect your translation: it is a pretty poem, Mr. Pope; but you must not call it Homer." ["The verses are good verses," exclaimed Bentley: "but the work is not Homer: it is Spondanus." "Ay, like enough," replied Bentley, when told that Pope had abused him. "I spoke against his Homer, and the portentous cub never forgives."] SIR JOHN HAWKINS.

(For opinions on translations of Homer, see Allibone's Dictionary of Authors, ii., 1633, POPE, ALEXANDER.)

Of translations the better I acknowledge that which cometh nearer to the very letter of the very original verity. HOOKER.

The great pest of speech is frequency of translation. No book was ever turned from one language into another without imparting something of its native idiom: this is the most mischievous and comprehensive innovation; single

words may enter by thousands, and the fabrick of the tongue continue the same; but new phraseology changes much at once; it alters not the single stones of the building, but the order of the columns. If an academy should be established for the cultivation of our style, which I, who can never wish to see dependence multiplied, hope the spirit of *English* liberty will hinder or destroy, let them, instead of compiling grammars and dictionaries, endeavour, with all their influence, to stop the license of translators, whose idleness and ignorance, if it be suffered to proceed, will reduce us to babble a dialect of *France*. DR. S. JOHNSON:

Preface to A Dictionary of the English Language.

The affluence and comprehension of our language is very illustriously displayed in our poetical translations of ancient writers; a work which the French seem to relinquish in despair, and which we were long unable to perform with dexterity. Ben Jonson thought it necessary to copy Horace almost word by word; Feltham, his contemporary and adversary, considers it as indispensably requisite in translation to give line for line. It is said that Sandys, whom Dryden calls the best versifier of the last age, has struggled hard to comprise every book in the English Metamorphoses in the same number of verses with the original. Holyday had nothing in view but to show that he understood his author, with so little regard to the grandeur of his diction, or the volubility of his numbers, that his metres can hardly be called verses; they cannot be read without reluctance, nor will the labour always be rewarded by understanding them. Cowley saw that such copiers were a servile race; he asserted his liberty, and spread his wings so boldly that he left his authors. It was reserved for Dryden to fix the limits of poetical liberty, and give us just rules and examples for translation.

When languages are formed upon different principles it is impossible that the same modes of expression should be always elegant in both. While they run on together, the closest translation may be considered as the best; but when they divaricate, each must take its natural course. Where correspondence cannot be obtained, it is necessary to be content with something equivalent. "Translation, therefore," says Dryden, "is not so loose as paraphrase, nor so close as metaphrase." All polished languages have different styles; the concise, the diffuse, the lofty, and the humble. In the proper choice of style consists the resemblance which Dryden principally exacts from the translator. He is to exhibit his author's thoughts in such a dress of diction as the author would have given them had his language been English: rugged magnificence is not to be softened; hyperbolical ostentation is not to be repressed; nor sententious affectation to have its point blunted. A translator is to be like his author: it is not his business to excel him.

DR. S. JOHNSON: *Life of Dryden.*

This is to translate, and not to define, when we change two words of the same signification one for another; which, when one is better understood than the other, may serve to discover what idea the unknown stands for, but is very far from a definition. LOCKE.

Some of Homer's translations have swelled into fustian, and others sunk into flatness. POPE.

Chapman has taken advantage of an immeasurable length of verse, notwithstanding which, there is scarce any paraphrase so loose and rambling as his. POPE.

It may easily be conceived by any that can allow for the lameness and shortness of translations out of languages and manners of writing differing from ours. SIR W. TEMPLE.

It is impossible to obtain the same sense from a dead language and an ancient author, which those of his own time and country conceived: words and phrases contract from time and use such strong shades of difference from their original import. In a living language, with the familiarity of a whole life, it is not easy to conceive truly the actual sense of current expressions, much less of older authors. No two languages furnish *equipollent* words: their phrases differ, their syntax and their idioms still more widely. But a translation, strictly so called, requires an exact conformity in all those particulars, and also in numbers: therefore it is impossible. I really think at present, notwithstanding the opinion expressed in your preface [to Cowper's Translation of Homer], that a translator asks himself a good question,—"How would my author have expressed the sentence I am turning into English?" for every idea conveyed in the original should be expressed in English as literally and fully as the genius and use and character of the language will admit of. You must not translate literally:—

"Old daddy Phœnix, a God-send for us to maintain."

LORD-CHANCELLOR THURLOW:

To Cowper, on his Translation of Homer.

TRAVEL.

A gentleman who is apt to expatiate upon any hint, took this occasion to deliver his opinion upon our ordinary method of sending young men to travel for their education. "It is certain," said he, "if gentlemen travel at an age proper for them, during the course of their voyages their accounts to their friends, and after their return their discourses and conversations, will have in them something above what we can meet with from those who have not had those advantages." At the same time it is to be observed that every temper and genius is not qualified for this way of improvement. Men may change their climate, but they cannot change their nature. A man that goes out a fool cannot ride or sail himself into common sense. There-

fore, let me but walk over London bridge with a young man, and I will tell you infallibly whether going over the Rialto at Venice will make him wiser.

ADDISON: *Tatler*, No. 93.

I know divers noble personages, and many worthy gentlemen of England, whom all the syren songs of Italy could never untwine from the mast of God's word; nor no inchantment of vanity overturn them from the fear of God and love of honesty.

But I know as many, or mo, and some, sometime my dear friends, (for whose sake I hate going into that country the more,) who, parting out of England fervent in the love of Christ's doctrine, and well furnished with the fear of God, returned out of Italy worse transformed than ever was any in Circe's court. I know divers, that went out of England men of innocent life, men of excellent learning, who returned out of Italy, not only with worse manners, but also with less learning; neither so willing to live orderly, nor yet so liable to speak learnedly, as they were at home, before they went abroad.

ASCHAM: *The School Master.*

This book advisedly read, and diligently followed but one year at home, would do more good than three years travel abroad.

ASCHAM.

He who sojourns in a foreign country, refers what he sees and hears abroad, to the state of things at home.

BISHOP ATTERBURY: *Sermons.*

He that travelleth into a country before he hath some entrance into the language, goeth to school, and not to travel.

LORD BACON:
Essay XIX., Of Travel.

The things to be seen and observed [in travel] are the courts of princes, especially when they give audience to ambassadors; the courts of justice, while they sit and hear causes; and so of consistories ecclesiastic: the churches and monasteries, with the monuments which are therein extant; the walls and fortifications of cities and towns; and so the havens and harbours, antiquities and ruins, libraries, colleges, disputations, and lectures, where any are; shipping and navies; houses and gardens, of state and pleasure, near great cities; armories, arsenals, magazines, exchanges, burses, warehouses, exercises of horsemanship, fencing, training of soldiers, and the like: comedies, such whereunto the better sort of persons do resort; treasuries of jewels and robes; cabinets and rarities; and to conclude, whatsoever is memorable in the places where they go.

LORD BACON: *Essay XIX., Of Travel.*

As for the acquaintance which is to be sought in travel, that which is most of all profitable is acquaintance with the secretaries and employed men of ambassadors: for so in travelling in one country he shall suck the experience of many: let him also see and visit eminent persons of all kinds which are of great name abroad, that he may be able to tell how the life agreeth with the fame. . . . When a traveller returneth home, let him not leave the countries where he hath travelled altogether behind him; but maintain a correspondence with letters with those of his acquaintance which are of most worth; and let his travel appear rather in his discourse than in his apparel or gesture; and in his discourse let him be rather advised in his answers, than forward to tell stories: and let it appear that he doth not change his country manners for those of foreign parts; but only prick in some flowers of that he hath learned abroad into the customs of his own country.

LORD BACON: *Essay XIX., Of Travel.*

If men have been termed pilgrims, and life a journey, then we may add that the Christian pilgrimage far surpasses all others in the following important particulars: in the goodness of the road—in the beauty of the prospects—in the excellence of the company—and in the vast superiority of the accommodation provided for the Christian traveller when he has finished his course.

COLTON: *Lacon.*

There is probably no country so barbarous, that would not disclose all it knew, if it received equivalent information; and I am apt to think that a person who was ready to give more knowledge than he received would be welcome wherever he came. All his care in travelling should only be, to suit his intellectual banquet to the people with whom he conversed: he should not attempt to teach the unlettered Tartar astronomy, nor yet instruct the polite Chinese in the arts of subsistence: he should endeavour to improve the barbarian in the secrets of living comfortably, and the inhabitant of a more refined country in the speculative pleasures of science.

GOLDSMITH:
Essays, No. XVIII., and in *Citizen of the World*, Letter CVIII.

Certainly the true end of visiting foreign parts is to look into their customs and policies, and observe in what particulars they excel or come short of our own; to unlearn some odd peculiarities in our manners, and wear off such awkward stiffness and affectations in our behaviour, as may possibly have been contracted from constantly associating with one nation of men, by a more free, general, and mixed conversation. But how can any of these advantages be attained by one who is a mere stranger to the customs and policies of his native country, and has not yet fixed in his mind the first principles of manners and behaviour? To endeavour it, is to build a gaudy structure without any foundation; or, if I may be allowed the expression, to work a rich embroidery upon a cobweb.

Another end of travelling, which deserves to be considered, is the improving our taste of the best authors of antiquity, by seeing the places where they lived, and of which they wrote; to

compare the natural face of the country with the descriptions they have given us, and observe how well the picture agrees with the original.

EARL OF HARDWICKE: *Spectator*, No. 364.

The use of travelling is to regulate the imagination by reality, and, instead of thinking how things may be, to see them as they are.

DR. S. JOHNSON.

He that is sent out to travel with the thoughts of a man, designing to improve himself, may get into the conversation of persons of condition. LOCKE.

Then for hypochondria and satiety what is better than a brisk alterative course of [reading] travels—especially early, out of the way, marvellous legendary travels! How they freshen up the spirits! How they take you out of the humdrum yawning state you are in! See, with Herodotus, young Greece spring up into life; or note with him how already the wondrous old Orient world is crumbling into giant decay; or go with Carpini and Rubruquis to Tartary, meet "the cars of Zagathia laden with houses, and think that a great city is travelling toward you." Gaze on that vast wild empire of the Tartar, where the descendants of Jenghis "multiply and disperse over the immense waste desert which is as boundless as the ocean." Sail with the early northern discoverers, and penetrate to the heart of winter, among sea-serpents and bears, and tusked morses, with the faces of men. Then, what think you of Columbus, and the stern soul of Cortes, and the kingdom of Mexico, and the strange gold city of the Peruvians, with that audacious brute Pizarro? and the Polynesians, just for all the world like the ancient Britons? and the American Indians, and the South Sea Islanders? how petulant, and young, and adventurous, and frisky your hypochondriac must get upon a regimen like that!

LORD E. G. E. L. B. LYTTON: *The Caxtons*, ch. xliv.

The effect of historical reading is analogous, in many respects, to that produced by foreign travel. The student, like the tourist, is transported into a new state of society. He sees new fashions. He hears new modes of expression. His mind is enlarged by contemplating the wide diversities of laws, of morals, and of manners. But men may travel far, and return with minds as contracted as if they had never stirred from their own market-town. In the same manner, men may know the dates of many battles, and the genealogies of many royal houses, and yet be no wiser. Most people look at past times as princes look at foreign countries. More than one illustrious stranger has landed on our island amidst the shouts of a mob, has dined with the king, has hunted with the master of the stag-hounds, has seen the guard reviewed, and a knight of the garter installed, has cantered along Regent Street, has visited St. Paul's and noted down its dimensions, and has then departed, thinking that he has seen England. He has, in fact, seen a few public buildings, public men, and public ceremonies. But of the vast and complex system of society, of the fine shades of national character, of the practical operation of government and laws, he knows nothing. He who would understand these things rightly must not confine his observations to palaces and solemn days. He must see ordinary men as they appear in their ordinary business and in their ordinary pleasures. He must mingle in the crowds of the exchange and the coffee-house. He must obtain admittance to the convivial table and the domestic hearth. He must bear with vulgar expressions. He must not shrink from exploring even the retreats of misery. He who wishes to understand the condition of mankind in former ages must proceed on the same principle. If he attends only to public transactions, to wars, congresses, and debates, his studies will be as unprofitable as the travels of those imperial, royal, and serene sovereigns who form their judgment of our island from having gone in state to a few fine sights, and from having held formal conferences with a few great officers.

LORD MACAULAY: *History*, May, 1828.

Conversation with men is of very great use, and travel into foreign countries of singular advantage: not to bring back (as most of our young Monsieurs do) an account only of how many paces Santa Rotonda is in circuit; or of the richness of Signiora Livia's attire; or, as some others, how much Nero's face in a statue in such an old ruine is longer and broader than that made for him at such another place: but to be able chiefly to give an account of the humours, manners, customs, and laws of those nations where he has been, and that we may whet and sharpen our wits by rubbing them upon those of others. I would that a boy should be sent abroad very young (and principally to kill two birds with one stone) into those neighb'ring nations whose language is most differing from our own, and to which, if it be not form'd betimes, the tongue will be grown too stiff to bend. MONTAIGNE: *Essays*, Cotton's 3d ed., ch. xxv.

To begin methodically, I should enjoin you travel; for absence doth remove the cause, removing the object. SIR J. SUCKLING.

I used to wonder how a man of birth and spirit could endure to be wholly insignificant and obscure in a foreign country, when he might live with lustre in his own. SWIFT.

Every glib, loquacious hireling who shows strangers about their picture-galleries, palaces, and ruins, is termed by themselves [Italians] a cicerone, or a Cicero. R. C. TRENCH.

Nothing tends so much to enlarge the mind as travelling, that is, making a visit to other towns, cities, or countries, besides those in which we were born and educated.

DR. I. WATTS.

It often happens that a man seeks, and obtains, much intercourse with the people of the

country in which he travels, but falls in with only *one particular set*, whom he takes for representatives of the whole nation. Accordingly, to Bacon's admonition about procuring letters of introduction we should add a caution as to the point of "*from whom?*" or else the traveller may be *consigned*, as it were, to persons of some particular party, who will *forward* him to others of their own party in the next city, and so on through the chief part of Europe. And two persons who may have been thus treated by those of opposite parties may perhaps return from corresponding tours with as opposite impressions of the people of the countries they have visited as the knights in the fable, of whom one had seen only the silver side of the shield, and the other only the golden.

Both will perhaps record quite faithfully all they have seen and heard; and one will have reported a certain nation as full of misery and complaint, and ripe for revolt, when the other has found them prosperous, sanguine, and enthusiastically loyal. WHATELY:

Annot. on Bacon's Essay, Of Travel.

TRIALS.

Plato lays it down as a principle, that whatever is permitted to befall a just man, whether poverty or sickness, shall, either in life or death, conduce to his good. ADDISON.

Difficulty is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves, as He loves us better too. *Pater ipse colendi haud facilem esse viam voluit.* He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. BURKE:

Reflections on the Revolution in France, 1790.

Quick is the succession of human events: the cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to most of our troubles, Ye have done your worst, and we shall meet no more. COWPER.

Humanity may endure the loss of everything; all its possessions may be torn away without infringing its true dignity,—all but the possibility of improvement. FICHTE.

Perhaps human nature meets few more sweetly relishing and cleanly joys than those that derive from successful trials. GLANVILL.

Our whole endeavours are to get rid of the present evil, as the first necessary condition to happiness. Nothing, as we passionately think, can equal the uneasiness that sits so heavy upon us. LOCKE.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, —we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure. MILTON.

He must be very wise that can forbear being troubled at things very troublesome. TILLOTSON.

TRIFLES.

Great merit, or great failings, will make you respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people, and dislike such and such others; and you will find that those different sentiments proceed from very slight causes. Moral virtues are the foundation of society in general, and of friendship in particular; but attentions, manners, and graces, both adorn and strengthen them.

LORD CHESTERFIELD:

Letters to his Son, July 20, 1749.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones. LORD CHESTERFIELD.

There is *nothing* insignificant,—*nothing*. COLERIDGE.

He that resigns his peace to little casualties, and suffers the course of his life to be interrupted by fortuitous inadvertencies or offences, delivers up himself to the direction of the wind, and loses all that constancy and equanimity which constitute the chief praise of a wise man. . . . Such is the limitation of human powers, that by attention to trifles we must let things of importance pass unobserved: when we examine a mite by a glass, we see nothing but a mite.

DR. S. JOHNSON: *Rambler*, No. 112.

Exploding many things under the name of trifles is a very false proof either of wisdom or magnanimity, and a great check to virtuous actions with regard to fame. SWIFT.

TRUTH.

There is something very sublime, though very fanciful, in Plato's description of the Supreme Being: that "truth is his body, and light his shadow." According to this definition, there is nothing so contradictory to his nature as error and falsehood. The Platonists had so just a

notion of the Almighty's aversion to everything which is false and erroneous, that they looked upon truth as no less necessary than virtue to qualify a human soul for the enjoyment of a separate state.

ADDISON: *Spectator*, No. 507.

Do not be over-fond of anything, or consider that for your interest, which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face. ANTONINUS.

He that talks deceitfully for truth must hurt it more by his example than he promotes it by his arguments. ATTERBURY.

This same truth is a naked and open daylight, that does not show the masks and mummeries and triumphs of the world, half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl that showeth best by day, but it will not rise to the price of a diamond or carbuncle that showeth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?

LORD BACON: *Essay I., Of Truth.*

To pass from theological and philosophical truth to the truth of civil business, it will be acknowledged, even by those who practise it not, that clear and round dealing is the honour of man's nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it: for these winding and crooked courses are the goings of the serpent: which goeth basely upon the belly, and not upon the feet. LORD BACON: *Essay I., Of Truth.*

The enquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature. LORD BACON.

I look upon experimental truths as matters of great concernment to mankind.

BOYLE.

Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity: many from the ignorance of these maxims, and an inconsiderate zeal for truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth. A man may be in as just possession of truth as of a city, and yet be forced to surrender: 'tis therefore far better to enjoy her with peace than to hazard her on a battle: if therefore there rise any doubts in my way, I do forget them, or at least defer them, till my better settled judgment and more manly reason be able to resolve them.

SIR T. BROWNE: *Religio Medici*, Pt. I., vi.

There is a most absurd and audacious method of reasoning avowed by some bigots and enthusiasts, and through fear assented to by some wiser and better men; it is this: they argue against a fair discussion of popular prejudices, because, say they, though they would be found without any reasonable support, yet the discovery might be productive of the most dangerous consequences. Absurd and blasphemous notion! as if all happiness was not connected with the practice of virtue, which necessarily depends upon the knowledge of truth; that is, upon the knowledge of those unalterable relations which Providence has ordained that every thing should bear to every other.

BURKE: *Vindic. of Nat. Society*, 1756.

Falsehood and delusion are allowed in no case whatever: but, as in the exercise of all the virtues, there is an economy of truth. It is a sort of temperance, by which a man speaks truth with measure, that he may speak it the longer.

BURKE: *Letters on a Regicide Peace*, Letter I., 1796.

It is more honourable to the head, as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by the contempt of it. COLERIDGE.

We must not let go manifest truths because we cannot answer all questions about them.

JEREMY COLLIER.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility. COLTON: *Lacon.*

There are two things cheap and common enough when separated, but as costly in value, as irresistible in power, when *combined*,—*truth* and *novelty*. Their union is like that of steam and of fire, which nothing can overcome. Truth and novelty, when united, must overthrow the whole superincumbent pressure of error and of prejudice, whatever be its weight; and the effects will be proportionate to the resistance. But the *moral* earthquake, unlike the *natural*, while it convulses the nations, reforms them too.

COLTON: *Lacon, Preface.*

Let the law which inculcates truth be supposed to be universally violated among every class of rational beings, and instantly all improvement in wisdom and knowledge would cease; nothing could be depended upon as fact but what was obvious to the senses of every individual; social compacts would be dissolved; a mutual repulsion would ensue, and every social affection and enjoyment would be unhinged and destroyed. DR. T. DICK: *Philosophy of Religion*, Sect. VI.

Truth is the object of our understanding, as good is of the will. DRYDEN.

Truth, of all things the plainest and sincerest, is forced to gain admittance in disguise and court us in masquerade. FELTON.

When the majestic form of Truth approaches, it is easier for a disingenuous mind to start aside into a thicket till she is past, and then reappearing say, "It was not Truth," than to meet her, and bow, and obey.

JOHN FOSTER: *Journal.*

Be always precisely true in whatever thou relatest of thy own knowledge, that thou mayest give an undoubted and settled reputation for veracity. T. FULLER.

Truths hang together in a chain of mutual dependence; you cannot draw one link without attracting others. GLANVILL.

Many conclusions of moral and intellectual truths seem to be congenite with us.

SIR M. HALE.

The Author of nature has wisely annexed a pleasure to the exercise of our active powers, and particularly to the pursuit of truth, which, if it be in some instances less intense, is far more durable, than the gratification of sense, and is in that account incomparably more valuable. Its duration, to say nothing of its other properties, renders it more valuable. It may be repeated without satiety, and pleases afresh on every reflection upon it.

ROBERT HALL:
Advantages of Knowledge to the Lower Classes.

Corrupt as men are, they are yet so much the creatures of reflection, and so strongly addicted to sentiments of right and wrong, that their attachment to a public cause can rarely be secured, or their animosity be kept alive, unless their understandings are engaged by some appearances of truth and rectitude.

ROBERT HALL:
Reflections on War.

By the knowledge of truth, and exercise of virtue, man, amongst the creatures of this world, aspireth to the greatest conformity with God.

HOOKER.

Truth and reason constitute that intellectual gold that defies destruction.

DR. S. JOHNSON.

Forgetting that the only eternal part for man to act is man, and that the only immutable greatness is truth. LAMARTINE:
Hist. of the Restor. of Monarchy in France, vol. iii. book 38, xxxviii.

Shuffling may serve for a time, but truth will most certainly carry it at the long run.

L'ESTRANGE.

The works of nature, and the words of revelation, display truth to mankind in characters so visible that those who are not quite blind may read. LOCKE.

Of lovers of truth for truth's sake, there is this one unerring mark: the not entertaining any proposition with greater assurance than the proofs it is built upon will warrant.

LOCKE.

All the light truth has, or can have, is from the clearness and validity of those proofs upon which it is received: to talk of any other light in the understanding is to put ourselves in the dark, or in the power of the prince of darkness.

LOCKE.

The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding, fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glisterings, what is that to truth?

MILTON:
Of Reformation in England.

Truth indeed came into the world with her Divine Master, and was a perfect shape most glorious to look on: but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them. We have not yet found them all, Lords and Commons, nor ever shall do till her Master's second coming: he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection. MILTON:
Areopagitica, 1644.

But God himself is truth; in propagating which, as men display a greater integrity and zeal they approach nearer to the similitude of God, and possess a greater portion of his love.

MILTON:
Second Defence of the People of England.

Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength.

MILTON.

Truth, in some age or other, will find her witness, and shall be justified at last by her own children. MILTON.

Let him be taught to be curious in the election and choice of his reasons, to abominate impertinence, and consequently to affect brevity; but above all, let him be lesson'd to acquiesce and submit to truth so soon as ever he shall discover it, whether in his opponent's argument, or upon better consideration of his own; for he shall never be preferr'd to the chair for a mere clatter of words and syllogisms, and is no further engag'd to any argument whatever than as he shall in his own judgment approve it: nor yet is arguing a trade, where the liberty of recantation, and getting off upon better thoughts, are

to be sold for ready money. "Neque ut omnia, quæ præscripta et imperata sint, defendat, necessitate ulla cogitur." Cic. Acad. i. 4. "Neither is there any necessity or obligation upon him at all, that he should defend all things that are recommended to and enjoyn'd him."

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Aristotle reputes it the office of magnanimity, openly and professedly to love and hate, to judge and speak with all freedom; and not to value the approbation or dislike of others in comparison of truth: Apollonius said, "it was for slaves to lye, and for free-men to speak truth." 'Tis the chief and fundamental part of vertue, we must love it for it self. He that speaks truth because he is oblig'd so to do, and because he serves, and that is not afraid to lye when it signifies nothing to any body, is not sufficiently true. My soul naturally abominates lying, and hates the thought of it. I have an inward bashfulness, and a sharp remorse, if sometimes a lye escape me, as sometimes it does, being surpriz'd by occasions that allow me no premeditation. A man must not always tell all, for that were folly: but what a man says should be what he thinks, otherwise 'tis knavery. I do not know what advantage men pretend to by eternally conterfeiting and dissembling, if not, never to be believ'd when they speak the truth. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxiii.

Truth is a stronghold, fortified by God and nature, and diligence is properly the understanding's laying siege to it; so that it must be perpetually observing all the avenues and passes to it, and accordingly making its approaches.
SOUTH.

The law of Christianity is eminently and transcendently called the word of truth.
SOUTH.

While it is so difficult to learn the springs and motives of some facts, it is no wonder they should be so grossly misrepresented to the public by curious inquisitive heads. SWIFT.

Men are apt to prefer a prosperous error before an afflicted truth. JEREMY TAYLOR.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which constantly stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow and unsound in it, and, because it is plain and open, fears no discovery; of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them; he is the last man that finds himself to be found out; and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.
TILLOTSON: *Sermons.*

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth. BISHOP R. WATSON.

Not only the investigation of truth, but the communication of it also, is often practised in such a method as neither agrees precisely to synthetic or analytic. DR. I. WATTS.

It will be found that all frauds, like the "wall daubed with untempered mortar," with which men think to buttress up an edifice, tend to the decay of that which they are devised to support. This truth, however, will never be steadily acted on by those who have no moral detestation of falsehood. It is not given to those who do not prize straightforwardness for its own sake to perceive that it is the wisest course. The maxim that "honesty is the best policy" is one which, perhaps, no one is ever habitually guided by in practice. An honest man is always *before* it, and a knave is generally *behind* it. He does not find out, till too late,—

> "What a tangled web we weave
> When first we practise to deceive."

No one, in fact, is capable of fully appreciating the ultimate expediency of a devoted adherence to Truth, save the divine Being, who is "the Truth;" because he alone comprehends the whole of the vast and imperfectly-revealed scheme of Providence, and alone can see the inmost recesses of the human heart, and alone can foresee and judge of the remotest consequences of human actions.
WHATELY:
Annot. on Bacon's Essay, Of Simulation and Dissimulation.

It is in the determination to obey the truth, and to follow wherever she may lead, that the genuine love of truth consists.
WHATELY.

TYRANNY.

A king ruleth as he ought, a tyrant as he lists; a king to the profit of all, a tyrant only to please a few. ARISTOTLE.

My Lords, it is certain that even tyranny itself may find some specious colour, and appear as a more severe and rigid execution of justice. Religious persecution may shield itself under the guise of a mistaken and over-zealous piety. Conquest may cover its baldness with its own laurels, and the ambition of the conqueror may be hid in the secrets of his own heart under a veil of benevolence, and make him imagine he is bringing temporary desolation upon a country only to promote its ultimate advantage and his own glory. But in the principles of that governor

who makes nothing but money his object there can be nothing of this. There are here none of those specious delusions that look like virtues, to veil either the governor or the governed.

BURKE:
Impeachment of Warren Hastings.

It is the nature of tyranny and rapacity never to learn moderation from the ill-success of first oppressions; on the contrary, all oppressors, all men thinking highly of the methods dictated by their nature, attribute the frustration of their desires to the want of sufficient rigour. Then they redouble the efforts of their impotent cruelty, which producing, as they must ever produce, new disappointments, they grow irritated against the objects of their rapacity; and then rage, fury, and malice, implacable because unprovoked, recruiting and reinforcing their avarice, their vices are no longer human. From cruel men they are transformed into savage beasts, with no other vestiges of reason left but what serves to furnish the inventions and refinements of ferocious subtlety, for purposes of which beasts are incapable and at which fiends would blush.

BURKE:
Impeachment of Warren Hastings.

The most insupportable of tyrants exclaim against the exercise of arbitrary power.

L'ESTRANGE.

It is not the rigour, but the inexpediency, of laws and acts of authority, which makes them tyrannical. PALEY.

Τύραννος [tyrant] by the ancient Greeks was applied to all kings, as well the just and merciful as the cruel and whom we now call tyrannical. ARCHBISHOP J. POTTER.

Xenophon tells us that the city contained about ten thousand houses; and allowing one man to every house, who could have any share in the government, (the rest consisting of women, children, and servants,) and making other obvious abatements, these tyrants, if they had been careful to adhere together, might have been a majority even of the people collectively.

SWIFT:
On the Contests of Athens and Rome.

He that by harshness of nature and arbitrariness of commands uses his children like servants is what they mean by a tyrant.

SIR W. TEMPLE.

UNDERSTANDING.

The eye of the understanding is like the eye of the sense; for as you may see great objects through small crannies or holes, so you may see great axioms of nature through small and contemptible instances.

LORD BACON: *Nat. Hist.*

He who calls in the aid of an equal understanding doubles his own; and he who profits of a superior understanding raises his powers to a level with the height of the superior understanding he unites with. BURKE.

In its wider acceptation, understanding is the entire power of perceiving and conceiving, exclusive of the sensibility; the power of dealing with the impressions of sense, and composing them into wholes, according to a law of unity: and in its most comprehensive meaning it includes even simple apprehension.

COLERIDGE.

Every thinker, writer, and speaker, ought to be apprised that *understanding* is the basis of all mental excellence, and that none of the faculties projecting *beyond* this basis can be either firm or graceful. A mind may have great dignity and power whose basis of judgment, to carry on the figure, is broader than the other faculties that form the superstructure.

JOHN FOSTER: *Journal.*

The understanding also hath its idiosyncrasies as well as other faculties. GLANVILL.

I use the term understanding not for the noetic faculty, intellect proper, or place of principles, but for the dianoetic or discursive faculty in its widest signification, for the faculty of relations or comparisons; and thus in the meaning in which "Verstand" is now employed by the Germans. SIR W. HAMILTON.

The power of perception is that which we call the understanding. Perception, which we make the act of the understanding, is of three sorts: 1. The perception of ideas in our mind; 2. The perception of the signification of signs; 3. The perception of the connection or repugnancy, agreement or disagreement, that there is between any of our ideas. All these are attributed to the understanding, or perceptive power, though it be the two latter only that use allows us to say we understand. LOCKE.

Nobody knows what strength of parts he has till he has tried them. And of the understanding one may most truly say, that its force is greater generally than it thinks, till it is put to it. And, therefore, the proper remedy here is but to set the mind to work, and apply the thoughts vigorously to the business; for it holds in the struggles of the mind as in those of war, *dum putant se vincere, vicere.* A persuasion

that we shall overcome any difficulties that we meet with in the sciences, seldom fails to carry us through them. Nobody knows the strength of his mind, and the force of steady and regular application, till he has tried. This is certain: he that sets out upon weak legs, will not only go farther, but grow stronger too, than one who, with a vigorous constitution and firm limbs, only sits still. LOCKE.

The advantages of our study are to become more and more wise. "'Tis (says Epicharmus) the understanding that sees and hears, 'tis the understanding that improves every thing, that orders every thing, and that acts, rules and reigns:" all other faculties are blind, and deaf, and without soul; and certainly, we render it timorous and servile in not allowing it the liberty and privilege to do any thing of it self. Who ever ask'd his pupil what he thought of grammar and rhetorick, or of such and such a sentence of Cicero? Our masters dart and stick them full feather'd in our memories, and there establish them like oracles, of which the very letters and syllables are of the substance of the thing. To know by rote is no knowledge, and signifies no more but only to retain what one has intrusted to his memory. That which a man rightly knows and understands he is the free disposer of at his own liberty, without any regard to the author from whence he had it, or fumbling over the leaves of his book.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

The understanding, that should be eyes to the blind faculty of the will, is blind itself; and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide.

SOUTH.

I know no evil under the sun so great as the abuse of the understanding, and yet there is no one vice more common. It has diffused itself through both sexes, and all qualities of mankind, and there is hardly that person to be found who is not more concerned for the reputation of wit and sense, than of honesty and virtue. But this unhappy affectation of being wise rather than honest, witty than good-natured, is the source of most of the ill-habits of life. Such false impressions are owing to the abandoned writings of men of wit, and the awkward imitation of the rest of mankind.

SIR R. STEELE: *Spectator*, No. 6.

Men stand very much upon the reputation of their understandings, and of all things hate to be accounted fools: the best way to avoid this imputation is to be religious. TILLOTSON.

Recollect, every day, the things seen, heard, or read, which make any addition to your understanding. DR. I. WATTS.

By understanding I mean that faculty whereby we are enabled to apprehend the objects of knowledge, generals as well as particulars, absent things as well as present, and to judge of their truth or falsehood, good or evil.

BISHOP WILKINS.

UNIVERSE.

Is it not a firmer foundation for tranquillity to believe that all things were created, and are ordered for the best, than that the whole universe is mere bungling and blundering; nothing effected for any purpose or design, but all ill-favoredly cobbled and jumbled together by the unguided agitation and rude shuffles of matter?

BENTLEY.

Is not God's Universe a Symbol of the God-like; is not Immensity a Temple; is not Man's History, and Men's History, a perpetual Evangel? Listen, and for Organ-music thou wilt ever, as of old, hear the Morning Stars sing together. CARLYLE: *Sartor Resartus.*

The universe, with all its splendours and magnitudes, ascertained, conjectured, or possible, may be regarded—not as a vehicle, not as an inhabitated form, or a comprehending sphere, of the Sovereign Spirit, but—as a type, which signifies, though by a faint, inadequate correspondence after all, that as great as the universe is in the material attributes of extension and splendour, so great is the Divine Being in the infinitely transcendent nature of spiritual existence.

JOHN FOSTER:
Life and Thoughts of John Foster, by W. W. Everts, N. York, 1849, 61.

He that will consider the immensity of this fabric, and the great variety that is to be found in this inconsiderable part of it which he has to do with, may think that in other mansions of it there may be other and different intelligent beings. LOCKE.

Never was a human machine produced without many trials and many failures; whereas the universe, in all its endless complications, was perfect at its production, perfected in the ideas of its great Author, even from eternity.

DR. J. MACCULLOCH.

If the atomes have by chance form'd so many sorts of figures, why did it never fall out that they made a house or a shooe? Why at the same rate should we not believe that an infinite number of Greek letters strow'd all over a certain place might possibly fall into the contexture of the Iliad? MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

USURY.

A prohibition of interest, or—which is only a minor degree of the same error—a prohibition of any beyond a certain fixed rate of interest, has an effect similar to that of a like interference between the buyers and sellers of any other commodity. If, for example, in a time of scarcity it were enacted, on the ground that cheap food is desirable, that bread and meat should not be sold beyond such and such a price, the result would be that every one would be driven—unless he would submit to be starved—to evade

the law; and he would have to pay for his food *more* than he otherwise would, to cover (1) the cost of the contrivances for the evasion of the law, and (2) a compensation to the seller for the risk, and also for the discredit, of that evasion. Even so, a man who is in want of money, and can find no one to lend it him at a legal interest, is either driven (as Bacon himself remarks) to sell his property at a ruinous loss, or else he borrows of some Jew, who contrives to evade the law; and he has to pay for that evasion. Suppose, for instance, he could borrow (if there were no usury laws) at eight per cent., he will have to pay, perhaps, virtually twelve per cent., because (1) he has to resort to a man who incurs *disgrace* by his trade, and who will require a greater profit to compensate for the discredit; and (2) he will have to receive part of his loan in goods which he does not want, at an exorbitant price, or in some way to receive less, really, than he does nominally.

WHATELY:
Annot. on Bacon's Essay, Of Usury.

UTILITARIANISM.

The system which founds morality on utility, a utility, let it be *always* remembered, confined to the purposes of the present world, issued with ill omen from the school of infidelity. It was first broached, I believe, certainly first brought into general notice, by Mr. Hume, in his Treatise on Morals, which he himself pronounced *incomparably the best* he ever wrote. It was incomparably the best for his purpose; nor is it easy to imagine a mind so acute as his did not see the effect it would have in setting morality and religion afloat, and substituting for the stability of principle the looseness of speculation and opinion. It has since been rendered popular by a succession of eminent writers; by one especially (I doubt not with intentions very foreign from those of Mr. Hume), whose great services to religion in other respects, together with my high reverence for his talents, prevent me from naming. This venerable author, it is probable, little suspected to what lengths the principle would be carried, or to what purposes it would be applied in other hands.

ROBERT HALL:
Sentiments Proper to the Present Crisis.

Nothing is more amusing and instructive than to observe the manner in which people who think themselves wiser than all the rest of the world fall into snares which the simple good sense of their neighbours detects and avoids. It is one of the principal tenets of the Utilitarians that sentiment and eloquence serve only to impede the pursuit of truth. They therefore affect a quakery plainness, or rather a cynical negligence and impurity, of style. The strongest arguments, when clothed in brilliant language, seem to them so much wordy nonsense. In the mean time they surrender their understandings, with a facility found in no other party, to the meanest and most abject sophisms, provided those sophisms come before them disguised with the externals of demonstration. They do not seem to know that logic has its illusions as well as rhetoric,—that a fallacy may lurk in a syllogism as well as in a metaphor.

LORD MACAULAY:
Mill's Essay on Government, March, 1829.

The principle of Mr. Bentham, if we understand it, is this, that mankind ought to act so as to produce their greatest happiness. The word *ought*, he tells us, has no meaning unless it be used with reference to some interest. But the interest of a man is synonymous with his greatest happiness:—and therefore to say that a man ought to do a thing, is to say that it is for his greatest happiness to do it. And to say that mankind *ought* to act so as to produce their greatest happiness, is to say that the greatest happiness is the greatest happiness,—and this is all! Does Mr. Bentham's principle tend to make any man wish for anything for which he would not have wished, or do anything which he would not have done, if the principle had never been heard of? If not, it is an utterly useless principle. Now, every man pursues his own happiness or interest,—call it which you will. If his happiness coincides with the happiness of the species, then, whether he ever heard of the "greatest happiness" principle or not, he will, to the best of his knowledge and ability, attempt to produce the greatest happiness of the species. But, if what he thinks his happiness be inconsistent with the greatest happiness of mankind, will this new principle convert him to another frame of mind?

LORD MACAULAY:
Westminster Reviewer's Defence of Mill, June, 1829.

We should very much like to know how the Utilitarian principle would run when reduced to one plain imperative proposition? Will it run thus—pursue your own happiness? This is superfluous. Every man pursues it, according to his light, and always has pursued it, and always must pursue it. To say that a man has done anything, is to say that he thought it for his happiness to do it. Will the principle run thus—pursue the greatest happiness of mankind, whether it be your own greatest happiness or not? This is absurd and impossible, and Bentham himself allows it to be so. But if the principle be not stated in one of these ways, it is an identical proposition,—true, but utterly barren of consequences. Stated in the other way, it is a contradiction in terms. Mr. Bentham has distinctly declined the absurdity. Are we then to suppose that he adopts the truism?

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

There are thus, it seems, two great truths which the Utilitarian philosophy is to communicate to mankind, two truths which are to produce a revolution in morals, in laws, in governments,

in literature, in the whole system of life. The first of these is speculative; the second is practical. The speculative truth is, that the greatest happiness is the greatest happiness. The practical rule is very simple; for it imports merely that men should never omit, when they wish for anything, to wish for it, or, when they do anything, to do it! It is a great comfort to us to think that we readily assented to the former of these great doctrines as soon as it was stated to us; and that we have long endeavoured, as far as human frailty would permit, to conform to the latter in our practice. We are, however, inclined to suspect that the calamities of the human race have been owing less to their not knowing that happiness was happiness than to their not knowing how to obtain it,—less to their neglecting to do what they did, than to their not being able to do what they wished, or not wishing to do what they ought.

Thus frivolous, thus useless, is this philosophy, —"controversiarum ferax, operum effæta, ad garriendum prompta, ad generandum invalida." (Bacon, *Novum Organum*.) The humble mechanic who discovers some slight improvement in the construction of safety-lamps or steam-vessels does more for the happiness of mankind than the "magnificent principle," as Mr. Bentham calls it, will do in ten thousand years. The mechanic teaches us how we may in a small degree be better off than we were. The Utilitarian advises us with great pomp to be as well off as we can.

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

The project of mending a bad world by teaching people to give new names to old things reminds us of Walter Shandy's scheme for compensating the loss of his son's nose by christening him Trismegistus. What society wants is a new motive,—not a new cant. If Mr. Bentham can find out any argument yet undiscovered which may induce men to pursue the general happiness, he will indeed be a great benefactor to our species. But those whose happiness is identical with the general happiness are even now promoting the general happiness to the very best of their power and knowledge; and Mr. Bentham himself confesses that he has no means of persuading those whose happiness is not identical with the general happiness to act upon his principle. Is not this, then, darkening counsel by words without knowledge? If the only fruit of the "magnificent principle" is to be, that the oppressors and pilferers of the next generation are to talk of seeking the greatest happiness of the greatest number, just as the same class of men have talked in our time of seeking to uphold the Protestant constitution,—just as they talked under Anne of seeking the good of the Church, and under Cromwell of seeking the Lord,—where is the gain? Is not every great question already enveloped in a sufficiently dark cloud of unmeaning words? Is it so difficult for a man to cant some one or more of the good old English cants which his father and grandfather canted before him, that he must learn, in the schools of the Utilitarians, a new sleight of tongue to make fools clap and wise men sneer? Let our countrymen keep their eyes on the neophytes of this sect, and see whether we turn out to be mistaken in the prediction which we now hazard. It will before long be found, we prophesy, that as the corruption of a dunce is the generation of an Utilitarian, so is the corruption of an Utilitarian the generation of a jobber.

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

The doctrine of a moral sense may be very unphilosophical, but we do not think that it can be proved to be pernicious. Men did not entertain certain desires and aversions because they believed in a moral sense, but they gave the name of moral sense to a feeling which they found in their minds, however it came there. If they had given it no name at all, it would still have influenced their actions; and it will not be very easy to demonstrate that it has influenced their actions the more because they have called it the moral sense. The theory of the original contract is a fiction, and a very absurd fiction; but in practice it meant what the "greatest happiness principle" if ever it becomes a watchword of political warfare will mean,—that is to say, whatever served the turn of those who used it. Both the one expression and the other sound very well in debating clubs; but in the real conflicts of life our passions and interests bid them stand aside and know their place. The "greatest happiness principle" has always been latent under the words social contract, justice, benevolence, patriotism, liberty, and so forth, just as far as it was for the happiness, real or imagined, of those who used these words to promote the greatest happiness of mankind. And of this we may be sure, that the words "greatest happiness" will never in any man's mouth mean more than the greatest happiness of others which is consistent with what he thinks his own.

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

The most elevated station that the "greatest happiness principle" is ever likely to attain is this, that it may be a fashionable phrase among newspaper writers and members of parliament,—that it may succeed to the dignity which has been enjoyed by the "original contract," by the "constitution of 1688," and other expressions of the same kind. We do not apprehend that it is a less flexible cant than those which have preceded it, or that it will less easily furnish a pretext for any design for which a pretext may be required. The "original contract" meant in the Convention Parliament the co-ordinate authority of the Three Estates. If there were to be a radical insurrection to-morrow, the original contract would stand just as well for annual parliaments and universal suffrage.

The "Glorious Constitution," again, has meant everything in turn: the Habeas Corpus Act, the Suspension of the Habeas Corpus Act, the Test

Act, the Repeal of the Test Act. There has not been for many years a single important measure which has not been unconstitutional with its opponents, and which its supporters have not maintained to be agreeable to the true spirit of the constitution. Is it easier to ascertain what is for the greatest happiness of the human race than what is the constitution of England? If not, the "greatest happiness principle" will be what the "principles of the Constitution" are,—a thing to be appealed to by everybody, and understood by everybody in the sense which suits him best.

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

Mr. Bentham has no new motive to furnish his disciples with. He has talents sufficient to effect anything that can be effected. But to induce men to act without an inducement is too much even for him. He should reflect that the whole vast world of morals cannot be moved unless the mover can obtain some stand for his engines beyond it. He acts as Archimedes would have done if he had attempted to move the earth by a lever fixed on the earth. The action and reaction neutralize each other. The artist labours, and the world remains at rest. Mr. Bentham can only tell us to do something which we have always been doing, and should still have continued to do, if we had never heard of the "greatest happiness principle,"—or else to do something which we have no conceivable motive for doing, and therefore shall not do. Mr. Bentham's principle is at best no more than the golden rule of the Gospel without its sanction. Whatever evils, therefore, have existed in societies in which the authority of the Gospel is recognized may, *a fortiori*, as it appears to us, exist in societies in which the Utilitarian principle is recognized. We do not apprehend that it is more difficult for a tyrant or a persecutor to persuade himself and others that in putting to death those who oppose his power or differ from his opinions he is pursuing "the greatest happiness," than that he is doing as he would be done by. But religion gives him a motive for doing as he would be done by: and Mr. Benthom furnishes him no motive to induce him to promote the general happiness. If, on the other hand, Mr. Bentham's principle mean only that every man should pursue his own greatest happiness, he merely asserts what everybody knows, and recommends what everybody does.

LORD MACAULAY:
Westminster Reviewer's Defence of Mill.

The whole argument of the Utilitarians in favour of universal suffrage proceeds on the supposition that even the rudest and most uneducated men cannot, for any length of time, be deluded into acting against their own true interest. Yet now they tell us that in all aristocratical communities the higher and more educated class will, not occasionally, but invariably, act against its own interest. Now, the only use of proving anything, as far as we can see, is that people may believe it. To say that a man does what he believes to be against his happiness is a contradiction in terms. If, therefore, government and laws are to be constituted on the supposition on which Mr. Mill's Essay is founded, that all individuals will, whenever they have power over others put into their hands, act in opposition to the general happiness, then government and laws must be constituted on the supposition that no individual believes, or ever will believe, his own happiness to be identical with the happiness of society. That is to say, government and laws are to be constituted on the supposition that no human being will ever be satisfied by Mr. Bentham's proof of his "greatest happiness principle,"—a supposition which may be true enough, but which says little, we think, for the principle in question.

But where has this principle been demonstrated? We are curious, we confess, to see this demonstration which is to change the face of the world, and yet to convince nobody.

LORD MACAULAY:
Utilitarian Theory of Government, Oct. 1829.

We have hitherto been examining cases proposed by our opponent. It is now our turn to propose one; and we beg that he will spare no wisdom in solving it.

A thief is condemned to be hanged. On the eve of the day fixed for the execution a turnkey enters his cell and tells him that all is safe, that he has only to slip out, that his friends are waiting in the neighbourhood with disguises, and that a passage is taken for him in an American packet. Now, it is clearly for the greatest happiness of society that the thief should be hanged and the corrupt turnkey exposed and punished. Will the Westminster Review tell us that it is for the greatest happiness of the thief to summon the head jailer and tell the whole story? Now, either it is for the greatest happiness of a thief to be hanged or it is not. If it is, then the argument by which the Westminster Review attempts to prove that men do not promote their own happiness by thieving, falls to the ground. If it is not, then there are men whose greatest happiness is at variance with the greatest happiness of the community.

LORD MACAULAY:
Utilitarian Theory of Government.

The Westminster Review charges us with urging it as an objection to the "greatest happiness principle" that "it is included in the Christian morality." This is a mere fiction of its own. We never attacked the morality of the Gospel. We blamed the Utilitarians for claiming the credit of a discovery when they had merely stolen that morality, and spoiled it in the stealing. They have taken the precept of Christ and left the motive; and they demand the praise of a most wonderful and beneficial invention when all that they have done has been to make a most useful maxim useless by separating it from its sanction. On religious principles it is true that every individual will best promote his

own happiness by promoting the happiness of others. But if religious considerations be left out of the question it is not true. If we do not reason on the supposition of a future state, where is the motive? If we do reason on that supposition, where is the discovery?

LORD MACAULAY:
Utilitarian Theory of Government.

VALOUR.

Those who believe that the praises which arise from valour are superior to those which proceed from any other virtues, have not considered. DRYDEN.

The estimate and valour of a man consists in the heart and in the will; there his true honour lies. Valour is stability, not of arms and of legs, but of courage and the soul; it does not lie in the valour of our horse, nor of our arms, but in ourselves. He that falls obstinately in his courage, if his legs fail him, fights upon his knees. MONTAIGNE.

Valour gives awe, and promises protection to those who want heart or strength to defend themselves. This makes the authority of men among women, and that of a master-buck in a numerous herd. SIR W. TEMPLE.

VANITY.

Should I publish any favours done me by your lordship, I am afraid it would look more like vanity than gratitude. ADDISON.

There are some vain persons, that whatsoever goeth alone, or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it. LORD BACON:
Essay LV., Of Vainglory.

Socrates, Aristotle, Galen, were men full of ostentation: certainly, vainglory helpeth to perpetuate a man's memory; and virtue was never so beholden to human nature, as it received its due at the second hand. Neither had the fame of Cicero, Seneca, Plinius Secundus, borne her age so well if it had not been joined with some vanity in themselves; like unto varnish, that makes ceilings not only shine, but last. . . . Glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.

LORD BACON:
Essay LV., Of Vainglory.

Pride makes us esteem ourselves; vanity makes us desire the esteem of others. It is just to say, as Dean Swift has done, that a man is too proud to be vain. BLAIR.

These courtiers of applause deny themselves things convenient to flaunt it out; being frequently enough vain to immolate their own desires to their vanity. BOYLE.

In a small degree, and conversant in little things, vanity is of little moment. When full-grown, it is the worst of vices, and the occasional mimic of them all. It makes the whole man false. It leaves nothing sincere or trustworthy about him. His best qualities are poisoned and perverted by it, and operate exactly as the worst. When your lords had many writers as immoral as the object of their statue (such as Voltaire and others), they chose Rousseau, because in him that peculiar vice which they wished to erect into ruling virtue was by far the most conspicuous. BURKE:
Letter to a Member of the National Assembly, 1791.

He has not observed on the nature of vanity who does not know that it is omnivorous,—that it has no choice in its food,—that it is fond to talk even of its own faults and vices, as what will excite surprise and draw attention, and what will pass at worst for openness and candour.

BURKE:
Letter to a Member of the Nat. Assembly.

Greater mischiefs happen often from folly, meanness, and vanity, than from the greater sins of avarice and ambition. BURKE:
To R. Burke, Jun., March, 1792.

How much I regret to see so generally abandoned to the weeds of vanity that fertile and vigorous space of life in which *might be planted* the oaks and fruit-trees of enlightened principle and virtuous habit, which growing up, would yield to old age an enjoyment, a glory, and a shade! JOHN FOSTER: *Journal.*

In the pursuit of wealth men are led by an attention to their own interest to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small that every successful adventurer is felt to have impaired the common stock. The

success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man in whom is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success. ROBERT HALL: *Modern Infidelity.*

In a vain man, the smallest spark may kindle into the greatest flame, because the materials are always prepared for it. HUME.

The greatest human virtue bears no proportion to human vanity. We always think ourselves better than we are, and are generally desirous that others should think us still better than we think ourselves. To praise us for actions or dispositions which deserve praise is not to confer a benefit, but to pay a tribute. We have always pretensions to fame which, in our own hearts, we know to be disputable, and which we are desirous to strengthen by a new suffrage; we have always hopes which we suspect to be fallacious, and of which we eagerly snatch at every confirmation.

DR. S. JOHNSON: *Rambler*, No. 104.

Imperfections would not be half so much taken notice of, if vanity did not make proclamation of them. L'ESTRANGE.

When you are disposed to be vain of your mental acquirements, look up to those who are more accomplished than yourself, that you may be fired with emulation; but when you feel dissatisfied with your circumstances, look down on those beneath you, that you may learn contentment. DR. JOHN MOORE.

Every man has just as much vanity as he wants understanding. POPE.

Vanity is the foundation of the most ridiculous and contemptible vices,—the vices of affectation and common lying. ADAM SMITH.

Hardly shall you meet with man or woman so aged or ill-favoured but if you will commend them for comeliness, nay, and for youth too, shall take it well. SOUTH.

There is no passion so universal, however diversified or disguised under different forms and appearances, as the vanity of being known to the rest of mankind, and communicating a man's parts, virtues, or qualifications, to the world: this is so strong upon men of great genius that they have a restless fondness for satisfying the world in the mistakes they might possibly be under with relation even to their physiognomy.

SIR R. STEELE: *Guardian*, No. 1.

To be vain is rather a mark of humility than pride. Vain men delight in telling what honours have been done them, what great company they have kept, and the like; by which they plainly confess that these honours were more than their due, and such as their friends would not believe if they had not been told: whereas a man truly proud thinks the honours below his merit, and scorns to boast. SWIFT.

VICE.

If those men of parts who have been employed in vitiating the age had endeavoured to rectify and amend it, they needed not have sacrificed their sense to their fame.

ADDISON.

Whatever ground we may have gotten upon our enemies, we have gotten none upon our vices, the worst enemies of the two; but are even subdued and led captive by the one while we triumph so gloriously over the other.

ATTERBURY.

It will be found a work of no small difficulty to dispossess a vice from the heart, where long possession begins to plead prescription.

LORD BACON.

As a stick, when once it is dry and stiff, you may break it, but you can never bend it into a straighter posture, so doth the man become incorrigible who is settled and stiffened in vice.

BARROW.

Bid early defiance unto those vices which are of thine inward family, and having a root in thy temper plead a right and propriety in thee. Raise timely barriers against those strongholds built upon the rock of nature, and make this a great part of the militia of thy life. Delude not thyself into iniquities from participation or community, which abate the sense but not the obliquity of them. To conceive sins less, or less of sins, because others also transgress, were morally to commit that natural fallacy of man, to take comfort from society, and think adversities less because others also suffer them.

SIR T. BROWNE: *Christian Morals*, Pt. I., xviii.

Vice incapacitates a man from all public duty; it withers the powers of his understanding, and makes his mind paralytic. BURKE: *Impeachment of Warren Hastings.*

To burn away in mad waste the divine aromas and plainly celestial elements from our existence; to change our holy-of-holies into a place of riot; to make the soul itself hard, impious, barren! Surely a day is coming when it will be known again what virtue is in purity and continence of life; how divine is the blush of young human cheeks; how high, beneficent, sternly inexorable, if forgotten, is the duty laid, not on women only, but on every creature, in regard to these particulars! Well, if such a day never come again, then I perceive much else will never come again. Magnanimity and depth of insight will never come; heroic purity of heart and of eye; noble pious valour, to amend us and the age of bronze and lacker, how can they ever come? The scandalous bronze-lacker age of hungry animalisms, spiritual impotencies and mendacities, will have to run its course, till the pit follow it. CARLYLE.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person actuated by right reason would avoid

them, though he were sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

CICERO.

Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from Heaven proclaim it, that God is on the side of virtue. He has learnt much, and has not lived in vain, who has practically discovered that most strict and necessary connection that does and will ever exist between vice and misery, and virtue and happiness. The greatest miracle that the Almighty could perform would be to make a bad man happy, even in heaven: He must unparadise that blessed place to accomplish it. In its primary signification all vice, *that is, all excess*, brings its own punishment even here. By certain fixed, settled, and established laws of Him who is the God of Nature, excess of every kind destroys that constitution that temperance would preserve. The debauchee, therefore, offers up his body a "living sacrifice" to sin.

COLTON: *Lacon.*

Vice stings us, even in our pleasures, but virtue consoles us, even in our pains.

COLTON: *Lacon.*

In this piece it was my design to explain and enforce this doctrine, *that vicious actions are not hurtful because they are forbidden, but forbidden because they are hurtful*, the nature of men alone considered; that it was, therefore, every one's interest to be virtuous who wished to be happy even in this world.

BENJ. FRANKLIN: *Autobiography.*

In a word, [let him calculate] how full, and complete, and contagious his vices have been, and how faint, and partial, and ineffective his best virtues.

BISHOP HURD.

Most men are more willing to indulge in easy vices than to practise laborious virtues.

DR. S. JOHNSON.

This is to be remembered, that it is not possible now to keep a young gentleman from vice by a total ignorance of it, unless you will all his life mew him up in a closet, and never let him go into company.

LOCKE.

Men once fallen away from undoubted truth do often wander forever more in vices unknown, and daily travel towards their eternal perdition.

SIR W. RALEIGH.

A love of vice as such, a delighting in sin for its own sake, is an imitation, or rather an exemplification, of the malice of the devil.

SOUTH.

If vice cannot wholly be eradicated, it ought to be confined to particular objects.

SWIFT.

Vice or virtue chiefly imply the relation of our actions to men in this world: sin and holiness rather imply their relation to God and the other world.

DR. I. WATTS.

VIRGIL.

The greatest modern critics have laid it down as a rule, That an heroic poem should be founded upon some important precept of morality, adapted to the constitution of the country in which the poet writes. Homer and Virgil have formed their plans in this view.

ADDISON: *Spectator*, No. 70.

Thus Cowley in his poem on the Resurrection, mentioning the destruction of the universe, has these admirable lines:

> Now all the wide extended sky,
> And all th' harmonious worlds on high,
> And Virgil's sacred work, shall die.

ADDISON: *Spectator*, No. 166.

I need not tell my reader that I here point at the reign of Augustus; and I believe he will be of my opinion, that neither Virgil nor Horace would have gained so great a reputation in the world, had they not been the friends and admirers of each other. Indeed, all the great writers of that age, for whom singly we have so great an esteem, stand up together as vouchers for one another's reputation. But at the same time that Virgil was celebrated by Gallus, Propertius, Horace, Varius, Tucca, and Ovid, we know that Bavius and Mævius were his declared foes and calumniators.

ADDISON: *Spectator*, No. 253.

Virgil falls infinitely short of Homer in the characters of his poem, both as to their variety and novelty. Æneas is indeed a perfect character; but as for Achates, though he is styled the hero's friend, he does nothing in the whole poem which may deserve that title. Gyas, Mnestheus, Sergestus, and Cloanthes, are all of them men of the same stamp and character.

ADDISON: *Spectator*, No. 273.

Nor is it sufficient for an epic poem to be filled with such thoughts as are natural, unless it abound also with such as are sublime. Virgil in this particular falls short of Homer. He has not indeed so many thoughts that are low and vulgar; but at the same time has not so many thoughts that are sublime and noble. The truth of it is, Virgil seldom rises into very astonishing sentiments, when he is not fired by the Iliad. He everywhere charms and pleases us by the force of his own genius; but seldom elevates and transports us where he does not fetch his hints from Homer.

ADDISON: *Spectator*, No. 279.

Virgil and Horace, spying the unperfectness in Ennius and Plautus, by true imitation of Homer and Euripides, brought poetry to perfection.

ASCHAM.

A top may be used with propriety in a similitude by a Virgil, when the sun may be dishonoured by a Mævius.

BROOME.

Virgil, after Homer's example, gives us a transformation of Æneas's ships into sea-nymphs.

BROOME.

This tendency, however, to ascribe an universality of genius to great men, led Dryden to affirm, on the strength of two smart satirical lines, that Virgil could have written a satire equal to Juvenal. But, with all due deference to Dryden, I conceive it much more manifest that Juvenal could have written a better epic than Virgil than that Virgil could have written a satire equal to Juvenal. Juvenal has many passages of the moral sublime far superior to any that can be found in Virgil, who, indeed, seldom attempts a higher flight than the sublime of description. Had Lucan lived, he might have rivalled them both, as he had all the vigour of the one, and time might have furnished him with the taste and elegance of the other.

COLTON: *Lacon.*

I have studied Virgil's design, his disposition of it, his manners, his judicious management of the figures, the sober retrenchments of his sense, which always leaves somewhat to gratify our imagination, on which it may enlarge at pleasure; but, above all, the elegance of his expression, and the harmony of his numbers.

DRYDEN: *Dedicat. Æneid.*

There is an inimitable grace in Virgil's words, and in them principally consists that beauty which gives so inexpressible a pleasure to him who best understands their force. This diction of his (I must once again say) is never to be copied; and since it cannot, he will appear but lame in the best translation. DRYDEN.

Virgil is so exact in every word that none can be changed but for a worse: he pretends sometimes to trip, but it is to make you think him in danger when most secure. DRYDEN.

Virgil, above all poets, had a stock, which I may call almost inexhaustible, of figurative, elegant, and sounding words. DRYDEN.

I looked on Virgil as a succinct, majestic writer; one who weighed not only every thought, but every word and syllable. DRYDEN.

This exact propriety of Virgil I particularly regarded as a great part of his character, but must confess that I have not been able to make him appear wholly like himself. For where the original is close, no version can reach it in the same compass. DRYDEN.

Virgil, more discreet than Homer, has contented himself with the partiality of his heroes, without bringing them to the outrageousness of blows. DRYDEN.

He [Tasso] is full of conceits, points of epigram, and witticisms. Virgil and Homer have not one of them. DRYDEN.

The morality of a grave sentence, affected by Lucan, is more sparingly used by Virgil.

DRYDEN.

There is a difference betwixt daring and foolhardiness: Lucan and Statius often ventured them too far; our Virgil never.

DRYDEN.

Mæcenas recommended Virgil and Horace to Augustus, whose praises helped to make him popular while alive, and after his death have made him precious to posterity.

DRYDEN.

Two lines in Mezentius and Lausus are indeed remotely allied in Virgil's sense, but too like the tenderness of Ovid. DRYDEN.

Virgil observes, like Theocritus, a just decorum both of the subjects and persons, as in the third pastoral, where one of his shepherds describes a bowl, or mazor, curiously carved.

DRYDEN.

Virgil if he could have seen the first verses of the Sylvæ would have thought Statius mad in his fustian description of the statue on the brazen horse. DRYDEN: *Dufresnoy.*

Virgil could have excelled Varius in tragedy, and Horace in lyric poetry, but out of deference to his friends he attempted neither.

DRYDEN.

We read in the Life of Virgil how far his natalitial poplar had outstripped the rest of his contemporaries. EVELYN.

The warmest admirers of the great Mantuan poet can extol him for little more than the skill with which he has, by making his hero both a traveller and a warrior, united the beauties of the Iliad and the Odyssey in one composition; yet his judgment was perhaps sometimes overborne by his avarice of the Homeric treasures; and for fear of suffering a sparkling ornament to be lost, he has inserted it where it cannot shine with the original splendour.

DR. S. JOHNSON: *Rambler*, No. 121.

It is therefore necessary to inquire after some more distinct and exact idea of this kind of writing. This may, I think, be easily found in the pastorals of Virgil, from whose opinion it will not appear very safe to depart, if we consider that every advantage of nature, and of fortune, concurred to complete his productions; that he was born with great accuracy and severity of judgment, enlightened with all the learning of one of the brightest ages, and embellished with the elegance of the Roman court; that he employed his powers rather in improving than inventing, and therefore must have endeavoured to recompense the want of novelty by exactness; that, taking Theocritus for his original, he found pastoral far advanced towards perfection, and that, having so great a rival, he must have proceeded with uncommon caution.

DR. S. JOHNSON: *Rambler*, No. 37.

Several lines in Virgil are not altogether tunable to a modern ear. GARTH.

The hypallage, of which Virgil is fonder than any other writer, is much the gravest fault in language. . . . . LANDOR.

The Roman Epic abounds in moral and poetical defects; nevertheless it remains the most complete picture of the national mind at its

highest elevation; the most precious document of national history, if the history of an age is recorded in its ideas, no less than in its events and incidents.

C. MERIVALE:
History of the Romans under the Empire, c. xli.

I agree with you in your censure of the sea terms in Dryden's Virgil, because no terms of art, or cant words, suit the majesty of epic poetry. POPE.

Virgil exceeds Theocritus in regularity and brevity, and falls short of him in nothing but simplicity and propriety of style. POPE.

I came home a little later than usual the other night; and, not finding myself inclined to sleep, I took up Virgil to divert me until I should be more disposed to rest. He is the author whom I always choose on such occasions; no one writing in so divine, so harmonious, nor so equal a strain, which leaves the mind composed and softened into an agreeable melancholy: the temper in which, of all others, I choose to close the day. The passages I turned to were those beautiful raptures in his Georgics, where he professes himself entirely given up to the Muses, and smit with the love of poetry, passionately wishing to be transported to the cool shades and retirements of the mountain Hæmus.

SIR R. STEELE: *Spectator*, No. 514.

Virgil was so critical in the rites of religion that he would never have brought in such prayers as these, if they had not been agreeable to the Roman customs.

STILLINGFLEET.

VIRTUE.

A person, therefore, who is possessed with such an habitual good intention, as that which I have been here speaking of, enters upon no single circumstance of life, without considering it as well pleasing to the great Author of his being, conformable to the dictates of reason, suitable to human nature in general, or to that particular station in which Providence has placed him. He lives in a perpetual sense of the Divine Presence, regards himself as acting, in the whole course of his existence, under the observation and inspection of that Being, who is privy to all his motions and all his thoughts, who knows his "down-sitting and his uprising, who is about his path, and about his bed, and spieth out all his ways." In a word, he remembers that the eye of his Judge is always upon him, and in every action he reflects that he is doing what is commanded or allowed by Him who will hereafter either reward or punish it. This was the character of those holy men of old, who, in that beautiful phrase of Scripture, are said to have "walked with God."

ADDISON: *Spectator*, No. 213.

There are many virtues which in their own nature are incapable of any outward representation; many silent perfections in the soul of a good man, which are great ornaments to human nature, but not able to discover themselves to the knowledge of others; they are transacted in private without noise or show, and are only visible to the great Searcher of hearts. What actions can express the entire purity of thought which refines and sanctifies a virtuous man? That secret rest and contentedness of mind which gives him a perfect enjoyment of his present condition? That inward pleasure and complacency which he feels in doing good? That delight and satisfaction which he takes in the prosperity and happiness of another?

ADDISON: *Spectator*, No. 257.

Some virtues are only seen in affliction, and some in prosperity.

ADDISON: *Spectator*, No. 257.

We would establish our souls in such a solid and substantial virtue as will turn to account in that great day when it must stand the test of infinite wisdom and justice.

ADDISON: *Spectator*, No. 399.

It is not the business of virtue to extirpate the affections of the mind, but to regulate them. It may moderate and restrain, but was not designed to banish gladness from the heart of man. Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to expatiate in. The contemplation of the Divine Being, and the exercise of Virtue, are, in their own nature, so far from excluding all gladness of heart, that they are perpetual sources of it. In a word, the true spirit of religion cheers, as well as composes, the soul; it banishes indeed all levity of behaviour, all vicious and dissolute mirth; but in exchange fills the mind with a perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others as well as to be pleased in itself.

ADDISON: *Spectator*, No. 494.

That virtue and vice tend to make those men happy or miserable who severally practise them, is a proposition of undoubted, and by me undisputed, truth. ATTERBURY.

Virtue is like a rich stone, best plain set; and surely virtue is best in a body that is comely, though not of delicate features; and that hath rather dignity of presence than beauty of aspect: neither is it almost seen that very beautiful persons are otherwise of great virtue; as if nature were rather busy not to err, than in labour to produce excellency; and therefore they prove accomplished, but not of great spirit: and study rather behaviour than virtue. But this holds not always. LORD BACON:
Essay XLIV., Of Beauty.

No virtue is acquired in an instant, but step by step. BARROW.

I could as easily take up with that senseless assertion of the Stoics that virtues and vices are

real bodies and distinct animals, as with this of the atheist, that they can all be derived from the power of mere bodies. BENTLEY.

There is no road or ready way to virtue: it is not an easy point of art to disentangle ourselves from this riddle, or web of sin. To perfect virtue, as to religion, there is required a *panoplia*, or complete armour; that whilst we lie at close ward against one vice, we lie not open to the veny of another: and indeed wiser discretions that have the thread of reason to conduct them, offend without a pardon; whereas underheads may stumble without dishonour. There are so many circumstances to piece up one good action, that it is a lesson to be good, and we are forced to be virtuous by the book.

SIR T. BROWNE: *Relig. Med.*, Pt. I., lv.

Could the world unite in the practice of that despised train of virtues which the divine ethics of our Saviour hath so inculcated upon us, the furious face of things must disappear; Eden would be yet to be found, and the angels might look down, not with pity, but joy upon us.

SIR T. BROWNE: *Chris. Morals*, Pt. I., xix.

Obstinacy, Sir, is certainly a great vice; and in the changeful state of political affairs it is frequently the cause of great mischief. It happens, however, very unfortunately, that almost the whole line of the great and masculine virtues, constancy, gravity, magnanimity, fortitude, fidelity, and firmness, are closely allied to this disagreeable quality, of which you have so just an abhorrence; and, in their excess, all these virtues very easily fall into it.

BURKE:
Speech on American Taxation, April 19, 1774.

He [Richard Shackleton] sanctified his family benevolence, his benevolence to his society and to his friends, and to mankind, with that reference in all things to the Supreme Being, without which the best dispositions and the best teaching will make virtue, if it can be at all attained, uncertain, poor, hard, dry, and comfortless.

BURKE:
To Mrs. Mary Leadbeater, Sept. 8, 1792.

For, believe me, there is no virtue where there is no wisdom. A great, enlarged, protecting, and preserving benevolence has it, not in its accidents and circumstances, but in its very essence, to exterminate vice, and disorder, and oppression from the world. Goodness spares infirmity. Nothing but weakness is tender of the crimes that connect themselves with power, in the destruction of the religion, laws, polity, morals, industry, liberty, and prosperity of your country. BURKE:
To M. Dupont: Burke's Corresp., 1844, iii. 161.

He could be warned by nothing but that noble indignation at guilt which is the last thing that ever was or will be extinguished in a virtuous mind. BURKE:
Impeachment of Warren Hastings.

It should seem that a due concern about our own interest or happiness, and a reasonable endeavour to secure and promote it, which is, I think, very much the meaning of the word prudence, in our language; it should seem that this is virtue, and the contrary behaviour faulty and blameable; since, in the calmest way of reflection, we approve of the first, and condemn the other conduct, both in ourselves and others.

BISHOP J. BUTLER:
Of the Nature of Virtue

The law of habit when enlisted on the side of righteousness not only strengthens and makes sure our resistance to vice, but facilitates the most arduous performances of virtue. The man whose thoughts, with the purposes and doings to which they lead, are at the bidding of conscience, will, by frequent repetition, at length describe the same track almost spontaneously,—even as in physical education, things laboriously learnt at the first come to be done at last without the feeling of an effort. And so in moral education every new achievement of principle smooths the way to future achievements of the same kind; and the precious fruit or purchase of each moral virtue is to set us on higher and firmer vantage-ground for the conquests of principle in all time coming.

DR. T. CHALMERS.

Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever, in the common acceptation of the word, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt. LORD CHESTERFIELD:
Letters to his Son, Dec. 26, 1749.

Virtue and true goodness, righteousness and equity, are things truly noble and excellent, lovely and venerable in themselves.

DR. S. CLARKE.

There is but one pursuit in life which it is in the power of all to follow, and of all to attain. It is subject to no disappointments, since he that perseveres makes every difficulty an advancement, and every contest a victory; and this is the pursuit of virtue. Sincerely to aspire after virtue is to gain her, and zealously to labour after her wages is to receive them. Those that seek her early will find her before it is late; her reward also is with her, and she will come quickly. For the breast of a good man is a little heaven commencing on earth; where the Deity sits enthroned with unrivalled influence, every subjugated passion "like the wind and storm fulfilling his word." COLTON: *Lacon.*

The good make a better bargain, and the bad a worse, than is usually supposed; for the rewards of the one, and the punishments of the other, not unfrequently begin on this side of the grave; for vice has more martyrs than virtue; and it often happens that men suffer more to be lost than to be saved. COLTON: *Lacon.*

Villainy that is vigilant will be an overmatch for virtue, if she slumber on her post; and

hence it is that a bad cause has often triumphed over a good one; for the partisans of the former, knowing that their cause will do nothing for them, have done everything for their cause; whereas the friends of the latter are too apt to expect everything from their cause, and to do nothing for themselves. COLTON: *Lacon.*

This is the tax a man must pay to his virtues,—they hold up a torch to his vices, and render those frailties notorious in him which should have passed without observation in another.
COLTON: *Lacon.*

Reward is the spur of virtue in all good arts, all laudable attempts; and emulation, which is the other spur, will never be wanting when particular rewards are proposed. DRYDEN.

Virtue implies opposition or struggle. In man, the struggle is between reason and passion, between right and wrong. To hold by the former is virtue, to yield to the latter is vice. . . . As virtue implies trial or difficulty, it cannot be predicated of God. He is holy.
FLEMING.

I know no mortification so severe as that which accompanies the evinced inefficacy in one's own conduct of a virtuous conviction so decisive that it can receive no additional cogency from the resources of either the judgment or the heart. JOHN FOSTER: *Journal.*

Devotion is counterfeited by superstition; good thrift by niggardliness; charity with vainglorious pride. BISHOP J. HALL.

It is somewhat singular that many of the fashionable infidels have hit upon a definition of virtue which perfectly coincides with that of certain metaphysical divines in America, first invented and defended by that most acute reasoner, JONATHAN EDWARDS. They both place virtue exclusively in a passion for the general good; or, as Mr. Edwards expresses it, *love to being in general;* so that our love is always to be proportioned to the magnitude of its object in the scale of being, which is liable to the objections I have already stated, as well as to many others which the limits of this note will not permit me to enumerate. Let it suffice to remark, (1.) That virtue, on these principles, is an utter impossibility: for the system of being, comprehending the great Supreme, is infinite; and, therefore, to maintain the proper proportion, the force of particular attachment must be infinitely less than the passion for the general good: but the limits of the human mind are not capable of any emotion so infinitely different *in degree.* (2.) Since *our views* of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate; and consequently, on these principles, vicious; so that the balance must be continually fluctuating, by the weights being taken out of one scale and put into the other. (3.) If virtue consist *exclusively* in love to being in general, or attachment to the general good, the particular affections are, to every purpose of virtue, useless, and even pernicious; for their immediate, nay, their necessary tendency is to attract to their objects a proportion of attention which far exceeds their comparative value in the general scale. To allege that the *general good* is promoted by them will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an adherence to, its principles; unless its advocates mean by the love of being in general the same thing as the private affections, which is to confound all the distinctions of language, as well as all the operations of mind. Let it be remembered, we have no dispute respecting what is the ultimate end of virtue, which is allowed on all sides to be the greatest sum of happiness in the universe. The question is merely, What is *virtue itself?* or, in other words, What are the means appointed for the attainment of that end?
ROBERT HALL:
Modern Infidelity, note.

By great and sublime virtues are meant those which are called into action on great and trying occasions, which demand the sacrifice of the dearest interests and prospects of human life, and sometimes of life itself: the virtues, in a word, which, by their rarity and splendour, draw admiration, and have rendered illustrious the character of patriots, martyrs, and confessors. It requires but little reflection to perceive that whatever veils a future world, and contracts the limits of existence within the present life, must tend, in a proportionable degree, to diminish the grandeur and narrow the sphere of human agency. ROBERT HALL:
Modern Infidelity.

All true virtues are to honour true religion as their parent, and all well-ordered commonwealths to love her as their chiefest stay.
HOOKER.

He that regards the welfare of others should make his virtue approachable, that it may be loved and copied. DR. S. JOHNSON.

True greatness is sovereign wisdom. We are never deceived by our virtues.
LAMARTINE:
Hist. of Restor. of Monarchy in France, Vol. iii. book 28, xxxi.

The virtuous man meets with more opposites and opponents than any other. LANDOR.

If we should cease to be generous and charitable, because another is sordid and ungrateful, it would be much in the power of vice to extinguish Christian virtues. L'ESTRANGE.

Let a man be ever so well persuaded of the advantages of virtue, yet till he hungers and thirsts after righteousness, his will will not be determined to any action in pursuit of this confessed great good. LOCKE.

All virtue lies in a power of denying our own desires where reason does not authorize them. LOCKE.

I am very sensible how much nobler it is to place the reward of virtue in the silent approbation of one's own breast, than in the applause of the world. MELMOTH.

The felicity and beatitude that glitters in vertue shines throughout all her apartments and avenues, even to the first entry, and utmost pale and limits. Now of all the benefits that vertue confers upon us the contempt of death is one of the greatest, as the means that accomodates human life with a soft and easie tranquility, and gives us a pure and pleasant taste of living, without which all other pleasure would be extinct; which is the reason why all the rules by which we are to live, centre and concur in this one article. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xix.

I fancy vertue to be something else, and something more noble, than good nature, and the meer propension to goodness, that we are born into the world withal. Well dispos'd, and well descended souls pursue, indeed, the same methods, and represent the same face, that vertue it self does: but the word vertues imports, I know not what, more great and active than meerly for a man to suffer himself, by a happy disposition, to be gently and quietly drawn to the rule of reason. He who, by a natural sweetness and facility, should despise injuries receiv'd, would, doubtless, do a very and a very laudable thing; but he who, provoked and nettled to the quick by an offence, should fortifie himself with the arms of reason against the furious appetite of revenge, and, after a great conflict, master his own passion, would, doubtless, do a great deal more. The first would do well; and the latter vertuously: one action might be called bounty, and the other vertue; for, methinks, the very name of vertue presupposes difficulty and contention; and 'tis for this reason, perhaps, that we call God good, mighty, liberal and just; but we do not give him the attribute of vertuous, being that all his operations are natural, and without endeavour.

MONTAIGNE:

Essays, Cotton's 3d ed., ch. lviii.

The four cardinal virtues are prudence, fortitude, temperance, and justice. PALEY.

Passive virtues are of all others the severest and most sublime. PALEY.

No uninformed minds can represent virtue so noble to us that we necessarily add splendour to her. POPE.

That man which prizeth virtue for itself, and cannot endure to hoise and strike his sails as the divers natures of calms and storms require, must cut his sails of mean length and breadth, and content himself with a slow and sure navigation. SIR W. RALEIGH.

A great, a good, and a right mind is a kind of divinity lodged in flesh, and may be the blessing of a slave as well as of a prince. It came from heaven, and to heaven it must return; and it is a kind of heavenly felicity which a pure and virtuous mind enjoys in some degree even upon earth. SENECA.

I willingly confess that it likes me better when I find virtue in a fair lodging than when I am bound to seek it in an ill-favoured creature. SIR P. SIDNEY.

An homage which nature commands all understandings to pay to virtue; and yet it is but a faint, unactive thing; for, in defiance of the judgment, the will may still remain as much a stranger to virtue as before. SOUTH.

When Virgil describes a wit, he always means a virtuous man; and all his sentiments of men of genius are such as show persons distinguished from the common level of mankind; such as place happiness in the contempt of low fears, and mean gratifications: fears which we are subject to with the vulgar; and pleasures which we have in common with beasts.

SIR R. STEELE: *Tatler*, No. 15.

When modesty ceases to be the chief ornament of one sex, and integrity of the other, society is upon a wrong basis, and we shall be ever after without rules to guide our judgment in what is really becoming and ornamental. Nature and reason direct one thing, passion and humour another. To follow the dictates of these two latter is going into a road that is both endless and intricate; when we pursue the other, our passage is delightful, and what we aim at easily attainable.

SIR R. STEELE: *Spectator*, No. 6.

Although virtuous men do sometimes accidentally make their way to preferment, yet the world is so corrupted that no man can reasonably hope to be rewarded in it merely on account of his virtue. SWIFT: *Miscell.*

Obedience is a complicated act of virtue, and many graces are exercised in one act of obedience. It is an act of humility, of mortification and self-denial, of charity to God, of care of the public, of order and charity to ourselves. It is a great instance of a victory over the most refractory passions. JEREMY TAYLOR.

Virtue and vice are not arbitrary things; but there is a natural and eternal reason for that goodness and virtue, and against vice and wickedness. TILLOTSON.

Religion or virtue, in a large sense, includes duty to God and our neighbour; but in a proper sense, virtue signifies duty towards men, and religion duty to God. DR. I. WATTS.

VISITING.

The reasons that moved her to remove were, because Rome was a place of riot and luxury, her soul being almost stifled with the frequencies of ladies' visits. T. FULLER.

Among the grievances of modern days, much complained of, but with little hope of redress, is the matter of receiving and paying visits, the number of which, it is generally agreed, "has been increasing, is increased, and ought to be diminished." . . . Nor is this complaint by any means peculiar to the times in which we have the honour to live. Cowley was out of all patience on the subject above a hundred years ago. "If we engage," says he, "in a large acquaintance, and various familiarities, we set open our gates to the invaders of most of our time; we expose our life to a 'quotidian ague of frigid impertinencies,' which would make a wise man tremble to think of."

But as Cowley was apt to be a little out of humour between whiles, let us hear the honourable, pious, and sweet-tempered Mr. Boyle, who, among the troubles of life, enumerates as one "the business of receiving senseless visits, whose continuance, if otherwise unavoidable, is capable, in my opinion, to justify the retiredness of a hermit."

Bishop Jeremy Taylor is clear, that men will find it impossible to do anything greatly good, unless they cut off all superfluous company and visits. BISHOP GEORGE HORNE:
Olla Podrida, No. 9.

Being of the number of those that have lately retired from the centre of business and pleasure, my uneasiness in the country where I am arises rather from the society than the solitude of it. To be obliged to receive and return visits from and to a circle of neighbours, who, through diversity of age or inclinations, can neither be entertaining nor serviceable to us, is a vile loss of time, and a slavery from which a man should deliver himself if possible: for why must I lose the remaining part of my life because they have thrown away the former part of theirs?
SIR R. STEELE: *Spectator*, No. 474.

VOLITION.

Every spontaneous action is not therefore voluntary; for voluntary presupposes some precedent deliberation, that is to say, some consideration and meditation of what is likely to follow. T. HOBBES.

Volition is the actual exercise of the power the mind has to order the consideration of any idea, or the forbearing to consider it; or to prefer the motion of any part of the body to its rest by directing any particular action or its forbearance. LOCKE.

Will is an ambiguous word, being sometimes put for the faculty of willing; sometimes for the act of that faculty; besides other meanings. But "volition" always signifies the act of willing, and nothing else. T. REID.

There is as much difference between the approbation of the judgment, and the actual volitions of the will, as between a man's viewing a desirable thing with his eye, and reaching after it with his hand. SOUTH.

It is necessary to form a distinct notion of what is meant by the word "volition" in order to understand the import of the word "will;" for this last word expresses the power of mind of which "volition" is the act.
DUGALD STEWART.

To say that we cannot tell whether we have liberty, because we do not understand the matter of volition, is all one as to say that we cannot tell whether we see or hear, because we do not understand the manner of sensation.
BISHOP WILKINS.

VOLTAIRE.

When at length the illustrious prisoner regained his liberty, the prospect before him was but dreary. He was an exile both from the country of his birth and from the country of his adoption. The French government had taken offence at his journey to Prussia, and would not permit him to return to Paris; and in the vicinity of Prussia it was not safe for him to remain.

He took refuge on the beautiful shores of Lake Leman. There, loosed from every tie which had hitherto restrained him, and having little to hope or to fear from courts and churches, he began his long war against all that, whether for good or evil, had authority over man: for what Burke said of the Constituent Assembly was eminently true of this its great forerunner: Voltaire could not build: he could only pull down: he was the very Vitruvius of ruin. He has bequeathed to us not a single doctrine to be called by his name, not a single addition to the stock of our positive knowledge. But no human teacher ever left behind him so vast and terrible a wreck of truths and falsehoods, of things noble and things base, of things useful and things pernicious. LORD MACAULAY:
Frederic the Great, April, 1842.

WALPOLE, HORACE.

Of the great French writers of his own time, Montesquieu is the only one of whom he [Walpole] speaks with enthusiasm. And even of Montesquieu he speaks with less enthusiasm than of that abject thing, Crébillon the younger, a scribbler as licentious as Louvet and as dull as Rapin. A man must be strangely constituted who can take interest in pedantic journals of the blockades laid by the Duke of A. to the hearts of the Marquise de B. and the Comtesse de C. This trash Walpole extols in language sufficiently high for the merits of Don Quixote. He wished to possess a likeness of Crébillon; and Liotard, the first painter of miniatures then living, was employed to preserve the features of the profligate dunce. The admirer of the Sopha and of the Lettres Athéniennes had little respect to spare for the men who were then at the head of French literature. He kept carefully out of their way. He tried to keep other people from paying them any attention. He could not deny that Voltaire and Rousseau were clever men; but he took every opportunity for depreciating them. Of D'Alembert he spoke with a contempt which, when the intellectual powers of the two men are compared, seems exquisitely ridiculous. D'Alembert complained that he was accused of having written Walpole's squib against Rousseau. "I hope," says Walpole, "that nobody will attribute D'Alembert's works to me." He was in little danger.

It is impossible to deny, however, that Walpole's writings have real merit, and merit of a very rare, though not of a very high, kind. Sir Joshua Reynolds used to say that, though nobody would for a moment compare Claude to Raphael, there would be another Raphael before there was another Claude. And we own that we expect to see fresh Humes and fresh Burkes before we again fall in with that peculiar combination of moral and intellectual qualities to which the writings of Walpole owe their extraordinary popularity.

LORD MACAULAY:
Walpole's Letters to Sir Horace Mann, Oct. 1833.

It is said that the hasty and rapacious Kneller used to send away the ladies who sate to him as soon as he had sketched their faces, and to paint the figures and hands from his housemaid. It was much in the same way that Walpole portrayed the minds of others. He copied from the life only those glaring and obvious peculiarities which could not escape the most superficial observation. The rest of the canvas he filled up, in a careless dashing way, with knave and fool, mixed in such proportions as pleased Heaven. What a difference between these daubs and the masterly portraits of Clarendon!

LORD MACAULAY:
Walpole's Letters to Sir Horace Mann.

Walpole is constantly showing us things, not of very great value indeed, yet things which we are pleased to see, and which we can see nowhere else. They are baubles; but they are made curiosities either by his grotesque workmanship or by some association belonging to them. His style is one of those peculiar styles by which everybody is attracted, and which nobody can safely venture to imitate. He is a mannerist whose manner has become perfectly easy to him. His affectation is so habitual and so universal that it can hardly be called affectation. The affectation is the essence of the man. It pervades all his thoughts and all his expressions. If it were taken away, nothing would be left. He coins new words, distorts the sense of old words, and twists sentences into forms which make grammarians stare. But all this he does, not only with an air of ease, but as if he could not help doing it. His wit was, in its essential properties, of the same kind with that of Cowley and Donne. Like theirs, it consisted in an exquisite perception of points of analogy and points of contrast too subtile for common observation. Like them, Walpole perpetually startles us by the ease with which he yokes together ideas between which there would seem, at first sight, no connection. But he did not, like them, affect the gravity of a lecture, and draw his illustrations from the laboratory and from the schools. His tone was light and fleering; his topics were the topics of the club and the ball-room; and therefore his strange combinations and far-fetched allusions, though very closely resembling those which tire us to death in the poems of the time of Charles the First, are read with pleasure constantly new.

No man who has written so much is so seldom tiresome. In his books there are scarcely any of those passages which, in our school days, we used to call *skip*. Yet he often wrote on subjects which are generally considered as dull, on subjects which men of great talents have in vain endeavoured to render popular.

LORD MACAULAY:
Walpole's Letters to Sir Horace Mann.

WAGS.

A wag is the last order even of pretenders to wit and good humour. He has generally his mind prepared to receive some occasion of merriment, but is of himself too empty to draw any out of his own set of thoughts; and therefore laughs at the next thing he meets, not because it is ridiculous, but because he is under a necessity of laughing. A wag is one that never in its life saw a beautiful object; but sees what it does see in the most low and most inconsiderable light it can be placed.

SIR R. STEELE: *Tatler*, No. 184.

WAR.

That alertness and unconcern for matters of common life a campaign or two would infallibly have given him.

ADDISON: *Spectator.*

For the conduct of war: at the first, men rested extremely upon number; they did put the wars likewise upon main force and valour, pointing days for pitched fields, and so trying it out upon an even match; and they were more ignorant in ranging and arraying their battles. After they grew to rest upon number, rather competent than vast; they grew to advantage of place, cunning diversions, and the like; and they grew more skilful in the ordering of their battles. LORD BACON:

Essay LIX., Of Vicissitude of Things.

A steady hand in military affairs is more requisite than in peace, because an error committed in war may prove irremediable.

LORD BACON.

There was a soldier that vaunted before Julius Cæsar of the hurts he had received in his face. Cæsar, knowing him to be but a coward, told him, You were best take heed, next time you run away, how you look back.

LORD BACON.

War is the matter which fills all history, and consequently the only or almost the only view in which we can see the external of political society is in a hostile shape; and the only actions to which we have always seen, and still see all of them intent, are such as tend to the destruction of one another. BURKE:

A Vindic. of Nat. Society, 1756.

The first accounts we have of mankind are but so many accounts of their butcheries. All empires have been cemented in blood; and, in those early periods, when the race of mankind began first to form themselves into parties and combinations, the first effect of the combination, and indeed the end for which it seems purposely formed, and best calculated, was their mutual destruction. All ancient history is dark and uncertain. One thing, however, is clear,—there were conquerors, and conquests, in those days; and, consequently, all that devastation by which they are formed, and all that oppression by which they are maintained.

BURKE:

A Vindic. of Nat. Society.

But these disputes ended as all such ever have done, and ever will do; in a real weakness of all parties; a momentary shadow and dream of power in some one; and the subjection of all to the yoke of a stranger, who knows to profit of their divisions. BURKE:

A Vindic. of Nat. Society.

I intended, my lord, to have proceeded in a sort of method in estimating the numbers of mankind cut off in these wars which we have on record. But I am obliged to alter my design. Such a tragical uniformity of havoc and murder would disgust your lordship as much as it would me; and I confess I already feel my eyes ache by keeping them so long intent on so bloody a prospect. BURKE:

A Vindic. of Nat. Society.

I shall draw to a conclusion of this part, by making a general calculation of the whole. I think I have actually mentioned above thirty-six millions. I have not particularized any more. I don't pretend to exactness; therefore, for the sake of a general view, I shall lay together all those actually slain in battles, or who have perished in a no less miserable manner by the other destructive consequences of war, from the beginning of the world to this day, in the four parts of it, at a thousand times as much; no exaggerated calculation, allowing for time and extent. We have not perhaps spoke of the five-hundredth part; I am sure I have not of what is actually ascertained in history.

BURKE:

A Vindic. of Nat. Society.

Shall I, to justify my calculations from the charge of extravagance, add to the account those skirmishes which happen in all wars, without being singly of sufficient dignity in mischief to merit a place in history, but which by their frequency compensate for this comparative innocence? shall I inflame the account by those general massacres which have devoured whole cities and nations; those wasting pestilences, those consuming famines, and all those furies that follow in the train of war? I have no need to exaggerate; and I have purposely avoided a parade of eloquence on this occasion.

BURKE:

A Vindic. of Nat. Society.

The numbers I particularized are about thirty-six millions. Besides those killed in battles, I have said something, not half what the matter would have justified, but something I have said concerning the consequences of war even more dreadful than that monstrous carnage itself which shocks our humanity, and almost staggers our belief. So that, allowing me in my exuberance one way for my deficiencies in the other, you will find me not unreasonable. I think the numbers of men now upon earth are computed at five hundred millions at the most. Here the slaughter of mankind, on what you call a small calculation, amounts to upwards of seventy times the number of souls this day on the globe: a point which may furnish matter of reflection to one less inclined to draw consequences than your lordship. BURKE:

A Vindic. of Nat. Society.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and stones, to the present perfection of gunnery, cannoneering, bombarding, mining, and all those species of artificial, learned, and refined cruelty, in which we are now so expert, and which make a principal part of what politicians have taught us to believe is our principal glory. BURKE:

A Vindic. of Nat. Society.

Examine history; consult present experience; and you will find that far the greater part of the quarrels between several nations had scarce any

other occasion than that these nations were different combinations of people, and called by different names: to an Englishman, the name of a Frenchman, a Spaniard, an Italian, much more a Turk, or a Tartar, raises of course ideas of hatred and contempt. BURKE:
A Vindic. of Nat. Society.

As if war was a matter of experiment! As if you could take it up or lay it down as an idle frolic! As if the dire goddess that presides over it, with her murderous spear in her hand and her Gorgon at her breast, was a coquette to be flirted with! We ought with reverence to approach that tremendous divinity, that loves courage, but commands counsel. War never leaves where it found a nation. It is never to be entered into without a mature deliberation, —not a deliberation lengthened out into a perplexing indecision, but a deliberation leading to a sure and fixed judgment. When so taken up, it is not to be abandoned without reason as valid, as fully and as extensively considered. Peace may be made as unadvisedly as war. Nothing is so rash as fear; and the counsels of pusillanimity very rarely put off, whilst they are always sure to aggravate, the evils from which they would fly. BURKE:
Letters on a Regicide Peace, Letter I., 1796.

If to preserve political independence and civil freedom to nations was a just ground of war, a war to preserve national independence, property, liberty, life, and honour from certain universal havoc is a war just, necessary, manly, pious; and we are bound to persevere in it by every principle, divine and human, as long as the system which menaces them all, and all equally, has an existence in the world.
BURKE:
Letters on a Regicide Peace, Letter I.

A danger to avert a danger, a present inconvenience and suffering to prevent a foreseen future and a worse calamity,—these are the motives that belong to an animal who in his constitution is at once adventurous and provident, circumspect and daring,—whom his Creator has made, as the poet says, "of large discourse, looking before and after." But never can a vehement and sustained spirit of fortitude be kindled in a people by a war of calculation. It has nothing that can keep the mind erect under the gusts of adversity. Even where men are willing, as sometimes they are, to barter their blood for lucre, to hazard their safety for the gratification of their avarice, the passion which animates them to that sort of conflict, like all the short-sighted passions, must see its objects distinct and near at hand. The passions of the lower order are hungry and impatient. Speculative plunder,—contingent spoil,—future, long adjourned, uncertain booty,—pillage which must enrich a late posterity, and which possibly may not reach to posterity at all,—these, for any length of time, will never support a mercenary war. The people are in the right. The calculation of profit in all such wars is false. On balancing the account of such wars, ten thousand hogsheads of sugar are purchased at ten thousand times their price. The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. The rest is vanity; the rest is crime.
BURKE:
Letters on a Regicide Peace, Letter I.

As to war, if it be the means of wrong and violence, it is the sole means of justice amongst nations. Nothing can banish it from the world. They who say otherwise, intending to impose upon us, do not impose upon themselves. But it is one of the greatest objects of human wisdom to mitigate those evils which we are unable to remove. The conformity and analogy of which I speak, incapable, like everything else, of preserving perfect trust and tranquillity among men, has a strong tendency to facilitate accommodation and to produce a generous oblivion of the rancour of their quarrels. With this similitude, peace is more of peace, and war is less of war. BURKE:
Letters on a Regicide Peace, Letter I.

It is not known where he that invented the plough was born, nor where he died: yet he has effected more for the happiness of the world than the whole race of heroes and of conquerors, who have drenched it with tears, and manured it with blood, and whose birth, parentage, and education have been handed down to us with a precision proportionate to the mischief they have done.
COLTON: *Lacon.*

Since the foolish part of mankind will make wars, from time to time, with each other, not having sense enough otherwise to settle their differences, it certainly becomes the wiser part, who cannot prevent these wars, to alleviate as much as possible the calamities attending them.
BENJ. FRANKLIN:
Letter to Burke, Oct. 15, 1781.

Mad wars destroy in one year the works of many years of peace. FRANKLIN.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters. GIBBON.

Those successes are more glorious which bring benefit to the world than such ruinous ones as are dyed in human blood.
GLANVILL.

Their [European] compacts for peace are drawn up with the utmost precision, and ratified with the greatest solemnity: to these each party promises a sincere and inviolable obedience, and all wear the appearance of open friendship and unreserved reconciliation. Yet, notwithstanding these treaties, the people of Europe are almost continually at war. There is nothing

more easy than to break a treaty ratified in all the usual forms, and yet neither party be the aggressor. One side, for instance, breaks a trifling article by mistake; the opposite party, upon this, makes a small but premeditated reprisal; this brings on a return of greater from the other; both sides complain of injuries and infractions; war is declared; they beat; are beaten; some two or three hundred thousand men are killed; they grow tired; leave off just where they began; and so sit coolly down to make new treaties. GOLDSMITH:

Citizen of the World, Letter XVII.

And what advantage has any country of Europe obtained from such calamities? Scarcely any. Their dissensions for more than a thousand years have served to make each other unhappy, but have enriched none. All the great nations still nearly preserve their ancient limits; none have been able to subdue the other, and so terminate the dispute. France, in spite of the conquests of Edward the Third and Henry the Fifth, notwithstanding the efforts of Charles the Fifth and Philip the Second, still remains within its ancient limits. Spain, Germany, Great Britain, Poland, the states of the North, are nearly still the same. What effect then has the blood of so many thousands, the destruction of so many cities, produced? Nothing either great or considerable. The Christian princes have lost indeed much from the enemies of Christendom, but they have gained nothing from each other. Their princes, because they preferred ambition to justice, deserve the character of enemies to mankind; and their priests, neglecting morality for opinion, have mistaken the interests of society.

On whatever side we regard the history of Europe, we shall perceive it to be a tissue of crimes, follies, and misfortunes, of politics without design, and wars without consequence.

GOLDSMITH:

Citizen of the World, Letter XLII.

While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow-worker together with God, in exploring and giving effect to the benevolent tendencies of nature, the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabric of his fame is cemented with tears and blood; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity; in the curses and imprecations of those whom his sword has reduced to despair.

ROBERT HALL: *Reflections on War.*

Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighbourhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven and the reward of industry, consumed in a moment or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil! In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank mingled in promiscuous massacre and ruin.

ROBERT HALL: *Reflections on War.*

What a scene must a field of battle present, where thousands are left without assistance and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amid the trampling of horses and the insults of an enraged foe! If they are spared by the humanity of the enemy and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles often to a remote distance, through roads almost impassable, they are lodged in ill-prepared receptacles for the wounded and the sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands. Far from their native home, no tender assiduities of friendship, no well-known voice, no wife, or mother, or sister, is near to soothe their sorrows, relieve their thirst, or close their eyes in death. Unhappy man! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings or mingled with your dust!

ROBERT HALL: *Modern Infidelity.*

In the time of Severus and Antoninus, many, being soldiers, had been converted unto Christ, and notwithstanding continued still in that military course of life. HOOKER.

The life of a modern soldier is ill represented by heroic fiction. War has means of destruction more formidable than the cannon and the sword. Of the thousands and ten thousands that perished in our late contests with France and Spain, a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction: pale, torpid, spiritless, and helpless; gasping and groaning, unpitied among men made obdurate by long continuance of hopeless misery; and whelmed in pits, or heaved into the ocean, without notice and without remembrance. By incommodious encampments and unwholesome stations, where courage is useless and enterprise impracticable, fleets are silently dispeopled, and armies slug-

gishly melted away. . . . If he that shared the danger enjoyed the profit; if he that bled in the battle grew rich by the victory, he might show his gains without envy. But at the conclusion of a ten years' war, how are we recompensed for the death of multitudes and the expense of millions, but by contemplating the sudden glories of paymasters and agents, contractors and commissaries, whose equipages shine like meteors, and whose palaces rise like exhalations.

DR. S. JOHNSON:
Thoughts on the Falkland Islands, 1771.

Where communities are very large, the heavier evils of war are felt but by few. The plough-boy sings, the spinning-wheel turns round, the wedding-day is fixed, whether the last battle were lost or won. In little states it cannot be thus; every man feels in his own property and person the effect of a war. Every man is a soldier, and a soldier fighting for his nearest interests. His own trees have been cut down—his own corn has been burnt—his own house has been pillaged—his own relations have been killed. How can he entertain towards the enemies of his country the same feelings with one who has suffered nothing from them, except perhaps the addition of a small sum to the taxes which he pays? Men in such circumstances cannot be generous. They have too much at stake. It is when they are, if I may so express myself, playing for love, it is when war is a mere game of chess, it is when they are contending for a remote colony, a frontier town, the honours of a flag, a salute, or a title, that they can make fine speeches, and do good offices to their enemies. The Black Prince waited behind the chair of his captive; Villars interchanged repartees with Eugene; George II. sent congratulations to Louis XV. during a war upon occasion of his escape from the attempt of Damiens: and these things are fine and generous, and very gratifying to the author of the Broad Stone of Honour, and all the other wise men who think, like him, that God made the world only for the use of gentlemen. But they spring in general from utter heartlessness. No war ought ever to be undertaken but under circumstances which render all interchange of courtesy between the combatants impossible. It is a bad thing that men should hate each other; but it is far worse that they should contract the habit of cutting one another's throats without hatred. War is never lenient but where it is wanton; when men are compelled to fight in self-defence, they must hate and avenge: this may be bad; but it is human nature; it is the clay as it came from the hand of the potter.

LORD MACAULAY:
Mitford's Greece, Nov. 1824.

If there be any truth established by the universal experience of nations, it is this, that to carry the spirit of peace into war is a weak and cruel policy. The time for negotiation is the time for deliberation and delay. But when an extreme case calls for that remedy which is in its own nature most violent, it is idle to think of mitigating and diluting. Languid war can do nothing which negotiation or submission will not do better: and to act on any other principle is not to save blood and money, but to squander them. LORD MACAULAY:
Hallam's Constit. History, Sept. 1828.

Agricola had this excellence in him, so providently to choose his places where to fortify, as not another general then alive. MILTON.

'Tis said of many great leaders that they have had certain books in particular esteem, as Alexander the Great, Homer, Scipio Africanus, Xenophon, Marcus Brutus, Polybius, Charles the Fifth, Philip de Comines; and 'tis said that in our times Machiavil is elsewhere in repute: but the late Mareschal Strossy, who took Cæsar for his man, doubtless made the best choice, being that that book in truth ought to be the breviary of every great soldier, as being the true and most excellent pattern of all military art. And moreover . . . with what grace and beauty he has embellish'd that rich matter, with so pure, delicate, and perfect expression, that, in my opinion, there are no writings in the world comparable to his: as to that, I will set down some rare and particular passages of his wars that remain in my memory. MONTAIGNE:
Essays, Cotton's 3d éd., ch. xci.

They [the Utopians] detest war as a very brutal thing: and which, to the reproach of human nature, is more practised by men than any sort of beasts; and they, against the custom of almost all other nations, think there is nothing more inglorious than that glory which is gained by war. They would be both troubled and ashamed of a bloody victory over their enemies; and in no victory do they glory so much as in that which is gained by dexterity and good conduct, without bloodshed.

SIR T. MORE: *Utopia*.

The fate of a battle is the result of a moment,—of a thought: the hostile forces advance with various combinations, they attack each other and fight for a certain time; the critical moment arrives, a mental flash decides, and the least reserve accomplishes the object.

NAPOLEON I.: *Las Cases*, vol. i. Pt. II.

It [Christianity] hath humanized the conduct of wars. PALEY.

What further relieves descriptions of battles is the art of introducing pathetic circumstances about the heroes, which raise a different movement in the mind, compassion and pity.

POPE.

The necessity of war, which among human actions is the most lawless, hath some kind of affinity with the necessity of law.

SIR W. RALEIGH.

The bodies of men, munition, and money, may justly be called the sinews of war.

SIR W. RALEIGH.

Brennus told the Roman embassadors that prevalent arms were as good as any title.
SIR W. RALEIGH.

Every warrior may be said to be a soldier of fortune, and the best commanders to have a lottery for their work. SOUTH.

Our grandchildren will see a few rags hung up in Westminster Hall which cost an hundred millions,—whereof they are paying the arrears,—and boast that their grandfathers were rich and great. SWIFT.

Forces came to be used by good princes only upon necessity of providing for their defence.
SIR W. TEMPLE.

What used to mislead men, and still misleads not a few, as to the costliness of war, and the check it gives to national prosperity, is, that they see the expenditure go to our own fellow-subjects. We pay a great deal, it is true, out of the public purse, to soldiers; but then it is *our* soldiers, the Queen's subjects, that get it. Powder, and guns, and ships of war, cost a great deal; but this cost is a gain to the manufacturers of powder and guns, &c. And thus people brought themselves to fancy that the country altogether did not sustain any loss at all. . . . The fallacy consists in not perceiving that though the labour of the gunpowder-makers, soldiers, &c., is not unproductive to *them*, inasmuch as they are paid for it, it is unproductive to *us*, as it leaves no valuable results. If gunpowder is employed in blasting rocks, so as to open a rich vein of ore or coal, or to make a useful road, the manufacturer gets his payment for it just the same as if it had been made into fire-works; but then, the mine, or the road, will remain as an article of wealth to him who has so employed it. After having paid for the powder he will still be richer than he was before; whereas if he had employed it for fire-works he would have been so much the poorer, since it would have left no results.
WHATELY:
Annot. on Bacon's Essay, Of the True Greatness of Kingdoms, &c.

WATERING-PLACES.

It is a remarkable quality in a watering-place out of the season, that everything in it will and must be looked at. I had no previous suspicion of this fatal truth; but the moment I sat down to write, I began to perceive it. I had scarcely fallen into my most promising attitude, and dipped my pen in the ink, when I found the clock upon the pier—a red-faced clock with a white rim—importuning me in a highly vexatious manner to consult my watch and see how I was off for Greenwich time. Having no intention of making a voyage or taking an observation, I had not the least need of Greenwich time, and could have put up with watering-place time as a sufficiently accurate article. The pier-clock, however, persisting, I felt it necessary to lay down my pen, compare my watch with him, and fall into a grave solicitude about half-seconds. I had taken up my pen again, and was about to commence that valuable chapter, when a Custom-house cutter under the window requested that I would hold a naval review of her, immediately.
Household Words.

WEALTH.

The proverb is true, that light gains make heavy purses: for light gains come often, great gains now and then. LORD BACON.

If wealth is the obedient and laborious slave of virtue and of public honour, then wealth is in its place and has its use; but if this order is changed, and honour is to be sacrificed to the conservation of riches, riches, which have neither eyes nor hands, nor anything truly vital in them, cannot long survive the being of their vivifying powers, their legitimate masters, and their potent protectors. If we command our wealth, we shall be rich and free: if our wealth commands us, we are poor indeed. We are bought by the enemy with the treasure from our own coffers. Too great a sense of the value of a subordinate interest may be the very source of its danger, as well as the certain ruin of interests of a superior order. Often has a man lost his all because he would not submit to hazard all in defending it. BURKE:
Letters on a Regicide Peace, Letter I., 1796.

The way to wealth is as plain as the way to market. It depends chiefly on two words,—industry and frugality. BENJ. FRANKLIN.

With all the pride that wealth is apt to inspire, how seldom are the opulent truly aware of their high destination! Placed by the Lord of all on an eminence, and intrusted with a superior portion of his goods, to them it belongs to be the dispensers of his bounty, to succour distress, to draw merit from obscurity, to behold oppression and want vanish before them, and, accompanied wherever they move with perpetual benedictions, to present an image of Him who, at the close of time, in the kingdom of the redeemed, will *wipe away tears* from all faces. It is surely unnecessary to remark how insipid are the pleasures of voluptuousness and ambition compared to what such a life must afford, whether we compare them with respect to the present, the review of the past, or the prospect of the future.
ROBERT HALL: *Reflections on War.*

Use the means ordinary and lawful, among which mercifulness and liberality is one, to which the promise of secular wealth is most frequently made. HAMMOND.

Whosoever shall look heedfully upon those who are eminent for their riches, will not think their condition such as that he should hazard his quiet, and much less his virtue, to obtain it. For all that great wealth generally gives above

a moderate fortune, is more room for the freaks of caprice, and more privilege for ignorance and vice, a quicker succession of flatteries, and a larger circle of voluptuousness.

DR. S. JOHNSON: *Rambler*, No. 38.

When, therefore, the desire of wealth is taking hold of the heart, let us look round and see how it operates upon those whose industry or whose fortune has obtained it. When we find them oppressed with their own abundance, luxurious without pleasure, idle without ease, impatient and querulous in themselves, and despised or hated by the rest of mankind, we shall soon be convinced that, if the real wants of our condition are satisfied, there remains little to be sought with solicitude or desired with eagerness.

DR. S. JOHNSON: *Rambler*, No. 58.

It may contribute to his misery, heighten the anguish and sharpen the sting of conscience, and so add fury to the everlasting flames, when he shall reflect upon the abuse of wealth and greatness. SOUTH.

One man pursues power in order to wealth, and another wealth in order to power, which last is the safer way, and generally followed.

SWIFT.

Men who possess all the advantages of life are in a state where there are many accidents to disorder and discompose, but few to please them. SWIFT.

It is worth remarking, as a curious circumstance, and the reverse of what many would expect, that the expenses called for by a real or imagined necessity, of those who have large incomes, are greater in proportion than those of persons with slenderer means; and that consequently a larger proportion of what are called the rich are in embarrassed circumstances, than of the poorer. This is often overlooked, because the *absolute number* of those with large incomes is so much less that, of course, the absolute number of persons under pecuniary difficulties in the poorer classes must form a very great majority. But if you look to the *proportions* it is quite the reverse. Take the number of persons of each amount of income, divided into classes, from £100 per annum up to £100,000 per annum, and you will find the *percentage* of those who are under pecuniary difficulties continually *augmenting* as you go upwards. And when you come to sovereign States, whose revenue is reckoned by millions, you will hardly find one that is not deeply involved in debt! So that it would appear that the larger the income the harder it is to live within it. WHATELY:

Annot. on Bacon's Essay, Of Expense.

The declaimers on the incompatibility of wealth and virtue are mere declaimers, and nothing more. For you will often find them, in the next breath, applauding or condemning every measure or institution according to its supposed tendency to increase or diminish wealth. You will find them not only readily accepting wealth themselves from any honourable source, and anxious to secure from poverty their children and all most dear to them (for this might be referred to the prevalence of passion over principle), but even offering up solemn prayers to heaven for the prosperity of their native country, and contemplating with joy a flourishing condition of her agriculture, manufactures, or commerce,—in short, of the sources of her wealth. Seneca's discourses in praise of poverty would, I have no doubt, be rivalled by many writers of this island, if one-half of the revenues he drew from the then inhabitants of it, by lending them money at high interest, were proposed as a prize. Such declaimers against wealth resemble the Harpies of Virgil, seeking to excite disgust at the banquet of which they are themselves eager to partake.

WHATELY:

Annot. on Bacon's Essay, Of Riches.

WESLEY, JOHN.

He [John Wesley] seems to have been impressed with sentiments of religion at a very early age; and partook of the Lord's Supper when he was only eight years old. From all that he himself has related to us, we have reason to believe that he never lost those serious impressions. . . . And how great was his labour to save souls from death! He was indeed a perfect foe to rest, though no man was more fitted to enjoy whatsoever of wise, or good, or useful, or elegant, can be found in retirement. Even unto hoary hairs, and beyond the usual life of man, he was abundant in labours. His strength at more than fourscore years was not *labour and sorrow*. He, to the last, sought *not to do his own will, but the will of Him that sent him*. He soared above that harmless wish which the generality of mankind indulge, to crown

"A youth of labour with an age of ease."

He slackened not his pace to the last week of his life. He resigned his soul and his charge together into the hands of his merciful and faithful Redeemer. . . . His conversation was always pleasing, and frequently interesting and instructive in the highest degree. By reading, travelling, and continual observation, he had acquired a fund of knowledge, which he dispensed with a propriety and perspicuity that we believe has been rarely equalled. The Greek and Latin classics were as familiar to him as the most common English authors; and so were many of the best French writers. Yet, though so richly furnished, we believe those of the most improved taste have never observed in him the affectation of learning. He joined in every kind of discourse that was innocent. As he knew that all nature is full of God, he became all things to all men in conversing on those subjects. But his delight was to speak of *God as being in Christ, reconciling the world to himself*; and he strove to bring every conversation to this point.

Coke and Moore's Life of the Rev. John Wesley, Lond., 1837, 43, 553, 555.

The late Dr. Samuel Johnson, with whom Mrs. Hall, Mr. [John] Wesley's sister, was intimate for some years, desired that she would procure him an interview with her brother. She made known his desire to Mr. Wesley, and a day was accordingly appointed for him to dine with the Doctor at his house in Salisbury Court. The Doctor conformed to Mr. Wesley's hours, and appointed two o'clock: the dinner, however, was not ready till three. They conversed till that time. Mr. Wesley had set apart two hours to spend with his learned host. In consequence of this, he rose up as soon as dinner was ended, and departed. The Doctor was extremely disappointed, and could not conceal his chagrin. Mrs. Hall said, "Why, Doctor, my brother has been with you two hours!" He replied, "Two hours, madam! I could talk all day, and all night too, with your brother." We have already mentioned his exactness in redeeming time. . . . In many things he was gentle and easy to be entreated: in this point decisive and inexorable. One day his chaise was delayed beyond the appointed time. He had put up his papers, and left his apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes forever."

Coke and Moore's Life of the Rev. John Wesley, Lond., 1837, 556.

His face was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and expressive of the most perfect health, conspired to render him a venerable and most interesting figure. . . . [In his demeanour] there was a cheerfulness mingled with gravity,—a sprightliness which was the natural result of an unusual flow of spirits, and was accompanied by every mark of the most perfect tranquillity.

JOHN HAMPSON:
Memoirs of the late Rev. John Wesley, Sund., 1791, 3 vols. 12mo.

To have gained such a mind as yours may justly confirm me in my own opinion.

DR. S. JOHNSON:
Letter to John Wesley, Feb. 6, 1776: *Boswell's Johnson*, year 1776.

John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out, as I do. . . . He can talk well on any subject.

DR. S. JOHNSON:
Boswell's Johnson, year 1778.

It will hardly be denied that even in this frail and corrupted world we sometimes meet persons who in their very mien and aspect, as well as in their whole habit of life, manifest such a stamp and signature of virtue as to make our judgment of them a matter of intuition, rather than a result of continued examination. I never met a human being who came more perfectly within this description than John Wesley. It was impossible to converse with him, I might say, to look at him, without being persuaded not only that his heart and mind were animated with the purest and most exalted goodness, but that the instinctive bent of his nature accorded so congenially with his Christian principles as to give a pledge for his practical consistency in which it was impossible not to place confidence. . . . His countenance, as well as his conversation, expressed an habitual gayety of heart which nothing but conscious virtue and innocence could have bestowed. He was, in truth, the most perfect specimen of moral happiness which I ever saw; and my acquaintance with him has done more to teach me what a heaven upon earth is implied in the maturity of Christian piety than all I have elsewhere seen, or heard, or read, except in the sacred volume.

ALEXANDER KNOX:
Southey's Life of John Wesley, 3d ed., 1846, ii. 417.

The Life of Wesley [by Southey] will probably live. Defective as it is, it contains the only popular account of a most remarkable moral revolution, and of a man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors [it would be difficult to name them] may have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species.

LORD MACAULAY:
Southey's Colloquies on Society: Edin. Rev., Jan. 1830.

Voltaire and Wesley were . . . of the same generation; they were contemporaries through a longer course of time [than Luther and Loyola]; and the influences which they exercised upon their age and upon posterity have not been less remarkably opposed. While the one was scattering, with pestilent activity, the seeds of immorality and unbelief, the other, with equally unwearable zeal, laboured in the cause of religious enthusiasm. The works of Voltaire have found their way wherever the French language is read; the disciples of Wesley, wherever the English is spoken. The principles of the arch-infidel were more rapid in their operation: he who aimed at no such evil as that which he contributed so greatly to bring about, was himself startled at their progress: in his latter days he trembled at the consequences which he then foresaw; and indeed his remains had scarcely mouldered in the grave before those consequences brought down the whole fabric of government in France, overturned her altars, subverted her throne, carried guilt, devastation, and misery into every part of his own country, and shook the rest of Europe like an earthquake. Wesley's doctrines, meantime, were slowly and gradually winning their way; but they advanced every succeeding year with accelerated force, and their effect must ultimately be more exten-

sive, more powerful, and more permanent; for he has set mightier principles at work. . . . The Emperor Charles V. and his rival of France appear at this day infinitely insignificant, if we compare them with Luther and Loyola; and there may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than that of Frederic or of Catherine. For the works of such men survive them, and continue to operate when nothing remains of worldly ambition but the memory of its vanity and its guilt.

SOUTHEY:

Life of John Wesley, 3d edit., 1846, i. 2.

In his will he [John Wesley] directed that six poor men should have twenty shillings each for carrying his body to the grave; "for I particularly desire," said he, "that there may be no hearse, no coach, no escutcheon, no pomp except the tears of them that loved me and are following me to Abraham's bosom. I solemnly adjure my executors, in the name of God, punctually to observe this." At the desire of many of his friends, his body was carried into the chapel the day preceding the interment, and there lay in a kind of state becoming the person, dressed in his clerical habit, with gown, cassock, and band; the old clerical cap on his head; a Bible in one hand, and a white handkerchief in the other. The face was placid, and the expression which death had fixed upon his venerable features was that of a serene and heavenly smile. The crowds who flocked to see him were so great that it was thought prudent, for fear of accidents, to accelerate the funeral and perform it between five and six in the morning. The intelligence, however, could not be kept entirely secret, and several hundred persons attended at that unusual hour. Mr. Richardson, who performed the service, had been one of his preachers almost thirty years. When he came to that part of the service, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear *brother*," his voice changed, and he substituted the word *father*; and the feeling with which he did this was such that the congregation, who were shedding silent tears, burst at once into loud weeping. SOUTHEY:

Life of John Wesley, 3d edit., 1846, ii. 402.

No wonder that the clergy were corrupt and indifferent amid this indifference and corruption. No wonder that sceptics multiplied and morals degenerated, so far as they depended on the influence of such a king. No wonder that Whitefield cried out in the wilderness,—that Wesley quitted the insulted temple to pray on the hill-side. I look with reverence on these men at that time. Which is the sublimer spectacle,—the good John Wesley surrounded by his congregation of miners at the pit's mouth, or the queen's chaplains mumbling their morning office in their anteroom, under the picture of the great Venus, with the door opening into the adjoining chamber, where the queen is dressing, talking scandal to Lord Hervey, or uttering sneers at Lady Suffolk, who is kneeling with the basin at her mistress's side?

THACKERAY:

The Four Georges: George the Second.

I this day [June 28, 1788] enter on my eighty-sixth year; and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by "the rush of numerous years"! . . . To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein; and next, subordinately to this, to the prayers of his children.

May we not impute it, as inferior means:

1. To my constant exercise and change of air?

2. To my never having lost a night's sleep, sick or well, at land or at sea, since I was born?

3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night?

4. To my having constantly, for above sixty years, risen at four in the morning?

5. To my constant preaching at five in the morning, for above fifty years?

6. To my having had so little pain in my life, and so little sorrow, or anxious care?

JOHN WESLEY:

Journal, June 28, 1788: *Coke and Moore's Life of Wesley*, Lond., 1837, 520.

WHIGS.

It seems to me that when I look back on our history I can discern a great party which has, through many generations, preserved its identity; a party often depressed, never extinguished; a party which, though often tainted with the faults of the age, has always been in advance of the age; a party which, though guilty of many errors and some crimes, has the glory of having established our civil and religious liberties on a firm foundation: and of that party I am proud to be a member. It was that party which on the great question of monopolies stood up against Elizabeth. It was that party which in the reign of James the First organized the earliest parliamentary opposition, which steadily asserted the privileges of the people, and wrested prerogative after prerogative from the Crown. It was that party which forced Charles the First to relinquish the ship-money. It was that party which destroyed the Star Chamber and the High Commission Court. It was that party which, under Charles the Second, carried the Habeas Corpus Act, which effected the Revolution, which passed the Toleration Act, which broke the yoke of a foreign Church in your country, and which saved Scotland from the fate of unhappy Ireland. It was that party which reared and maintained the constitutional throne of Hanover against the hostility of the Church and of the landed aris-

tocracy of England. It was that party which opposed the war with America and the war with the French Republic; which imparted the blessings of our free Constitution to the Dissenters; and which, at a later period, by unparalleled sacrifices and exertions, extended the same blessings to the Roman Catholics. To the Whigs of the seventeenth century we owe it that we have a House of Commons. To the Whigs of the nineteenth century we owe it that the House of Commons has been purified. The abolition of the slave-trade, the abolition of colonial slavery, the extension of popular education, the mitigation of the rigour of the penal code, all, all were effected by that party; and of that party, I repeat, I am a member. I look with pride on all that the Whigs have done for the cause of human freedom and of human happiness. I see them now hard pressed, struggling with difficulties, but still fighting the good fight. At their head I see men who have inherited the spirit and the virtues, as well as the blood, of old champions and martyrs of freedom. To those men I propose to attach myself. Delusion may triumph; but the triumphs of delusion are but for a day. We may be defeated; but our principles will gather fresh strength from defeats. Be that, however, as it may, my part is taken. While one shred of the old banner is flying, by that banner will I at least be found.

LORD MACAULAY:
Speech at Edinburgh Election, 1839.

WICKEDNESS.

God has sometimes converted wickedness into madness; and it is to the credit of human reason that men who are not in some degree mad are never capable of being in the highest degree wicked. The human faculties and reason are in such cases deranged; and therefore this man has been dragged by the just vengeance of Providence to make his own madness the discoverer of his own wicked, perfidious, and cursed machinations in that devoted country.

BURKE:
Impeachment of Warren Hastings.

We can never be grieved for their miseries who are thoroughly wicked, and have thereby justly called their calamities on themselves.

DRYDEN.

Some are so hardened in wickedness as to have no sense of the most friendly offices.

L'ESTRANGE.

Wickedness may prosper for a while, but at the long run he that sets all knaves at work will pay them.

L'ESTRANGE.

That mind must needs be irrecoverably depraved which, . . . tasting but once of one just deed, spatters at it, and abhors the relish ever after.

MILTON.

Nothing can support minds drooping and sneaking, and inwardly reproaching them, from a sense of their own guilt, but to see others as bad.

SOUTH.

No one kind of true peace is consistent with any sort of prevailing wickedness.

STILLINGFLEET.

Wickedness is a kind of voluntary frenzy, and a chosen distraction; and every sinner does wilder and more extravagant things than any man can do that is crazed and out of his wits only with this sad difference, that he knows better what he does.

TILLOTSON.

A man that cuts himself, and tears his own flesh, and dashes his head against the stones, doth not act so unreasonably as the wicked man.

TILLOTSON.

Was ever any wicked man free from the stings of a guilty conscience, from the secret dread of divine displeasure, and of the vengeance of another world?

TILLOTSON.

'Tis scarce possible for any man to be so strangely infatuated, so wholly lost to common reason, as to believe that vicious courses, despising of religion, walking contrary to God, can be the means to entitle him to this future happiness.

BISHOP WILKINS.

WILL.

God takes men's hearty desires and will, instead of the deed, when they have not power to fulfil it; but he never took the bare deed instead of the will.

R. BAXTER.

An involuntary act, as it has no claim to merit, so neither can it induce any guilt; the concurrence of the will, when it has its choice to do or to avoid the fact in question, being the only thing that renders human actions either praiseworthy or culpable.

BLACKSTONE.

The will is not a bare appetitive power, as that of the sensual appetite; but it is a rational appetite.

SIR M. HALE:
Origin of Mankind.

The will, properly and strictly taken, as it is (of things which are referred unto the end that man desireth) differeth greatly from inferior natural desire which we call appetite. The object of appetite is whatsoever sensible good may be wished for; the object of will is that good which reason does lead us to seek.

HOOKER.

Rewards and punishments do always presuppose something willingly done, well or ill; without which respect, though we may sometimes receive good, yet then it is only a benefit, and not a reward.

HOOKER.

The determination of the will, upon inquiry, is following the direction of that guide; and he that has a power to act or not to act, according as such determination directs, is free. Such determination abridges not that power, wherein liberty consists.

LOCKE.

Every man is conscious of a power to determine in things which he conceives to depend upon his determination. To this power we give the name of will. T. REID.

A wish is properly the desire of a man sitting or lying still; but an act of the will is a man of business vigorously going about his work. SOUTH.

When the will has exerted an act of command upon any faculty of the soul, or member of the body, it has done all that the whole man, as a moral agent, can do for the actual exercise or employment of such a faculty or member. SOUTH.

There cannot be a more important case of conscience for men to be resolved in than to know certainly how far God accepts the will for the deed, and how far he does not; and to be informed truly when men do really will a thing, and when they have really no power to do what they have willed. SOUTH.

The word "will," however, is not always used in this its proper acceptation, but is frequently substituted for "volition," as when I say that my hand moves in obedience to my "will." DUGALD STEWART.

WISDOM.

In the common run of mankind, for one that is wise and good you find ten of a contrary character. ADDISON.

A wise man is then best satisfied when he finds that the same argument which weighs with him has weighed with thousands before him, and is such as hath borne down all opposition. ADDISON.

Wisdom for a man's self is, in many branches thereof, a depraved thing: it is the wisdom of rats, that will be sure to leave a house some time before it fall: it is the wisdom of the fox, that thrusts out the badger, who digged and made room for him: it is the wisdom of the crocodiles, that shed tears when they would devour.

LORD BACON:
Essay XXIV., Of Wisdom for a Man's Self.

Such men in all deliberations find ease to be of the negative side, and affect a credit to object and foretell difficulties; for when propositions are denied there is an end of them; but if they be allowed, it requireth a new work: which false point of wisdom is the bane of business.

LORD BACON:
Essay XXVII., Of Seeming Wise.

Socrates was pronounced by the oracle of Delphos to be the wisest man of Greece, which he would turn from himself ironically, saying, There could be nothing in him to verify the oracle, except this, that he was not wise, and knew it; and others were not wise, and knew it not. LORD BACON.

Wisdom makes all the troubles, griefs, and pains incident to life, whether casual adversities or natural afflictions, easy and supportable, by rightly valuing the importance and moderating the influence of them. BARROW.

Arguments of divine wisdom, in the frame of animate bodies, are the artificial position of many valves all so situate as to give a free passage to the blood in their due channels, but not permit them to regurgitate and disturb the great circulation. BENTLEY.

A wise man always walks with his scale to measure, and his balances to weigh, in his hand. If he cannot have the best, he asks himself if he cannot have the next best. But if he comes to the point of graduation, where all positive good ceases, he asks himself next, What is the least evil? and on a view of the downward comparison, he considers and embraces that least evil as comparative good. BURKE:
Lord North and the American War.

Common sense in an uncommon degree is what the world calls wisdom. COLERIDGE.

There is this difference between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool.

COLTON: *Lacon.*

To make wisdom to be regulated by such a plumbean and flexible rule as that [the will] is, is quite to destroy the nature of it. CUDWORTH.

Wisdom is that perfection of an intelligent agent by which he is enabled to select and employ the most proper means in order to accomplish a good and important end. It includes the idea of knowledge or intelligence, but may be distinguished from it. Knowledge is opposed to ignorance, wisdom is opposed to folly or error in conduct. As applied to God, it may be considered as comprehending the operations of his omniscience and benevolence; or, in other words, his knowledge to discern, and his disposition to choose, those means and ends which are calculated to promote the order and the happiness of the universe. DR. T. DICK:
Christian Philosopher, sect. iii.

There is this difference between a wise man and a fool: the wise man expects future things, but does not depend upon them, and in the mean time enjoys the present, remembering the past with delight; but the life of the fool is wholly carried on to the future. EPICURUS.

Wisdom is the right use or exercise of knowledge, and differs from knowledge as the use which is made of a power or faculty differs from the power or faculty itself. FLEMING.

Wisdom groundeth her laws upon an infallible rule of comparison. HOOKER.

He that considers how little our constitution can bear a remove into parts of this air, not

much higher than we breathe in, will be satisfied that the all-wise architect has suited our organs and the bodies that are to effect them, one to another. LOCKE.

Intellectual beings in their constant endeavours after true felicity can suspend this prosecution in particular cases, till they have looked before them and informed themselves whether that particular thing lie in their way to their main end. LOCKE.

Human wisdom makes as ill use of her talent when she exercises it in rescinding from the number and sweetness of those pleasures that are naturally our due, as she employs it favourably, and well, in artificially disguising and tricking out the ills of life, to alleviate the sense of them. MONTAIGNE:

Essays, Cotton's 3d ed., ch. xxix.

In strictness of language there is a difference between knowledge and wisdom; wisdom always supposing action, and action directed by it. PALEY.

The wisdom of the Deity, as testified in the works of creation, surpasses all idea we have of wisdom drawn from the highest intellectual operations of the highest of intelligent beings with whom we are acquainted; and (which is of the chief importance to us), whatever be its compass or extent, which it is evidently impossible that we should be able to determine, it must be adequate to the conduct of that order of things under which we live. PALEY.

A short and certain way to obtain the character of a reasonable and wise man is, whenever any one tells you his opinion, to comply with him. POPE: *Thoughts on Various Subjects.*

The learned man is only useful to the learned; the wise man is equally useful to the wise and the simple. The merely learned man has not elevated his mind above that of others; his judgments are not more penetrating, his remarks not more delicate, nor his actions more beautiful than those of others; he merely uses other instruments than his own; his hands are employed in business of which the head sometimes takes little note. It is wholly different with the wise man: he moves far above the common level,—he observes everything from a different point of view; in his employments there is always an aim, in his views always freedom, and all with him is above the common level. RICHTER.

What doth better become wisdom than to discern what is worthy the living?

SIR P. SIDNEY.

That is the truest wisdom of a man which doth most conduce to the happiness of life. For wisdom as it refers to action lies in the proposal of a right end, and the choice of the most proper means to attain it: which end doth not refer to any one part of a man's life, but to the whole as taken together. He therefore only deserves the name of a wise man, not that considers how to be rich and great when he is poor and mean, nor how to be well when he is sick, nor how to escape a present danger, nor how to compass a particular design; but he that considers the whole course of his life together, and what is fit for him to make the end of it, and by what means he may best enjoy the happiness of it. STILLINGFLEET: *Sermons.*

Human wisdom is the aggregate of all human experience, constantly accumulating, and selecting, and reorganizing its own materials.

JUDGE JOSEPH STORY.

Wisdom is that which makes men judge what are the best ends, and what the best means to attain them, and gives a man advantage of counsel and direction. SIR W. TEMPLE.

Refer all the actions of this short and dying life to that state which will shortly begin, but never have an end; and this will approve itself to be wisdom at last, whatever the world judge of it now. TILLOTSON.

It may be said, almost without qualification, that true wisdom consists in the *ready* and *accurate* perception of analogies. Without the former quality, knowledge of the past is uninstructive; without the latter, it is deceptive.

WHATELY:

Annot. on Bacon's Essay, Of Seeming Wise.

Another, having been warned that "wisdom and wit" are not the same thing, makes it a part of wisdom to distrust everything that can possibly be regarded as witty; not having judgment to perceive the combination, when it occurs, of wit with sound reasoning. The ivy-wreath conceals from his view the point of the thyrsus. His is not the wisdom that can laugh at what is ludicrous, and at the same time preserve a clear discernment of sound and unsound reasoning.

WHATELY:

Annot. on Bacon's Essay, Of Seeming Wise.

WIT.

There is nothing more certain than that every man would be a wit if he could; and notwithstanding pedants of a pretended depth and solidity are apt to decry the writings of a polite author as flash and froth, they all of them show, upon occasion, that they would spare no pains to arrive at the character of those whom they seem to despise. For this reason we often find them endeavouring at works of fancy; which cost them infinite pains in the production. The truth of it is, a man had better be a galley-slave than a wit, were one to gain that title by those elaborate trifles which have been the inventions of such authors as were often masters of great learning, but no genius.

ADDISON: *Spectator*, No. 59.

Every resemblance of ideas is not that which we call wit, unless it be such a one that gives delight and surprise to the reader. These two properties seem essential to wit, more particu-

larly the last of them. In order therefore that the resemblance in the ideas be wit, it is necessary that the ideas should not lie too near one another in the nature of things; for where the likeness is obvious, it gives no surprise.

ADDISON: *Spectator*, No. 62.

As true wit consists in the resemblance of ideas, and false wit in the resemblance of words, according to the foregoing instances; there is another kind of wit which consists partly in the resemblance of ideas, and partly in the resemblance of words, which for distinction-sake I shall call mixed wit. This kind of wit is that which abounds in Cowley more than in any other author that ever wrote. Mr. Waller has likewise a great deal of it. Mr. Dryden is very sparing in it. Milton had a genius much above it. Spenser is in the same class with Milton. The Italians, even in their epic poetry, are full of it. Monsieur Boileau, who formed himself upon the ancient poets, has everywhere rejected it with scorn. If we look after mixed wit among the Greek writers, we shall find it nowhere but in the epigrammatists. There are indeed some strokes of it in the little poem ascribed to Musæus, which by that, as well as many other marks, betrays itself to be a modern composition. If we look into the Latin writers, we find none of this mixed wit in Virgil, Lucretius, or Catullus; very little in Horace, but a great deal of it in Ovid, and scarce anything else in Martial. ADDISON: *Spectator*, No. 62.

It is grown almost into a maxim that good-natured men are not always men of the most wit. This observation, in my opinion, has no foundation in nature. The greatest wits I have conversed with are men eminent for their humanity. ADDISON: *Spectator*, No. 169.

A man who cannot write with wit on a proper subject is dull and stupid; but one who shows it in an improper place is as impertinent and absurd. ADDISON: *Spectator*, No. 291.

Quick wits commonly be in desire new-fangled; in purpose unconstant; bold with any person; busy in every matter; soothing such as be present, nipping any that is absent.

ASCHAM.

Quick wits are more quick to enter speedily than able to pierce far: like sharp tools, whose edges be very soon turned. ASCHAM.

A wit quick without lightness, sharp without brittleness, desirous of good things without new-fangleness, diligent in painful things without wearisomeness. ASCHAM.

Over-much quickness of wit, either given by nature or sharpened by study, doth not commonly bring greatest learning, best manners, or happiest life in the end. ASCHAM.

Sometimes it [wit] lieth in pat allusion to a known story, or in seasonable application of a trivial saying, or in forging an apposite tale; sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound; sometimes it is wrapped up in a dress of humorous expression; sometimes it lurketh under an odd similitude; sometimes it is lodged in a sly question, in a smart answer, in a quickish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection; sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it; sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being; sometimes it riseth only from a lucky hitting upon what is strange; sometimes from a crafty wresting obvious matter to the purpose. Often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language. BARROW.

As to its efficient cause, *wit* owes its production to an extraordinary and peculiar temperament in the constitution of the possessor of it, in which is found a concurrence of regular and exalted ferments, and an affluence of animal spirits, refined and rectified to a great degree of purity; whence, being endowed with vivacity, brightness, and celerity, as well in their reflections as direct motions, they become proper instruments for the sprightly operations of the mind; by which means the imagination can with great facility range the wide field of nature, contemplate an infinite variety of objects, and by observing the similitude and disagreement of their several qualities, single out and abstract, and then suit and unite, those ideas which will best suit its purpose. Hence beautiful allusions, surprising metaphors, and admirable sentiments, are always ready at hand.

SIR R. BLACKMORE: *Essays*.

Pope says, all the advantage arising from the reputation of wit, is the privilege of saying foolish things unnoticed; and it really is so, as to letters, or anything committed to writing. But I don't think it holds good with respect to conversation; for I have observed that where a man gets a reputation for being a little witty, all shun, fear, and hate him, and carp and canvas his most trifling words or actions.

BURKE, *ætat.* 18: *To R. Shackleton.*

Mr. Locke very justly and finely observes of wit, that it is chiefly conversant in tracing resemblances; he remarks, at the same time, that the business of judgment is rather in finding differences. It may perhaps appear, on this supposition, that there is no material distinction between the wit and the judgment, as they both seem to result from different operations of the same faculty of *comparing*. But in reality, whether they are or are not dependent on the same power of the mind, they differ so very materially in many respects, that a perfect union

of wit and judgment is one of the rarest things in the world. BURKE:
On the Sublime and Beautiful, Introduction, On Taste, 1756.

His sparkling sallies bubbled up as from aerated natural fountains. CARLYLE.

A wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live wit in company as a woman is of a gun, which she thinks may go off of itself and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.
LORD CHESTERFIELD:
Letters to his Son, Oct. 12, 1748.

Wit, however, is one of the few things which has been rewarded more often than it has been defined. A certain bishop said to his chaplain: What is wit? The chaplain replied: The rectory of B—— is vacant; give it to me, and that will be wit. Prove it, said his Lordship, and you shall have it. *It would be a good thing well applied*, rejoined the chaplain.
COLTON: *Lacon.*

Antithesis may be the blossom of wit, but it will never arrive at maturity unless sound sense be the trunk and truth the root.
COLTON: *Lacon.*

Strong and sharp as our wit may be, it is not so strong as the memory of fools, nor so keen as their resentment: he that has not strength of mind to forgive, is by no means so weak as to forget; and it is much more easy to do a cruel thing than to say a severe one.
COLTON: *Lacon.*

Wit is not the jerk or sting of an epigram, nor the seeming contradiction of a poor antithesis; neither is it so much the morality of a grave sentence, affected by Lucan, but more sparingly used by Virgil. DRYDEN.

The composition of all poems is, or ought to be, of wit; and wit in the poet or wit writing is no other than the faculty of imagination in the writer, which . . . searches over all the memory for the species or ideas of those things which it designs to represent. DRYDEN.

He likens the mediocrity of wit to one of a mean fortune who manages his store with great parsimony, but who, with fear of running into profuseness, never arrives to the magnificence of living. DRYDEN.

These dull harmless makers of lampoons are yet of dangerous example to the public: some witty men may succeed to their designs, and, mixing sense with malice, blast the reputation of the most innocent. DRYDEN.

The definition of wit is only this, that it is a propriety of thoughts and words; or, in other terms, thoughts and words elegantly adapted to the subject. DRYDEN.

The most severe censor cannot but be pleased with the prodigality of his wit, though at the same time he could have wished that the master of it had been a better manager.
DRYDEN.

Because the curiosity of man's wit doth with peril wade farther in the search of things than were convenient, the same is thereby restrained unto such generalities as, everywhere offering themselves, are apparent to men of the weakest conceit. HOOKER.

Sharp and subtle discourses of wit procure many times very great applause, but being laid in the balance with that which the habit of sound experience delivereth, they are overweighed.
HOOKER.

For the qualities of sheer wit and humour, Swift had no superior, ancient or modern.
LEIGH HUNT.

A wit, Mr. Rambler, in the dialect of ladies, is not always a man who, by the action of a vigorous fancy upon comprehensive knowledge, brings distant ideas unexpectedly together, who by some peculiar acuteness discovers resemblances in objects dissimilar to common eyes, or by mixing heterogeneous notions dazzles the attention with sudden scintillations of conceit. A lady's wit is a man who can make ladies laugh, to which, however easy it may seem, many gifts of nature, and attainments of art, must commonly concur.
DR. S. JOHNSON: *Rambler*, No. 141.

If wit be well described by Pope, as being "that which has been often thought, but was never before so well expressed," they [Dryden and his contemporaries] certainly never attained nor never sought it; for they endeavoured to be singular in their thoughts, and were careless of their diction. But Pope's account of wit is undoubtedly erroneous: he depresses it below its natural dignity, and reduces it from strength of thought to happiness of language.

If, by a more noble and more adequate conception, that be considered as wit which is at once natural and new, that which, though not obvious, is, upon its first production, acknowledged to be just; if it be that which he that never found it wonders how he missed; to wit of this kind the metaphysical poets have seldom risen. Their thoughts are often new, but seldom natural; they are not obvious, but neither are they just; and the reader, far from wondering that he missed them, wonders more frequently by what perverseness of industry they were ever found.

But wit, abstracted from its effects upon the hearer, may be more rigorously and philosophically considered as a kind of *discordia concors*; a combination of dissimilar images, or discovery of occult resemblances in things apparently unlike. Of wit, thus defined, they have more than enough. The most heterogeneous ideas are yoked by violence together; nature and art are ransacked for illustrations, comparisons, and

allusions; their learning instructs, and their subtility surprises; but the reader commonly thinks his improvement dearly bought, and, though he sometimes admires, is seldom pleased.

DR. S. JOHNSON: *Life of Cowley.*

Intemperate wits will spare neither friend nor foe, and make themselves the common enemies of mankind. L'ESTRANGE.

And hence, perhaps, may be given some reason of that common observation, "That men who have a great deal of wit, and prompt memories, have not always the clearest judgment or deepest reason." For wit lying most in the assemblage of ideas, and putting those together with quickness and variety wherein can be found any resemblance or congruity, thereby to make up pleasant pictures, and agreeable visions in the fancy: judgment, on the contrary, lies quite on the other side, in separating carefully one from another, ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another. This is a way of proceeding quite contrary to metaphor and allusion; wherein, for the most part, lies that entertainment and pleasantry of wit, which strikes so lively on the fancy, and is therefore so acceptable to all people. LOCKE.

In wit, if by wit be meant the power of perceiving analogies between things which appear to have nothing in common, he [Lord Bacon] never had an equal, not even Cowley, not even the author of Hudibras. Indeed, he possessed this faculty, or rather this faculty possessed him, to a morbid degree. When he abandoned himself to it without reserve, as he did in the *Sapientia Veterum*, and at the end of the second book of the *De Augmentis*, the feats which he performed were not merely admirable, but portentous, and almost shocking. On those occasions we marvel at him as clowns on a fair-day marvel at a juggler, and can hardly help thinking that the devil must be in him. . . . Yet we cannot wish that Bacon's wit had been less luxuriant. For, to say nothing of the pleasure which it affords, it was in the vast majority of cases employed for the purpose of making obscure truth plain, of making repulsive truth attractive, of fixing in the mind forever truth which might otherwise have left but a transient impression. LORD MACAULAY: *Lord Bacon*, July, 1837.

Wit may be divided into two sorts, serious and comical. First, with respect to that which is serious or grave: the original signification of the Saxon word signifies wisdom; and therefore a witty was anciently a wise man, and so late as the reign of Elizabeth, a man of great wit signified a man of great judgment; and, indeed, we still say, if a man has the use of his reason, that he is in his wits, and if the contrary, that he is out of his wits. Serious wit, therefore, is neither more nor less than quick wisdom, or, according to Pope,

"True wit is nature to advantage drest.
What oft was thought, but ne'er so well exprest."

Second, as to comic wit: this is the general acceptation of wit among us, and is of the easiest kind; for it is much more easy to raise a laugh, than to excite admiration by quick wisdom. . . . This wit in writing consists in an assimilation of remote ideas oddly or humorously connected, as in the poem of Hudibras, &c., but more particularly comic wit is applied to speaking and conversation, and the definition of Pope may be adopted: "It is a quick conception and an easy delivery." In order to have wit for this purpose, the principal requisites are, a good imagination, a fund of ideas and words, and a fluency of speech: but all these will be insufficient unless the speaker know how to adapt his remarks and replies to particular persons, times, and occasions; and, indeed, if he would be truly witty, he must know the world, and be remarkably quick in suiting the smallest word or term of an expression to the subject.

LORD MONBODDO.

I find no other difference between the common town wits and the downright country fools, than that the first are partly in the wrong, with a little more gaiety, and the last neither in the right nor wrong. POPE.

Praise to a wit is like rain to a tender flower: if it be moderately bestowed it cheers and revives; but if too lavishly, overcharges and depresses him. POPE.

I take not wit in that common acceptation, whereby men understand some sudden flashes of conceit whether in style or conference, which, like rotten wood in the dark, have more shine than substance, whose use and ornament are, like themselves, swift and vanishing, at once both admired and forgotten. But I understand a settled, constant, and habitual sufficiency of the understanding, whereby it is enabled, in any kind of learning, theory, or practice, both to sharpness in search, subtilty in expression, and despatch in execution.

BISHOP E. REYNOLDS.

Where there is a real stock of wit, yet the wittiest sayings and sentences will be found in a great measure the issues of chance, and nothing else but so many lucky hits of a roving fancy. SOUTH.

Lewd, shallow-brained huffs make atheism and contempt of religion the badge of wit.

SOUTH.

If wit is to be measured by the circumstances of time and place, there is no man has generally so little of that talent as he who is a wit by profession. What he says, instead of arising from the occasion, has an occasion invented for bringing it in. Thus he is new for no other reason, but that he talks like nobody else; but has taken up a method of his own, without commerce of dialogue with other people.

SIR R. STEELE: *Tatler*, No. 29.

I have seen the dullest men aiming at wit, and others with as little pretensions affecting politeness in manners and discourse. SWIFT.

The proper use of wit is to season conversation, to represent what is praiseworthy to the greatest advantage, and to expose the vices and follies of men. TILLOTSON.

When wit transgresseth decency it degenerates into insolence and impiety.

TILLOTSON.

All wit which borders upon profaneness, and makes bold with those things to which the greatest reverence is due, deserves to be branded with folly. TILLOTSON.

WIVES.

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. . . . Certainly wife and children are a kind of discipline of humanity.

LORD BACON:
Essay VIII., Of Marriage and Single Life.

It is one of the best bonds, both of obedience and chastity in the wife, if she thinks her husband wise, which she will never do if she find him jealous. Wives are young men's mistresses, companions for middle age, and old men's nurses: so a man may have a quarrel to marry when he will: but yet he was reputed one of the wise men that made answer to the question, When a man should marry—"A young man not yet, an elder man not at all." [Thales.] It is often seen that bad husbands have very good wives; whether it be that it raiseth the price of their husbands' kindness when it comes, or that the wives take a pride in their patience; but this never fails, if the bad husbands were of their own choosing, against their friends' consent: for then they will be sure to make good their own folly. LORD BACON:
Essay VIII., Of Marriage and Single Life.

There is something so gross in the carriage of some wives that they lose their husbands' hearts for faults which, if a man has either good-nature or good-breeding, he knows not how to tell them of. I am afraid, indeed, the ladies are generally most faulty in this particular; who at their first giving into love find the way so smooth and pleasant that they fancy it is scarce possible to be tired in it. There is so much nicety and discretion required to keep love alive after marriage, and make conversation still new and agreeable after twenty or thirty years, that I know nothing which seems readily to promote it but an earnest endeavour to please on both sides, and superior good sense on the part of the man.

BUDGELL: *Spectator*, No. 506.

In our age women commonly preserve the publication of their good offices, and their vehement affection towards their husbands, until they have lost them, or at least, till then defer the testimonies of their good will. A too slow testimony, and that comes too late; by which they rather manifest that they never loved them till dead. Their life is nothing but trouble, their death full of love and courtesie. As fathers conceal their affection from their children, women likewise conceal theirs from their husbands to maintain a modest respect. This mystery is not for my pallate; 'tis to much purpose that they scratch themselves and tear their hair. I whisper in a waiting-woman or a secretary's ear. "How were they? How did they live together?" I always have that good saying in my head, "Jactantias mœrent quiæ minus dolent." "They make the most ado who are least concerned." Their whimpering is offensive to the living and vain to the dead: we should willingly give them leave to laugh after we are dead provided they will smile upon us whilst we are alive. Is it not to make a man revive in spite, that she who spit in my face whilst I was shall come to kiss my feet when I am no more? MONTAIGNE:
Essays, Cotton's 3d ed., ch. xcii.

Do not indulge romantic ideas of superhuman excellence. Remember that the fairest creature is a fallen creature. Yet let not your standard be low. If it be absurd to expect perfection, it is not unreasonable to expect *consistency*. Do not suffer yourself to be caught by a shining quality, till you know it is not counteracted by the opposite defect. Be not taken in by strictness in one point, till you are assured there is no laxity in others. In character, as in architecture, proportion is beauty. The education of the present race of females is not very favourable to domestic happiness.

HANNAH MORE: *Cœlebs*, ch. ii.

I am married, and have no other concern but to please the man I love; he is the end of every care I have; if I dress, it is for him; if I read a poem, or a play, it is to qualify myself for a conversation agreeable to his taste; he is almost the end of my devotions; half my prayers are for his happiness.

SIR R. STEELE: *Spectator*, No. 254.

I have very long entertained an ambition to make the word wife the most agreeable and delightful name in nature. If it be not so in itself, all the wiser part of mankind, from the beginning of the world to this day, has consented in an error.

SIR R. STEELE: *Spectator*, No. 490.

Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to from an evil husband: she must dwell upon her sorrow, and hatch the eggs which her own folly or infelicity hath produced; and she is more under it, because her tormentor hath a warrant of prerogative, and the woman may complain to God as subjects do of tyrant princes, but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours of his sadness, yet he must

return to it again, and when he sits among his neighbours, he remembers the objection that lies in his bosom, and he sighs deeply.

JEREMY TAYLOR: *Twenty-five Sermons Preached at Golden Grove*: XVII., *The Marriage Ring*.

WOMAN.

I have often thought there has not been sufficient pains taken in finding out proper employment and diversions for the fair ones. Their amusements seem contrived for them rather as they are women than as they are reasonable creatures; and are more adapted to the sex than to the species. The toilet is their great scene of business, and the right adjusting of their hair the principal employment of their lives. The sorting of a suit of ribands is reckoned a very good morning's work; and if they make an excursion to a mercer's or a toy-shop, so great a fatigue makes them unfit for anything else all the day after. Their more serious occupations are sewing and embroidery, and their greatest drudgery the preparation of jellies and sweetmeats. This, I say, is the state of ordinary women; though I know there are multitudes of those of a more elevated life and conversation, that move in an exalted sphere of knowledge and virtue, that join all the beauties of the mind to the ornaments of dress, and inspire a kind of awe and respect, as well as love, into their male beholders.

ADDISON: *Spectator*, No. 10.

I have often reflected with myself on this unaccountable humour in womankind, of being smitten with everything that is showy and superficial; and on the numberless evils that befall the sex, from this light fantastical disposition.

ADDISON: *Spectator*, No. 15.

The passion for praise, which is so very vehement in the fair sex, produces excellent effects in women of sense, who desire to be admired for that which only deserves admiration; and I think we may observe, without a compliment to them, that many of them do not only live in a more uniform course of virtue, but with an infinitely greater regard to their honour, than what we find in the generality of our sex.

ADDISON: *Spectator*, No. 73.

When I was in the theatre the time above mentioned, I had the curiosity to count the patches on both sides, and found the tory patches to be about twenty stronger than the whig; but, to make amends for this small inequality, I the next morning found the whole puppet-show filled with faces spotted after the whiggish manner. Whether or no the ladies had retreated hither in order to rally their forces I cannot tell; but the next night they came in so great a body to the opera that they outnumbered the enemy.

ADDISON: *Spectator*, No. 81.

Women in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate, and their animal spirits more light and volatile; or whether, as some have imagined, there may not be a kind of sex in the very soul, I shall not pretend to determine. As vivacity is the gift of women, gravity is that of men.

ADDISON: *Spectator*, No. 128.

But whatever was the reason that man and woman were made with this variety of temper, if we observe the conduct of the fair sex, we find that they choose rather to associate themselves with a person who resembles them in that light and volatile humour which is natural to them, than to such as are qualified to moderate and counterbalance it. It has been an old complaint, that the coxcomb carries it with them before the man of sense. . . .

The same female levity is no less fatal to them after marriage than before. It represents to their imaginations the faithful, prudent husband as an honest, tractable, and domestic animal; and turns their thoughts upon the fine, gay gentleman that laughs, sings, and dresses so much more agreeably.

As this irregular vivacity of temper leads astray the hearts of ordinary women in the choice of their lovers and the treatment of their husbands, it operates with the same pernicious influence towards their children, who are taught to accomplish themselves in all those sublime perfections that appear captivating in the eye of their mother. She admires in her son what she loved in her gallant, and by that means contributes all she can to perpetuate herself in a worthless progeny.

ADDISON: *Spectator*, No. 128.

The satires or iambics of Simonides, with which I shall entertain my readers in the present paper, are a remarkable instance of what I formerly advanced. The subject of this satire is woman. He describes the sex in their several characters, which he derives to them from a fanciful supposition raised upon the doctrine of pre-existence. He tells us that the gods formed the souls of women out of those seeds and principles which compose several kinds of animals and elements: and that their good or bad dispositions arise in them according as such and such seeds and principles predominate in their constitutions.

ADDISON: *Spectator*, No. 209.

I have often been puzzled to assign a cause why women should have this talent of a ready utterance in so much greater perfection than men. I have sometimes fancied that they have not a retentive power, or the faculty of suppressing their thoughts, as men have, but that they are necessitated to speak everything they think; and if so, it would perhaps furnish a very strong argument to the Cartesians for the supporting of their doctrine that the soul always thinks. But as several are of opinion that the fair sex are not altogether strangers to the art of dissembling and concealing their thoughts, I have been forced to relinquish that opinion, and

have therefore endeavoured to seek after some better reason.

ADDISON: *Spectator*, No. 247.

Women . . . are apt to form themselves in everything with regard to that other half of reasonable creatures with whom they are blended and confused; their thoughts are ever turned upon appearing amiable to the other sex; they talk, and move, and smile, with a design upon us; every feature of their faces, every part of their dress, is filled with snares and allurements. There would be no such animals as prudes or coquettes in the world, were there not such an animal as man. In short, it is the male that gives charms to womankind, that produces an air in their faces, a grace in their motions, a softness in their voices, and a delicacy in their complexions.

ADDISON: *Spectator*, No. 433.

Women to govern men, slaves freemen, are much in the same degree; all being total violations and perversions of the laws of nature and nations. LORD BACON.

Put a case of a land of Amazons, where the whole government, public and private, is in the hands of women: is not such a preposterous government against the first order of nature, for women to rule over men, and in itself void?

LORD BACON.

It is not strange to me, that persons of the fairer sex should like, in all things about them, that handsomeness for which they find themselves most liked. BOYLE: *On Colours*.

Women have, in general, but one object, which is their beauty; upon which scarce any flattery is too gross for them. Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person: if her face is so shocking that she must in some degree be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself that she has graces; a certain manner; *a je ne scais quoi*, still more engaging than beauty. This truth is evident from the studied dress of the ugliest women in the world. An undoubted, uncontested, conscious beauty is, of all women, the least sensible of flattery upon that head: she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which, though she may possibly not doubt of herself, yet she suspects that men may distrust.

LORD CHESTERFIELD:
Letters to his Son, Oct. 16, 1747.

Women are much more like each other than men; they have, in truth, but two passions, vanity and love: these are their universal characteristics. . . . He who flatters them most pleases them best; and they are most in love with him who they think is the most in love with them. No adulation is too strong for them; no assiduity too great; no simulation of passion too gross; as on the other hand, the least word or action that can possibly be construed into a slight or contempt is unpardonable, and never forgotten. LORD CHESTERFIELD:
Letters to his Son, Dec. 19, 1749.

I assisted at the birth of that most significant word, flirtation. Flirtation is short of coquetry, and indicates only the first hints of approximation. CHESTERFIELD.

Women generally consider consequences in love, seldom in resentment.

COLTON: *Lacon*.

The plainest man who pays attention to women will sometimes succeed as well as the handsomest who does not. Wilkes observed to Lord Townsend, "You, my lord, are the handsomest man in the kingdom, and I the plainest. But I would give your lordship half an hour's start, and yet come up with you in the affections of any woman we both wished to win; because all those attentions which you would omit on the score of your fine exterior, I should be obliged to pay, owing to the deficiencies of mine." COLTON: *Lacon*.

Woman has, in general, much stronger propensity than man to the discharge of parental duties. COWPER.

I have observed that most ladies who have had what is considered as an education have no idea of an education progressive through life. Having attained a certain measure of accomplishment, knowledge, manners, &c., they consider themselves as *made up*, and so take their station: they are pictures which, being quite finished, are now put up in a frame—a *gilded* one, if possible—and hung up in permanence of beauty! in permanence, that is to say, till Old Time, with his rude and dirty fingers, soil the charming colours.

JOHN FOSTER: *Journal*.

It is a most amazing thing that young people never consider they shall grow old. I would, to young women especially, renew the monition of this anticipation every hour of every day. I wish we could make all the cryers, watchmen, ballad-singers, and even parrots, repeat to them continually, "You will be an old woman—you will" "and you."—Then, if they have left themselves to depend almost entirely, as most of them do, on exterior and casual accommodations, they will be wretchedly neglected. No beaux will then draw a chair close to them, and sweetly simper, and whisper that the bowers of paradise did not afford so delightful a place.

JOHN FOSTER: *Journal*.

The woman in us still prosecutes a deceit like that begun in the garden; and our understandings are wedded to an Eve as fatal as the mother of their miseries. GLANVILL.

The situation of females without fortune in this country is indeed deeply affecting. Excluded from all the active employments, in

which they might engage with the utmost propriety, by men who, to the injury of one sex, add the disgrace of making the other effeminate and ridiculous, an indigent female, the object probably of love and tenderness in her youth at a more advanced age a withered flower! has nothing to do but retire and die.

ROBERT HALL: *Reflections on War.*

This so eminent industry in making proselytes more of that sex than of the other, groweth: for that they are deemed apter to serve as instruments in the cause. Apter they are through the eagernèss of their affection; apter, through a natural inclination unto piety; apter, through sundry opportunities, &c. Finally, apter, through a singular delight which they take in giving very large and particular intelligence how all about near them stand affected as concerning the same cause. HOOKER.

Apelles used to paint a good housewife on a snail, to import that she was home-keeping.

JAMES HOWELL.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hours of adversity. W. IRVING.

A curtain-lecture is worth all the sermons in the world for teaching the virtues of patience and long-suffering. W. IRVING.

We see women universally jealous of the reputation of their beauty, and frequently look with contempt on the care with which they study their complexions, endeavour to preserve or supply the bloom of youth, regulate every ornament, twist their hair into curls, and shade their faces from the weather. We recommend the care of their nobler part, and tell them how little addition is made by all their arts to the graces of the mind. But when was it known that female goodness or knowledge was able to attract that officiousness, or inspire that ardour, which beauty produces wherever it appears? And with what hope can we endeavour to persuade the ladies that the time spent at the toilet is lost in vanity, when they have every moment some new conviction that their interest is more effectually promoted by a riband well disposed, than by the brightest act of heroic virtue?

DR. S. JOHNSON: *Rambler*, No. 66.

But though age be to every order of human beings sufficiently terrible, it is particularly to be dreaded by fine ladies, who have had no other end or ambition than to fill up the day and the night with dress, diversions, and flattery, and who, having made no acquaintance with knowledge or with business, have constantly caught all their ideas from the current prattle of the hour, and been indebted for all their happiness to compliments and treats. With these ladies, age begins early, and very often lasts long; it begins when their beauty fades, when their mirth loses its sprightliness, and their motion its ease.

DR. S. JOHNSON: *Rambler*, No. 69.

It may be particularly observed of women, that they are for the most part good or bad, as they fall among those who practise vice or virtue; and that neither education nor reason gives them much security against the influence of example. Whether it be that they have less courage to stand against opposition, or that their desire of admiration makes them sacrifice their principles to the poor pleasure of worthless praise, it is certain, whatever be the cause, that female goodness seldom keeps its ground against laughter, flattery, or fashion.

DR. S. JOHNSON: *Rambler*, No. 70.

A woman, the more curious she is about her face, is commonly the more careless about her house. BEN JONSON.

Our next subject of conversation was the repugnance of women to let their age be known. The Emperor [Napoleon I.] made some very lively and entertaining remarks. An instance was mentioned of a woman who preferred losing an important law-suit to confessing her age. The case would have been decided in her favour had she produced the register of her baptism, but this she could not be prevailed on to do. Another anecdote of the same kind was mentioned. A certain lady was much attached to a gentleman, and was convinced that her union with him would render her happy; but she could not marry without proving the date of her birth, and she preferred remaining single.

LAS CASES:
Life of Napoleon, vol. iii., pt. ii., 104.

Whatever littleness and vanity is to be observed in the minds of women, it is, like the cruelty of butchers, a temper that is wrought into them by that life which they are taught and accustomed to lead. LAW.

I have observed among all nations that the women ornament themselves more than the men; that, wherever found, they are the most civil, kind, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous; more liable, in general, to err than man, but in general, also, more virtuous, and performing more good actions, than he. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so: and, to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that, if I was dry, I drank the sweet draught,

and if hungry, ate the coarse morsel, with a double relish. JOHN LEDYARD: *Memoirs.*

That perfect disinterestedness and self-devotion of which man seems incapable, but which is sometimes found in woman.

LORD MACAULAY.

On great occasions it is almost always women who have given the strongest proofs of virtue and devotion: the reason is, that with men good and bad qualities are in general the result of calculation, whilst in women they are impulses springing from the heart.

COUNT MONTHOLON:
Captivity of Napoleon, vol. i. ch. ii.

The ancient poets are like so many modern ladies: let an action be never so trivial in itself, they always make it appear of the utmost importance. POPE.

What means did the devil find out, or what instruments did his own subtilty present him, as fittest and aptest to work his mischief by? Even the unquiet vanity of the woman; so as by Adam's hearkening to the voice of his wife, contrary to the express commandment of the living God, mankind by that her incantation became the subject of labour, sorrow, and death: the woman being given to man for a comforter and companion, but not for a counsellor. It is also to be noted by whom the woman was tempted: even by the most ugly and unworthy of all beasts, into whom the devil entered and persuaded. Secondly, What was the motive of her disobedience? Even a desire to know what was most unfitting her knowledge; an affection which has ever since remained in all the posterity of her sex. Thirdly, What was it that moved the man to yield to her persuasions? Even the same cause which hath moved all men since to the like consent: namely, an unwillingness to grieve her, or make her sad, lest she should pine, and be overcome with sorrow. But if Adam, in the state of perfection, and Solomon the son of David, God's chosen servant, and himself a man endued with the greatest wisdom, did both of them disobey their Creator by the persuasion and for the love they bare to a woman, it is not so wonderful as lamentable that other men in succeeding ages have been allured to so many inconvenient and wicked practices by the persuasions of their wives, or other beloved darlings, who cover over and shadow many malicious purposes with a counterfeit passion of dissimulate sorrow and unquietness. SIR W. RALEIGH.

For a man may flatter himself as he pleases; but he will find that the women have more understanding in their own affairs than we have, and women of spirit are not to be won by mourners. He that can keep handsomely within rules, and support the carriage of a companion to his mistress, is much more likely to prevail, than he who lets her see the whole relish of his life depends upon her. If possible, therefore, divert your mistress rather than sigh for her. The pleasant man she will desire for her own sake; but the languishing lover has nothing to hope from, but her pity.

SIR R. STEELE: *Tatler*, No. 30.

You see in no place of conversation the perfection of speech so much as in accomplished women. Whether it be that there is a partiality irresistible when we judge of that sex, or whatever it is, you may observe a wonderful freedom in their utterance, and an easy flow of words, without being distracted (as we often are who read much) in the choice of dictions and phrases. SIR R. STEELE: *Tatler*, No. 62.

A man that is treacherously dealt with in love may have recourse to many consolations. He may gracefully break through all opposition to his mistress, or explain with his rival; urge his own constancy, or aggravate the falsehood by which it is repaid. But a woman that is ill treated has no refuge in her griefs but in silence and secrecy. The world is so unjust that a female heart which has been once touched is thought forever blemished.

SIR R. STEELE: *Tatler*, No. 128.

But indeed I must do my female readers the justice to own that their tender hearts are much more susceptible of good impressions than the minds of the other sex. Business and ambition take up men's too much to leave room for philosophy; but if you speak to women in a style and manner proper to approach them, they never fail to improve by your counsels.

SIR R. STEELE: *Tatler*, No. 139.

The humour of affecting a superior carriage generally rises from a false notion of the weakness of a female understanding in general, or an overweening opinion that we have of our own; for when it proceeds from a natural ruggedness and brutality of temper, it is altogether incorrigible, and not to be amended by admonition. Sir Francis Bacon, as I remember, lays it down as a maxim that no marriage can be happy in which the wife has no opinion of her husband's wisdom; but, without offence to so great an authority, I may venture to say that a sullen wise man is as bad as a good-natured fool. Knowledge, softened with complacency and good breeding, will make a man equally beloved and respected; but when joined with a severe, distant, and unsociable temper, it creates rather fear than love.

SIR R. STEELE: *Tatler*, No. 149.

I am sure I do not mean it an injury to women when I say there is a sort of sex in souls. I am tender of offending them, and know it is hard not to do it on this subject; but I must go on to say that the soul of a man, and that of a woman, are made very unlike, according to the employments for which they are designed. The ladies will please to observe, I say, our minds have different, not superior, qualities to theirs. The virtues have respectively a feminine and masculine cast. What we call in men

wisdom, is in women *prudence*. It is a partiality to call one greater than the other.

SIR R. STEELE: *Tatler*, No. 172.

You men are writers, and can represent us women as unbecoming as you please in your works, while we are unable to return the injury. You have twice or thrice observed in your discourse, that hypocrisy is the very foundation of our education; and that an ability to dissemble our affections is a professed part of our breeding. These and such other reflections are sprinkled up and down the writings of all ages, by authors, who leave behind them memorials of their resentment against the scorn of particular women, in invectives against the whole sex.

SIR R. STEELE: *Spectator*, No. 11.

It has been thought we are not generally so ignorant as ill-taught, or that our sex does not so often want wit, judgment, or knowledge, as the right application of them. You are so well-bred, as to say your fair readers are already deeper scholars than the beaux, and that you could name some of them that talk much better than several gentlemen that make a figure at Will's. This may possibly be, and no great compliment, in my opinion, even supposing your comparison to reach Tom's and the Grecian. Surely you are too wise to think that the real commendation of a woman. Were it not rather to be wished we improved in our own sphere, and approved ourselves better daughters, better wives, mothers, and friends?

SIR R. STEELE: *Spectator*, No. 95.

Learned women have lost all credit by their impertinent talkativeness and conceit.

SWIFT.

Upon this I remember a strain of refined civility: that when any woman went to see another of equal birth, she worked at her own work in the other's house. SIR W. TEMPLE.

WORDS.

Words, when well chosen, have so great a force in them, that a description often gives us more lively ideas than the sight of things themselves. The reader finds a scene drawn in stronger colours, and painted more to the life in his imagination, by the help of words, than by an actual survey of the scene which they describe. In this case the poet seems to get the better of nature: he takes, indeed, the landscape after her, but gives it more vigorous touches, heightens its beauty, and so enlivens the whole piece, that the images which flow from the objects themselves appear weak and faint, in comparison to those that come from the expressions.

ADDISON: *Spectator*, No. 416.

Men create oppositions which are not, and put them into new terms so fixed, as whereas the meaning ought to govern the term, the term in effect governeth the meaning. BACON:

Essay III., Of Unity in Religion.

There have been used, either barbarous words, of no sense, lest they should disturb the imagination; or words of similitude, that they may second and feed the imagination: and this was ever in heathen charms, as in charms of later times. LORD BACON.

Men suppose that their reason has command over their words; still it happens that words in return exercise authority on reason.

LORD BACON.

We have deprived ourselves of that liberty of transposition in the arrangement of words which the ancient languages enjoyed.

BLAIR.

When Homer would represent any agreeable object, he makes use of the smoothest vowels and most flowing semi-vowels. BROOME.

Now, as words affect, not by any original power, but by representation, it might be supposed that their influence over the passions should be but light; yet it is quite otherwise; for we find by experience that eloquence and poetry are as capable, nay indeed much more capable, of making deep and lively impressions than any other arts, and even than nature itself in very many cases. BURKE:

On the Sublime and Beautiful, 1756.

Thirdly; by words we have it in our power to make such *combinations* as we cannot possibly do otherwise. By this power of combining we are able, by the addition of well-chosen circumstances, to give a new life and force to the simple object. In painting we may represent any fine figure we please; but we can never give it those enlivening touches which it may receive from words. To represent an angel in a picture, you can only draw a beautiful young man winged; but what painting can furnish out anything so grand as the addition of one word, "The angel of the Lord"? It is true, I have here no clear idea; but these words affect the mind more than the sensible image did; which is all I contend for. BURKE:

On the Sublime and Beautiful.

The effectual power of words the Pythagoreans extolled; the impious Jews ascribed all miracles to a name which was ingraved in the revestiary of the temple. CAMDEN.

Cast forth thy act, thy word, into the ever-living, ever-working universe: it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas, as a hemlock forest, after a thousand years.

CARLYLE.

Multitudes of words are neither an argument of clear ideas in the writer, nor a proper means of conveying clear notions to the reader.

ADAM CLARKE.

In a language like ours, so many words of which are derived from other languages, there are few modes of instruction more useful or more amusing than that of accustoming young

people to seek the etymology or primary meaning of the words they use. There are cases in which more knowledge, of more value, may be conveyed by the history of a word than by the history of a campaign. COLERIDGE:
Aids to Reflection, Aphor. 12.

When words are restrained by common usage to a particular sense, to run up to etymology, and construe them by dictionary, is wretchedly ridiculous. JEREMY COLLIER.

I have first considered whether it be worth while to say a thing *at all*, before I have taken any trouble to say it well; knowing that words are but air, and that both are capable of much *condensation*. Words indeed are but the signs and *counters* of knowledge, and their currency should be strictly regulated by the *capital* which they represent.
COLTON: *Lacon, Preface.*

Words, those fickle daughters of the earth, are the creation of a being that is finite, and when applied to explain that which is infinite, they fail; for that which is made surpasses not the maker; nor can that which is immeasurable by our thoughts be measured by our tongues.
COLTON.

Etymology, in a moderate degree, is not only useful in assisting the memory, but highly instructive and pleasing. But if pushed so far as to refer all words to a few primary elements, it loses all its value. It is like pursuing heraldry up to the first pair of mankind.
BISHOP COPLESTON: *Remains.*

Words apparently synonymous, and really so in a majority of cases, have nevertheless each an appropriate meaning.
BISHOP COPLESTON.

No progressive knowledge will ever medicine that dread misgiving of a mysterious and pathless power given to words of a certain import.
DE QUINCEY.

By the harmony of words we elevate the mind to a sense of devotion; as our solemn music, which is inarticulate poesy, doth in churches. DRYDEN.

Unnecessary coinage, as well as unnecessary revival, of words runs into affectation; a fault to be avoided on either hand. DRYDEN.

Horace has given us a rule for coining words, *si græco fonte cadant*, especially when other words are joined with them which explains the sense. DRYDEN.

Scholars are close and frugal of their words, and not willing to let any go for ornament, if they will not serve for use. FELTON.

Manly spirit and genius plays not tricks with words, nor frolics with the caprice of a frothy imagination. GLANVILL.

Scholars sometimes in common speech, or writing in their native language, give terminations and idiotisms suitable to their native language unto words newly invented.
SIR M. HALE.

Words are the counters of wise men, and the money of fools. HOBBES.

There is nothing more dangerous than this deluding art which changeth the meaning of words as alchemy doth (or would do) the substance of metals; maketh of anything what it listeth, and bringeth, in the end, all truth to nothing. HOOKER.

Among the sources of those innumerable calamities which from age to age have overwhelmed mankind, may be reckoned as one of the principal the abuse of words.
BISHOP G. HORNE.

I hope I may be allowed to recommend to those whose thoughts have been perhaps employed too anxiously on verbal singularities, not to disturb, upon narrow views, or for minute propriety, the orthography of their fathers. It has been asserted, that for the law to be *known*, is of more importance than to be *right*. Change, says *Hooker*, is not made without inconvenience, even from worse to better. There is in constancy and stability a general and lasting advantage, which will always overbalance the slow improvements of gradual correction. Much less ought our written language to comply with the corruptions of oral utterance, or copy that which every variation of time or place makes different from itself, and imitate those changes which will again be changed while imitation is employed in observing them.

This recommendation of steadiness and uniformity does not proceed from an opinion that particular combinations of letters have much influence on human happiness; or that truth may not be successfully taught by modes of spelling fanciful and erroneous: I am not yet so lost in lexicography as to forget that *words are the daughters of earth, and that things are the sons of heaven*. Language is only the instrument of science, and words are but the signs of ideas: I wish, however, that the instrument might be less apt to decay, and that signs might be permanent, like the things which they denote.
DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

No dictionary of a living tongue ever can be perfect, since while it is hastening to publication, some words are budding, and some are falling away. DR. S. JOHNSON:
Preface to A Dictionary of the English Language.

Words borrowed of antiquity do lend majesty to style; they have the authority of years, and out of their intermission do win to themselves a kind of grace like newness.
BEN JONSON.

A man coins not a new word without some peril and less fruit; for if it happens to be received, the praise is but moderate; if refused, the scorn is assured. BEN JONSON.

In its widest signification, *etymology* takes cognizance *of the changes of the form of words.*

However, as the etymology which compares the forms of *fathers* and *father* is different from the etymology that compares *father* and *pater*, we have, of *etymology*, two sorts: one dealing with the changes of form that words undergo in one and the same language (*father*, *fathers*), the other dealing with the changes that words undergo in passing from one language to another (*pater*, *father*). LATHAM.

To tack on to a Gothic root a classical termination (and *vice versa*) is to be guilty of *hybridism*. . . . Hybridism is the commonest fault that accompanies the introduction of new words. LATHAM.

Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for everything. This he offers you, inadvertently, in his words. He who has a superlative for everything, wants a measure for the great or small.

LAVATER.

Words are made to declare something: where they are, by those who pretend to instruct, otherwise used, they conceal indeed something; but that which they conceal is nothing but the ignorance, error, or sophistry of the talker; for there is, in truth, nothing else under them.

LOCKE.

The chief end of language, in communication, being to be understood, words serve not for that end when any word does not excite in the hearers the same ideas which it stands for in the mind of the speaker. LOCKE.

If reputation attend these conquests which depend on the fineness and niceties of words, it is no wonder if the wit of men so employed should perplex and subtilize the signification of sounds. LOCKE.

Synonyme, in the singular number, hardly admits of an independent definition, for the notion of synonymy implies two correlative words, and therefore, though there are synonymes, there is in strictness no such thing as a synonyme, absolutely taken. Properly defined, synonymes are words of the same language and the same grammatical class, identical in meaning. G. P. MARSH.

There are some so ridiculous as to go a mile out of their way to hook in a fine word: "Aut qui non verba rebus aptant, sed res arcessunt, quibus verba conveniant." *Quint.* i. 8. "Who do not fit words to the subject, but seek out for things quite from the purpose, to fit those words they are so enamour'd of." And as another says, "Qui alicujus verbi decore placentis vocentur ad id, quod non proposuerant scribere." *Sen.* Ep. 59. "Who by their fondness of some fine sounding word are tempted to something they had no intention to treat of." I for my part rather bring in a fine sentence by head and shoulders to fit my purpose than divert my designs to hunt after a sentence. On the contrary, words are to serve, and to follow a man's purpose; and let Gascon come in play where French will not do. I would have things so exceed, and wholly possess, the imagination of him that hears, that he should have something else to do, than to think of words.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

Our contest is verbal. I demand what nature is, what pleasure, circle, and substition are? The question is about words, and is answer'd accordingly. A stone is a body, but if a man should further urge, and what is body? Substance; and what is substance? and so on, he would drive the respondent to the end of his calepin. We exchange one word for another, and oft times for one less understood. I better know what man is, than I know what animal is, or mortal, or rational. To satisfie one doubt, they pop me in the mouth with three: 'tis the Hydra's head.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. cvii.

Why certain words die, and others live on, why certain meanings of words become prominent, so as to cause the absorption of all the other meanings, we have no chance to explain. We must take the work of language as we find it, and in disentangling the curious skein, we must not expect to find one continuous thread, but rest satisfied if we can separate the broken ends, and place them side by side in something like an intelligible order.

MAX MÜLLER.

Expletives, whether words or syllables, are made use of purely to supply a vacancy: *do* before verbs plural is absolutely such; and future refiners may explode *did* and *does*.

POPE.

He that uses many words for the explaining any subject, doth, like the cuttle-fish, hide himself for the most part in his own ink.

RAY: *On the Creation.*

Word are often everywhere as the minute-hands of the soul more important than even the hour-hands of action. RICHTER.

What you keep by you, you may change and mend; but words once spoke can never be recalled. ROSCOMMON.

It may be said that there are few or no synonymous words in a language, but many that are paronymous. B. H. SMART.

In the first establishments of speech there was an implicit compact, founded upon common consent, that such and such words should be signs whereby they would express their thoughts one to another. SOUTH.

A word unadvisedly spoken on the one side, or misunderstood on the other, has raised such an aversion to him as in time has produced a perfect hatred of him. SOUTH.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.
SOUTHEY.

Some if they happen to hear an old word, albeit very natural and significant, cry out straightway that we speak no English, but gibberish. EDMUND SPENSER.

If any one will rashly blame such his choice of old and unwonted words, him may I more justly blame and condemn, either of witless headiness in judging, or of headless hardiness in condemning. EDMUND SPENSER.

Words of different significations, taken in general, are of an equivocal sense: but being considered with all their particular circumstances they have their sense restrained.
STILLINGFLEET.

I admit that where a foreign word is more euphonious than a native word of the very same signification, its adoption may add to the pleasure of sound, which is by no means to be disregarded in language.
SIR JOHN STODDART.

Many words deserve to be thrown out of our language, and not a few antiquated to be restored, on account of their energy and sound.
SWIFT.

In London they clip their words after one manner about the court, another in the city, and a third in the suburbs; all which reduced to writing would entirely confound orthography.
SWIFT.

This disposition to shorten our words, by retrenching the vowels, is nothing else but a tendency to lapse into the barbarity of those northern nations from whom we are descended, and whose languages all labour under the same defect. SWIFT.

They have joined the most obdurate consonants without one intervening vowel, only to shorten a syllable; so that most of the books we see now-a-days are full of those manglings and abbreviations. SWIFT.

Several clergymen, otherwise little fond of obscure terms, are in their sermons very liberal of all those which they find in ecclesiastical writers, as if it were our duty to understand them. SWIFT.

Often in words contemplated singly there are boundless stores of moral and historic truth, and no less of passion and imagination, laid up,—lessons of infinite worth which we may derive from them, if only attention is awakened to their existence. R. C. TRENCH:
On the Study of Words.

A vast number of Teutonic words which have a noble or august sense in the kindred language of Germany, and evidently once had such in Anglo-Saxon, have forfeited this in whole or in part. R. C. TRENCH.

Why does the verb monopolize the dignity of being the "word"? What is there in it which gives it the right to do so? It is because the verb is the animating power, the vital principle, of every sentence, and that without which, either understood or uttered, no sentence can exist. R. C. TRENCH.

If the meaning of a word could be learned by its derivation or etymology, yet the original derivation of words is oftentimes very dark.
DR. I. WATTS.

Here is our great infelicity, that, when single words signify complex ideas, one word can never distinctly manifest all the parts of a complex idea. DR. I. WATTS.

When a word has been used in two or three senses, and has made a great inroad for error, drop one or two of those senses, and leave it only one remaining, and affix the other senses or ideas to other words. DR. I. WATTS.

Etymology has been so unsuccessful in establishing clear and definite principles, or so unfortunate in their application, that many persons regard it as bearing the same relation to grammar as astrology does to astronomy, alchemy to chemistry, or perpetual motion to mechanics.
WELSFORD.

The word synonyme is, in fact, a misnomer. . . . Literally, it implies an exact coincidence of meaning in two or more words, in which case there would be no room for discussion; but it is generally applied to words which would be more correctly termed *pseudo-synonymes*, i.e. words having a shade of difference, yet with a sufficient resemblance of meaning to make them liable to be confounded together: and it is in the number and variety of these that (as the Abbé Girard well remarks) the richness of a language consists. WHATELY.

Words seem to be as it were bodies or vehicles to the sense or meaning, which is the spiritual part, and which without the other can hardly be fixed in the mind. WOLLASTON.

WORKS.

The life therefore and spirit of all our actions is the resurrection, and a stable apprehension that our ashes shall enjoy the fruit of our pious endeavours: without this, all religion is a fallacy, and those impieties of Lucian, Euripides, and Julian are no blasphemies, but subtle verities, and atheists have been the only philosophers. SIR T. BROWNE:
Religio Medici, Pt. I., xlvii.

Amid all that illusion which such momentary visitations of seriousness and of sentiment throw around the character of man, let us never lose sight of the test, that "By their fruits ye shall know them." It is not coming up to this test, that you hear and are delighted. It is that you hear and do. This is the ground upon which

the reality of your religion is discriminated now; and on the day of reckoning, this is the ground upon which your religion will be judged then; and that award is to be passed upon you which will fix and perpetuate your destiny forever.

DR. T. CHALMERS:
Discourses on Mod. Astron., Disc. VII.

Good works may exist *without* saving principles, and therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works. Men often talk against faith, and make strange monsters in their imagination of those who profess to abide by the words of the apostle interpreted literally, and yet in their ordinary feelings they themselves judge and act by a similar principle. For what is love without kind offices whenever they are possible? (and they are always possible, if not by actions, commonly so called, yet by kind words, by kind looks, and, where these are out of our power, by kind thoughts and fervent prayers!) Yet what noble mind would not be offended if he were supposed to value the serviceable offices equally with the love that produced them; or if he were thought to value the love for the sake of the services, and not the services for the sake of the love? COLERIDGE.

Works without *faith* are like a fish without water; it wants the element it should live in. A building without a basis cannot stand: faith is the foundation, and every good action is a stone laid. FELLTHAM.

Eternal bliss is not immediately superstructed on the most orthodox beliefs; but, as our Saviour saith, If ye know these things, happy are ye if ye do them; the doing must be first superstructed on the knowing or believing, before any happiness can be built on it.

HAMMOND.

The law of works is that law which requires perfect obedience, without remission or abatement; so that by that law a man cannot be just, or justified, without an exact performance of every tittle. LOCKE.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable. SOUTH.

The doctrine that asserts that it is in men's power to supererogate, and do works of perfection over and above what is required of them by way of precept, tends to the undermining and hindrance of a godly life. SOUTH.

WORLD.

Aristotle tells us that the world is a copy or transcript of those ideas which are in the mind of the first Being, and that those ideas which are in the mind of men are a transcript of the world. To this we may add, that words are the transcript of those ideas which are in the mind of man, and that writing or printing is the transcript of words.

ADDISON: *Spectator*, No. 166.

We are prone to engage ourselves with the business, the pleasures, and the amusements of this world; we give ourselves up too greedily to the pursuit, and immerse ourselves too deeply in the enjoyments of them.

ATTERBURY.

Though our passage through this world be rough and troublesome, yet the trouble will be but short, and the rest and contentment at the end will be an ample recompense.

ATTERBURY.

The more a man drinketh of the world, the more it intoxicateth; and age doth profit rather in the powers of understanding, than in the virtues of the will and affections.

LORD BACON.

The least unhappy persons do, in so fickle and so tempestuous a sea as this world, meet with many more either cross winds or stormy gusts than prosperous gales. BOYLE.

If the end of the world shall have the same foregoing signs as the period of empires, states, and dominions in it, that is, corruption of manners, inhuman degenerations, and deluge of iniquities; it may be doubted whether that final time be so far off, of whose day and hour there can be no prescience. But while all men doubt, and none can determine how long the world shall last, some may wonder that it hath spun out so long and unto our days . . . if we consider the incessant and cutting provocations from the earth, it is not without amazement how his patience hath permitted so long a continuance unto it. SIR T. BROWNE:
Christian Morals, Pt. III., xxvi.

The world was made to be inhabited by beasts, but studied and contemplated by man; it is the debt of our reason we owe unto God, and the homage we pay for not being beasts: without this the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could conceive, or say, there was a world. The wisdom of God receives small honour from those vulgar heads that rudely stare about, and with a gross rusticity admire his works: those highly magnify him whose judicious inquiry into his acts, and deliberate research into his creatures, return the duty of a devout and learned admiration.

SIR T. BROWNE.

Where are now the great empires of the world, and their great imperial cities? their pillars, trophies, and monuments of glory? show me where they stood, read the inscription, tell me the victor's name. What remains, what impressions, what difference, or distinction, do you see in this mass of fire? Rome itself,

eternal Rome, the great city, the empress of the world, whose domination and superstition, ancient and modern, make a great part of the history of this earth, what is become of her now? BURNET: *Sacred Theory of the Earth.*

The world was not eternal, or from eternity. The matter of the world cannot be eternal. Matter cannot subsist without form, nor put on any form without the action of some cause. This cause must be in being before it acted; that which is not cannot act. The cause of the world must necessarily exist before any matter was endued with any form; that, therefore, cannot be eternal before which another did subsist; if it were from eternity, it would not be subject to mutation. If the whole was from eternity, why not also the parts; what makes the changes so visible then, if eternity would exempt it from mutability? CHARNOCK: *Attributes.*

Search, therefore, with the greatest care, into the character of all those whom you converse with; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures. A moderate share of penetration, with great attention, will infallibly make these necessary discoveries. This is the true knowledge of the world: and the world is a country which nobody ever yet knew by description: one must travel through it one's self to be acquainted with it. The scholar who in the dust of his closet talks or writes of the world, knows no more of it than that orator did of war, who judiciously endeavoured to instruct Hannibal in it. Courts and camps are the only places to learn the world in. LORD CHESTERFIELD: *Letters to his Son, Oct.* 2, 1747.

This world cannot explain its own difficulties without the assistance of another. COLTON: *Lacon.*

I have sometimes thought, if the *sun* were an *intelligence* he would be horribly incensed at the world he is appointed to enlighten: such a tale of ages, exhibiting a tiresome repetition of stupidity, follies, and crimes! JOHN FOSTER: *Journal.*

Another thing which suspends the operations of benevolence is the love of the world; proceeding from a false notion men have taken up, that an abundance of the world is an essential ingredient in the happiness of life. Worldly things are of such a quality as to lessen upon dividing, so that the more partners there are the less must fall to every man's private share. The consequence of this is, that they look upon one another with an evil eye, each imagining all the rest to be embarked in an interest that cannot take place but to his prejudice. Hence are those eager competitions for wealth and power; hence one man's success becomes another's disappointment; and, like pretenders to the same mistress, they can seldom have common charity for their rivals. GROVE: *Spectator*, No. 601.

However highly we may esteem the arts and sciences which polish our species and promote the welfare of society; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develop its energies, we cannot forget that these are but the embellishments of a scene we must shortly quit—the decorations of a theatre from which the eager spectators and applauded actors must soon retire. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labour; its materials, its instruments, and its objects all alike perish. An incurable taint of mortality has seized upon, and will consume, them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent. ROBERT HALL: *Discouragements and Supports of the Christian Minister.*

But the impotence of the world never appears more conspicuous than when it has exhausted its powers in the gratification of its votaries, by placing them in a situation which leaves nothing further to hope. It frustrates the sanguine expectations of its admirers as much by what it bestows as by what it withholds, and reserves its severest disappointment for the season of possession. The agitation, the uncertainty, the varied emotions of hope and fear which accompany the pursuit of worldly objects, create a powerful interest, and maintain a brisk and wholesome circulation; but when the pursuit is over, unless some other is substituted in its place, satiety succeeds to enjoyment and pleasures cease to please. Tired of treading the same circle, of beholding the same spectacles, of frequenting the same amusements, and repeating the same follies, with nothing to awaken sensibility or stimulate to action, the minion of fortune is exposed to an insuperable languor; he sinks under an insupportable weight of ease, and falls a victim to incurable dejection and despondency. ROBERT HALL: *Funeral Sermon for the Princess Charlotte.*

To the best and wisest, while they live, the world is continually a froward opposite, a curious observer of their defects and imperfections: their virtues it afterwards as much admireth. HOOKER

Such are the vicissitudes of the world, through all its parts, that day and night, labour and rest, hurry and retirement, endear each other. Such are the changes that keep the mind in action: we desire, we pursue, we obtain, we are satiated: we desire something else, and begin a new pursuit. DR. S. JOHNSON.

A due consideration of the vanities of the world will naturally bring us to the contempt

of it; and the contempt of the world will as certainly bring us home to ourselves.

L'ESTRANGE.

This great world which some do yet multiply as several species under one genus, is the mirror wherein we are to behold our selves, to be able to know our selves as we ought to do. In short, I would have this to be the book my young gentleman should study with the most attention; for so many humours, so many sects, so many judgments, opinions, laws, and customs, teach us a right to judge of our own, and inform our understandings to discover their imperfection and natural infirmity, which is no trivial speculation. So many mutations of states and kingdoms, and so many turns and revolutions of publick fortune, will make us wise enough to make no great wonder of our own. So many great names, so many famous victories and conquests drown'd and swallow'd in oblivion, render our hopes ridiculous of eternizing our names by the taking of half a score light horse, or a paltry turret, which only derives its memory from its ruine.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. xxv.

But the question is, whether, if Ptolemy was therein formerly deceiv'd, upon the foundations of his reason, it were not very foolish to trust now in what these people say: and whether it is not more like that this great body which we call the world is not quite another thing than what we imagine. Plato says that it changes countenance in all respects: that the heavens, the stars, and the sun, have all of them sometimes motions retrograde to what we see, changing east into west. The Egyptian priests told Herodotus, that from the time of their first king, which was eleven thousand and odd years (and they shew'd him the effigies of all their kings in statues taken by the life) the sun had four times alter'd his course: that the sea and the earth did alternately change into one another. Aristotle and Cicero both say that the beginning of the world is undetermin'd. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

Quit not the world out of any hypocrisy, sullenness, or superstition, but out of a sincere love of true knowledge and virtue.

SIR T. MORE.

As no single man is born with a right of controlling the opinions of all the rest, so the world has no title to demand the whole time of any particular person. POPE.

Christianity allows us to use the world, provided we do not abuse it. It does not spread before us a delicious banquet, and then come with a "Touch not, taste not, handle not."

BISHOP PORTEUS.

It was that gay and splendid confusion in which the eye of youth sees all that is brave and brilliant, and that of experience much that is doubtful, deceitful, false, and hollow; hopes that will never be gratified, promises that will never be fulfilled, pride in the disguise of humility, and insolence in that of frank and generous bounty. SIR WALTER SCOTT.

As the love of heaven makes one heavenly, the love of virtue virtuous, so doth the love of the world make one become worldly.

SIR P. SIDNEY.

The world is maintained by intercourse; and the whole course of nature is a great exchange, in which one good turn is, and ought to be, the stated price of another. SOUTH.

For the preferments of the world, he that would reckon up all the accidents that they depend upon, may as well undertake to count the sands, or to sum up infinity. SOUTH.

If men would live as religion requires, the world would be a most lovely and desirable place in comparison of what now it is.

TILLOTSON.

The several parts of which the world consists being in their nature corruptible, it is more than probable that in an infinite duration this frame of things would long since have been dissolved.

TILLOTSON.

Ours is a melancholy and uncomfortable portion here below! A place where not a day passes but we eat our bread with sorrow and cares: the present troubles us, the future amazes; and even the past fills us with grief and anguish.

WAKE.

WORSHIP.

I shall here only take notice of that habitual worship and veneration which we ought to pay to this Almighty Being. We should often refresh our minds with the thought of him, and annihilate ourselves before him, in the contemplation of our own worthlessness, and of his transcendent excellency and perfection. This would imprint in our minds such a constant and uninterrupted awe and veneration as that which I am here recommending, and which is in reality a kind of incessant prayer, and reasonable humiliation of the soul before him who made it.

This would effectually kill in us all the little seeds of pride, vanity, and self-conceit, which are apt to shoot up in the minds of such whose thoughts turn more on those comparative advantages which they enjoy over some of their fellow-creatures than on that infinite distance which is placed between them and the supreme model of all perfection. It would likewise quicken our desires and endeavours of uniting ourselves to him by all the acts of religion and virtue.

ADDISON: *Spectator*, No. 531.

Worship is an act of the understanding, applying itself to the knowledge of the excellency of God and actual thoughts of his majesty; recognizing him as the supreme Lord and Governor of the world, which is natural knowledge; beholding the glory of his attributes in the Redeemer, which is evangelical knowledge. This is the sole act of the spirit of man. The

same reason is for all our worship as for our thanksgiving. This must be done with understanding: (Ps. xlvii. 7) "Sing ye praise with understanding;" with a knowledge and sense of his greatness, goodness, and wisdom. It is also an act of the will, whereby the soul adores and reverences his majesty, is ravished with his amiableness, embraceth his goodness, enters itself into an intimate communion with this most lovely object, and pitcheth all his affections upon him: We must worship God understandingly; it is not else a reasonable service.

CHARNOCK: *Attributes.*

Our worship is spiritual when the door of the heart is shut against all intruders, as our Saviour commands in closet-duties. It was not his meaning to command the shutting the closet-door, and leave the heart-door open for every thought that would be apt to haunt us. Worldly affections are to be laid aside if we would have our worship spiritual; this was meant by the Jewish custom of wiping or washing off the dust of their feet before their entrance into the temple, and of not bringing money in their girdles. To be spiritual in worship, is to have our souls gathered and bound up wholly in themselves, and offered to God.

CHARNOCK: *Attributes.*

Without the heart it is no worship; it is a stage play; an acting a part without being that person really which is acted by us: a hypocrite, in the notion of the world, is a stage-player. We may as well say a man may believe with his body, as worship God only with his body. Faith is a great ingredient in worship; and it is "with the heart man believes unto righteousness." We may be truly said to worship God, though we want perfection; but we cannot be said to worship him if we want sincerity; a statue upon a tomb, with eyes and hands lifted up, offers as good and true a service; it wants only a voice, the gestures and postures are the same; nay, the service is better; it is not a mockery; it represents all that it can be framed to; but to worship without our spirits, is a presenting God with a picture, an echo, voice, and nothing else; a compliment; a mere lie; a "compassing him about with lies."

CHARNOCK: *Attributes.*

As to private worship, let us lay hold of the most melting opportunities and frames. When we find our hearts in a more than ordinary spiritual frame, let us look upon it as a call from God to attend him; such impressions and notions are God's voice, inviting us into communion with him in some particular act of worship, and promising us some success in it. When the Psalmist had a secret motion to "seek God's face" (Ps. xxviii. 8) and complied with it, the issue is the encouragement of his heart, which breaks out into an exhortation to others to be of good courage, and wait on the Lord (v. 13, 14): "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." One blow will do more on the iron when it is hot, than a hundred when it is cold; melted metals may be stamped with any impression; but, once hardened, will with difficulty be brought into the figure we intend.

CHARNOCK: *Attributes.*

Good effects may grow in each of the people towards other, in them all towards their pastor, and in their pastor towards every of them; between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of his holy angels, so many heavenly acclamations, exultations, provocations, petitions.

HOOKER.

There must be zeal and fervency in him which proposeth for the rest those suits and supplications which they by their joyful acclamations must ratify. HOOKER.

YOUTH.

Readers who are in the flower of their youth should labour at those accomplishments which may set off their persons when their bloom is gone, and to lay in timely provisions for manhood and old age. ADDISON.

A wit in youth not over dull, heavy, knotty, and lumpish, but hard, tough, and though somewhat staffish, both for learning and whole course of living proveth always best. ASCHAM.

Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business: for the experience of age, in things that fall within the compass of it, directeth them: but in new things abuseth them. The errors of young men are the ruin of business; but the errors of aged men amount but to this, that more might have been done, or sooner. Young men, in the conduct and manage of actions, embrace more than they can hold; stir more than they can quiet; fly to the end without consideration of the means and degrees; pursue some few principles which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniences; use extreme remedies at first; and,

that which doubleth all errors, will not acknowledge or retract them,—like an unready horse, that will neither stop nor turn.

LORD BACON:
Essay XLIII., Of Youth and Age.

There be some have an early over-ripeness in their years, which fadeth betimes: these are, first, such as have brittle wits, the edge whereof is soon turned. LORD BACON:
Essay XLIII., Of Youth and Age.

A gentleman punctual of his word, when he had heard that two had agreed upon a meeting, and the one neglected his hour, would say of him, He is a young man then.

LORD BACON.

Such errors as are but as acorns in our younger brows grow oaks in our older heads, and become inflexible to the powerful arm of reason.

SIR T. BROWNE.

In the morning of our days, when the senses are unworn and tender, when the whole man is awake in every part, and the gloss of novelty fresh upon all the objects that surround us, how lively at that time are our sensations, but how false and inaccurate the judgments we form of things! I despair of ever receiving the same degree of pleasure from the most excellent performances of genius, which I felt at that age from pieces which my present judgment regards as trifling and contemptible. BURKE:
On the Sublime and Beautiful, Introduction, On Taste, 1756.

They were young and inexperienced; and when will young and inexperienced men learn caution and distrust of themselves?

BURKE:
Letter to a Member of the Nat. Assembly, 1791.

To the young if you give any tolerable quarter, you indulge them in your idleness, and ruin them. JEREMY COLLIER.

The excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date. COLTON: *Lacon.*

You do well to improve your opportunity; to speak in the rural phrase, this is your sowing time, and the sheaves you look for can never be yours, unless you make that use of it. The colour of our whole life is generally such as the three or four first years in which we are our own masters make it. Then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments. COWPER.

Youth is not like a new garment, which we can keep fresh and fair by wearing sparingly. Youth, while we have it, we *must* wear daily, and it *will* fast wear away.

JOHN FOSTER: *Journal.*

The retrospect on youth is too often like looking back on what was a fair and promising country, but is now desolated by an overwhelming torrent, from which we have just escaped. Or is it like visiting the grave of a friend whom we had injured, and are precluded by his death from the possibility of making him an atonement? JOHN FOSTER: *Journal.*

We would earnestly entreat the young to remember that, by the unanimous consent of all ages, modesty, docility, and reverence to superior years, and to parents above all, have been considered as their *appropriate virtues*, a guard assigned by the immutable laws of God and nature on the inexperience of youth; and with respect to the second, that Christianity prohibits no pleasures that are innocent, lays no restraints that are capricious; but that the sobriety and purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigour, lay *the surest* foundation of present peace and future eminence.

ROBERT HALL: *Modern Infidelity.*

This is not the grace of hope, but a good natural assurance or confidence, which Aristotle observes young men to be full of, and old men not so inclined to. HAMMOND.

Youth is the time of enterprise and hope: having yet no occasion of comparing our force with any opposing power, we naturally form presumptions in our own favour, and imagine that obstruction and impediment will give way before us. The first repulses rather inflame vehemence than teach prudence; a brave and generous mind is long before it suspects its own weakness, or submits to sap the difficulties which it expected to subdue by storm. Before disappointments have enforced the dictates of philosophy we believe it in our power to shorten the interval between the first cause and the last effect: we laugh at the timorous delays of plodding industry, and fancy that by increasing the fire we can at pleasure accelerate the projection.

DR. S. JOHNSON: *Rambler*, No. 111.

It must be an industrious youth that provides against age; and he that fools away the one must either beg or starve in the other.

L'ESTRANGE.

By safe and insensible degrees he will pass from a boy to a man, which is the most hazardous step in life: this therefore should be carefully watched, and a young man with great diligence handed over it. LOCKE.

Young master, willing to show himself a man, lets himself loose to all irregularities: and thus courts credit and manliness in the casting off the modesty he has till then been kept in.

LOCKE.

He had been reared from his cradle in simple love and reverence for the Divine Father, and the tender Saviour, whose life beyond all records of human goodness, whose death beyond all epics of mortal heroism, no being whose infancy has been taught to supplicate the Merciful and adore the Holy, yea, even though his later life

may be entangled amidst the thorns of some desolate Pyrrhonism, can ever hear reviled and scoffed without a shock to the conscience and a revolt of the heart.

LORD E. G. E. L. B. LYTTON:
My Novel, Book IV., ch. vii.

The studies wherein our noble and gentle youth ought to bestow their time.

MILTON.

Of all the great human actions I ever heard, or read of, I have observed, both in former ages and our own, more perform'd before the age of thirty than after: and oft-times in the very lives of the same men. May I not confidently instance in those of Hannibal and his great concurrent Scipio? The better half of their lives they liv'd upon the glory they had acquir'd in their youth; great men after, 'tis true, in comparison of others, but by no means in comparison of themselves. As to my own particular, I do certainly believe that since that age both my understanding and my constitution have rather decay'd than improv'd, and retir'd rather than advanc'd. 'Tis possible that with those who make the best use of their time, knowledge, and experience may grow up and increase with their years; but the vivacity, quickness, and steadiness, and other pieces of us, of much greater importance, and much more essentially our own, languish and decay.

MONTAIGNE:
Essays, Cotton's 3d ed., ch. lvii.

Youth is eminently the fittest season for establishing habits of industry. DR. S. PARR.

All of us who are worth anything spend our manhood in unlearning the follies, or expiating the mistakes, of our youth. SHELLEY.

Compare the harmlessness, the tenderness, the modesty, and the ingenuous pliableness, which is in youth, with the mischievousness, the slyness, the craft, the impudence, the falsehood, and the confirmed obstinacy found in an aged, long-practised sinner. SOUTH.

Young men look rather to the past age than the present, and therefore the future may have some hopes of them. SWIFT.

Secure their religion, season their younger years with prudent and pious principles.

JEREMY TAYLOR.

There appears in our age a pride and petulancy in youth, zealous to cast off the sentiments of their fathers and teachers.

DR. I. WATTS.

A line of the golden verses of the Pythagoreans recurring on the memory hath often guarded youth from a temptation to vice.

DR. I. WATTS.

It is remarkable that there is nothing less promising than, in early youth, a certain full-formed, settled, and, as it may be called, *adult* character. A lad who has, to a degree that excites wonder and admiration, the character and demeanour of an intelligent man of mature age, will probably be *that*, and nothing more, all his life, and will cease accordingly to be anything remarkable, because it was the precocity alone that ever made him so. It is remarked by greyhound fanciers that a well-formed, compact-shaped puppy never makes a fleet dog. They see more promise in the loose-jointed, awkward, clumsy ones. And even so, there is a kind of crudity and unsettledness in the minds of those young persons who turn out ultimately the most eminent. WHATELY:
Annot. on Bacon's Essay, Of Youth and Age.

ZEAL.

I would have every zealous man examine his heart thoroughly, and, I believe, he will often find that what he calls a zeal for his religion, is either pride, interest, or ill-nature. A man who differs from another in opinion, sets himself above him in his own judgment, and in several particulars pretends to be the wiser person. This is a great provocation to the proud man, and gives a very keen edge to what he calls his zeal.

ADDISON: *Spectator*, No. 185.

There is nothing in which men more deceive themselves than in what the world calls zeal. There are so many passions which hide themselves under it, and so many mischiefs arising from it, that some have gone so far as to say it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues. It is certain, where it is once laudable and prudential, it is a hundred times criminal and erroneous: nor can it be otherwise, if we consider that it operates with equal violence in all religions, however opposite they may be to one another, and in all the subdivisions of each religion in particular.

ADDISON: *Spectator*, No. 185.

Intemperate zeal, bigotry, and persecution for any party or opinion, how praiseworthy soever they may appear to weak men of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature; and yet how many persons eminent for piety suffer such monstrous and absurd prin-

ciples of action to take root in their minds under the colour of virtues! For my own part, I must own I never yet knew any party so just and reasonable, that a man could follow it in its height and violence, and at the same time be innocent. ADDISON: *Spectator*, No. 399.

A believer may be excused by the most hardened atheist for endeavouring to make him a convert. ADDISON.

Nothing hath wrought more prejudice to religion, or brought more disparagement upon truth, than boisterous and unseasonable zeal. BARROW.

The having turned many to righteousness shall confer a starlike and immortal brightness. BOYLE.

To imitate the highest examples, to do good in ways not usual to the same rank of life, to make great exertions and sacrifices in the cause of religion and with a view to eternal happiness, to determine without delay to reduce to practice whatever we applaud in theory, are modes of conduct which the world will generally condemn as romantic.

ROBERT HALL:
Review of Foster's Essays.

To have co-operated in any degree towards the accomplishment of that purpose of the Deity to reconcile all things to himself by reducing them to the obedience of his Son, which is the ultimate end of all his works,—to be the means of recovering though it were but an inconsiderable portion of a lapsed and degenerate race to eternal happiness, will yield a satisfaction exactly commensurate to the force of our benevolent sentiments and the degree of our loyal attachment to the supreme Potentate. The consequences involved in *saving a soul from death, and hiding a multitude of sins*, will be duly appreciated in that world where the worth of souls and the malignity of sin are fully understood; while to extend the triumphs of the Redeemer, by forming him in the hearts of men, will produce a transport which can only be equalled by the gratitude and love we shall feel towards the Source of all good.

ROBERT HALL:
Discouragements and Supports of the Christian Minister.

Zeal, unless it be rightly guided, when it endeavours the most busily to please God, forceth upon him those unseasonable offices which please him not. HOOKER.

Being thus saved himself, he may be zealous in the salvation of souls. LAW.

When I think, after the experience of one life, what I could and would do in an amended edition of it; what I could and would do, more and better than I have done, for the cause of humanity, of temperance, and of peace; for breaking the rod of the oppressor; for the higher education of the world, and especially for the higher education of the best part of it,—woman: when I think of these things, I feel the Phœnix-spirit glowing within me; I pant, I yearn, for another warfare in behalf of right, in hostility to wrong, where, without furlough, and without going into winter-quarters, I would enlist for another fifty-years' campaign, and fight it out for the glory of God and the welfare of man. HORACE MANN:
Baccalaureate Address, Antioch College, 1859.

Our zeal performs wonders when it seconds our inclinations to hatred, cruelty, ambition, avarice, detraction, and rebellion: but when it moves against the hair towards bounty, benignity, and temperance, unless, by miracle, some rare and vertuous disposition prompts us to it, we stir neither hand nor foot. Our religion is intended to extirpate vices: whereas it skreens, nourishes, and incites them. We must not mock God. If we believe in him, I do not say by faith, but with a simple belief, that is to say, (and I speak it to our great shame,) if we did believe him as we do any other history, or as we would do one of our companions, we should love him above all other things for the infinite bounty and beauty that shines in him: at least he would go equal into our affections, with riches, pleasures, glory and our friends. The best of us is not so much afraid to injure him as he is afraid to injure his neighbour, his kinsman, or his master. MONTAIGNE:
Essays, Cotton's 3d ed., ch. lxix.

True zeal is not any one single affection of the soul, but a strong mixture of many holy affections, filling the heart with all pious intentions; all, not only uncounterfeit, but most fervent. SPRAT.

Do not too many believe no zeal to be spiritual, but what is censorious or vindicative? whereas no zeal is spiritual that is not also charitable. SPRAT.

The only true zeal is that which is guided by a good light in the head, and that which consists of good and innocent affections in the heart. SPRAT.

Those things in ourselves are the only proper objects of our zeal, which, in others, are the unquestionable subjects of our praises. SPRAT.

No man is fervent and zealous as he ought, but he that prefers religion before business, charity before his own ease, the relief of his brother before money, heaven before secular regards, and God before his friend or interest. Which rule is not to be understood absolutely, and in particular instances, but always generally; and when it descends to particulars it must be in proportion to circumstances, and by their proper measures. JEREMY TAYLOR:
Twenty-five Sermons Preached at Golden Grove: XIII., *Of Lukewarmness and Zeal.*

Good men often blemish the reputation of their piety by over-acting some things in religion; by an indiscreet zeal about things wherein religion is not concerned. TILLOTSON.

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